QUR'ANIC TRANSLATION IN THE FRAME OF COMMUNICATION   (An Evaluative Study of the Translation of Message Terms in the Qur'anic Translation of the Ministry of Religious Affairs of the Republic of Indonesia)

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Abstract

Purpose: This paper critically examines the translation of message terms in Qur'anic Translation of the Ministry of Religious Affairs of Republic of Indonesia.

Methodology: The writers analyzed the case through three steps. The first step, is analyzing the context. The context covers people who involved in the process of communication; communicator, communicant, and communication environment. The second step, is analyzing key word of communication, especially to look for its derivation and its denotative meaning. The third step, is determining the indicators of key word. Finally, is exploring the implication of indicator in communication activities.
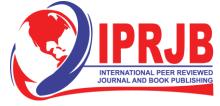
Result: The study result shows that some translations of the terms are difficult to understand due to illogical use of Indonesian language. Moreover, some translations of the term do not refer the context of the verse. In addition, some translations of the term are overlapped. These translations do not reflect Qur'an-based communication and eventually do not support the integration of religion and science.

Recommendation: New translation based on a good Indonesian language, context of verse and refers to communication studies will produce a better understanding of Qur'anic verses of communication. Moreover, it is recommended to use translations of key words that writers offer in this paper as an alternative. In addition, giving footnote for key words is another alternative that should be considered by translator team.

Key Words: *Qur'anic translation, Integration of science, and communication terms*

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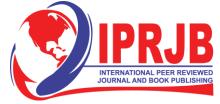
I. Introduction

Appreciation of the Qur'an to science is not only reflected in the mention of the word *al-'ilm* and derivatives that reached 854 times, but there are so many expressions that lead to the similarity of meaning such as *al-'aql* (reason), *al-fikr* (thought), *al-naẓar* (consideration), *al-baṣar* (understanding), *al-tadabbur* (deepen understanding), *al-i'tibâr* (lesson) and *al-zikr* (contemplation). Although the Qur'an is not a scientific book but this holy book strongly encourages the mining of science. Ṭanṭawî Jawharî believes that there are about 750 verses that are directly or indirectly related to various scientific fields such as cosmology, medicine, geology and so on. (Jawharî, n.d.)

The concept of scientific integration has always been the focus of Muslim intellectual attention over time. Interpreting the text of the Qur'an with the field of science and humanities is an international or global movement in response to the demands of the times in actualizing Islam as a universal concept. (Sadra, 2016, November 26) Lately, many scientific integrations have been done in response to the wishes of most Muslims to catch up in many areas of life, especially science. (Hanafi, 2016, November 28) In the case of Indonesia this scientific integration became a main concern of the Ministry of Religious Affairs of Republic of Indonesia since the last few years. In Indonesia this concept has entered the institutional stages of higher education institutions of the country, which among others are marked by the change of status of State Institute of Islamic Studies (IAIN) to State Islamic University (UIN).

This program has been translated into Islamic universities, especially the State Islamic University throughout Indonesia. At Alauddin State Islamic University, for example at the lecturer level, especially those with general knowledge background studying the religious sciences, especially the Qur'an for further integration in the courses that are fostered. They are even given special programs in the form of Arabic course. At the level of employees, they are required to study the science of religion which became the mainstream study in this university. At the student level, in the writing of the thesis must be seen the charge of integration of science. Students are required to give separate portions of religious studies related to the written thesis or to quote some verses of the Qur'an or *ḥadîth* on certain parts as needed. Some lecturers, especially lecturers of Qur'anic Exegesis (*tafsîr*) certainly enjoined students under their supervision to complete the verses of the Qur'an with explanations from exegetical books (*tafsîr*).

In fulfilling their academic duties, students and lecturers sometimes face difficulties. The difficulty in question is to find the verses of the Qur'an and the correct *ḥadîth*s according to the discussion. The obstacles include understanding the verses of the Qur'an and the *ḥadith*s in certain scientific contexts because of the unavailability of translations of Qur'anic verses that accommodate various disciplines especially the general sciences. In addition, students have difficulty in understanding the verses for certain disciplines because the translation does not reflect the concepts of the fields of science. The translation of the Qur'an mostly shows religious studies, including theology (*'aqîda*), worship (*'ibâda*), social transaction (*mu'âmala*) and religious ethics (*akhlâq*). This happens because from the beginning the team of translators in general only comes from religious experts, especially experts of the Qur'an and Exegesis (*tafsîr*). (Jafar, 2014: 81-95 and Riyanto, 2014) Experts from other disciplines did not involve in translation activities, their scientific capacity is needed in translation of verses on various disciplines. Some of them have

involved in providing explanation of verse in specific book under the authorization of the Ministry of Religious Affairs of Republic of Indonesia. With the rapid development of science and technology the people need a comprehensive translation of the Qur'an covering various disciplines. Thus a collaborative translation by involving experts and practitioners from various disciplines is inevitable.

A serious research on the Qur'an and Translation of the Ministry of Religious Affairs of Republic of Indonesia in relation to the content of the general sciences is still lacking. Team translator of the Ministry of Religious Affairs actually requires the contribution of thinking in an effort to improve the quality of translation. Moreover, according to the Minister of Religious Affairs, the current translation improvement efforts are still carried out until the end of 2018 and early 2019. According to him, it is expected at the end 2018 or early 2019 translation revision results have been completed and can be printed and then distributed to the public. The writers have undertaken two studies related to integration: firstly entitled "REVIEW OF THE QUR'ANIC TRANSLATION OF THE MINISTRY OF RELIGIOUS AFFAIRS OF REPUBLIC OF INDONESIA (A New Reading of the Qur'anic Terms of Embryology and Astronomy)" presented at the Annual International Conference of Islamic Studies (AICIS) 2013 in Mataram. The second study entitled "REVIEW OF THE QUR'ANIC TRANSLATION OF THE MINISTRY OF RELIGIOUS AFFAIRS OF THE REPUBLIC OF INDONESIA (A New Reading of the Qur'anic Terms of Gender Equality), presented at the Annual International Conference of Islamic Studies (AICIS) 2016 in Bandar Lampung.

In relation to the Science of Communication, up to these days, the writers are still doing research. But the result of their research has not been published but it was used to develop teaching materials. However, it should be noted that this research is no longer at the level of searching for verses to reinforce the concepts of communication but to analyze the verses that can be developed into a new concept or theory. Some of the concepts that have been conveyed, among others: 1. Divine Communication, 2. Prophetic Communication, and 3. Intrapersonal Communication. Still in the series of communication research the writers tried to review the Qur'an and Its Translation, by the Ministry of Religious Affairs, especially the terms of communication in the Qur'an. This study is expected to contribute in the development of lecture materials such as: 1. Communication in Qur'anic Perspective, 2. Studies of Islamic Communication, and 3. Da'wa in Perspective of the Qur'an and ḥadîṭḥ.

This paper reveals translations of communication terms, especially the nature of the message and their problem. The paper also offers new alternative translations that are deemed appropriate to the study of Communication Science. This research is expected to contribute in an effort to improve the quality of the Qur'an and Its translation of the Ministry of Religious Affairs of Republic of Indonesia as an initial step of scientific integration. This paper is hopefully beneficial for students and lecturers of Communication science and science of da'wa in understanding the concepts of communication in the Qur'an.

This paper will answer the question of how the translation of the Al-Qur'an of Translator Team of the Ministry of Religious Affairs of the Republic of Indonesia on the verses of the nature of the message in the Qur'an. The discussion includes: Introduction, the Qur'an and Translation of the Ministry of Religious Affairs as a reference, the development of Qur'anic-based communication, the translation of the verses of message in the Qur'an, and final remarks

II. Qur'anic Translation of The Ministry of Religious Affairs as a Reference

Translation of the Qur'an in Indonesian language was officially conducted by the Ministry of Religious Affairs of Republic of Indonesia in 1960. Nowadays, there are 20 Qur'anic translations in Indonesian language written by institution and individual translator. Even though there are many Qur'anic translations that are available in the middle of society, translation of the Ministry of Religious Affairs becomes the main reference. There are three reasons behind the issue: first, it is an official translation, second, it is translated by expert in Qur'an and exegesis, and third, it is easy to find in the community. This Qur'anic translation plays important role as a reference for Indonesians, such as:

1. It is a reference for text books of school and university.
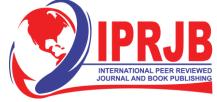
Text books, especially book of religious learning from Elementary School to Universities used Qur'anic Translation of the Ministry as a main reference. In a religious textual book for elementary school, for example is clearly mentioned The Qur'an and Its Translation by the Ministry of Religious Affairs as a reference for Qur'anic quotation (Ali, 2017). Furthermore, in a textual book for Junior High School as the writers observed not only used translation of Qur'an by the Ministry of Religious Affairs but also used transliteration system based on join decision by the Ministry of Religious Affairs and the Ministry of Education and Culture. (Multahim, 2007). Moreover, in a textual book for senior high school as the writers examined using translation of the Qur'an by the Ministry of Religious Affairs for quotation.(Thoyar, 2011). In addition, in a textual book for university Qur'anic translation by the Ministry of Religious Affairs becomes a primary reference. (Jafar, 2010) Students, especially in university used the Qur'an and Its Translation by the Ministry of Religious Affairs as a reference for their class paper and thesis. If they used Qur'anic translation by other translators whether individual or institutional their supervisors usually recommended them to use Qur'anic translation by the Ministry of Religious Affairs.

However, some translations lead to the problem of understanding. From Indonesian Language perspective students found difficulties in understanding the language that has been used to translate the verse. The writers usually examine students' understanding of the verse in the class and in fact they did not understand the language of translation. Moreover from scientific perspectives students see problem in understanding verses on natural science, embryology and gender. Students encounter problem of understanding because the translation is not conform to the knowledge that they learn in the class.

2. It is a reference in *Da 'wa* activities

The Qur'an becomes a referential source and inspiration of Islamic proselytizing (*da'wa*). It contains universal values, moral messages, terms of *da'wa*, inspiration of change, and new civilization. (Muhiddin, 2002). According to al-Mawdûdî as quoted by Abdul Basit, the Qur'an is a treatise of *da'wa* and *da'wa* movement. (Basit, 2013). However, all of these matters could not be understood without translation of the Qur'an. Despite various Qur'anic translations that are available in the community preachers dominantly use the Qur'anic Translation of the Ministry as a reference in their speech. They mostly quoted directly the Qur'anic translation of The Ministry of Religious Affairs when they refer to the Qur'anic verses. After that they try to quote exegete's interpretation or they bring forward their own understanding of the verses. People mostly understand the Qur'anic translation through preachers in *da'wa* activities in the community. Therefore, Aziz suggests to the preachers to choose the source and mention it. (Aziz, 2009).
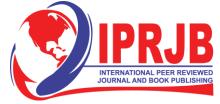
3. It is a reference for Institution

Institution whether officially formed by the government or by private used Qur'anic Translation of The Ministry as a main source in understanding Qur'anic verses. In a formal or non-formal meeting, leaders of the institution sometimes quote Qur'anic verses, by text or translation using Qur'anic Translation of the Ministry of Religious Affairs. Religious and social institutions certainly used Qur'anic translation of the Ministry. Furthermore, mass organizations include the Islamic Defender Forum *(Forum Pembela Islam),* politic parties also convey Qur'anic translation of the Ministry. However, as the writers observed, it is worth to note that at least in the last 6 years there was a new phenomenon in the use of Qur'anic translation by MORA. Recently, there was a new tendency in the use of Qur'anic translation where become more and more religious and social institutions used Qur'anic translation by Muḥammad Ṭâlib of Indonesian Mujahidin Counsel (*Majelis Mujahidin Indonesia*). The reason, among others is this Mujahidin's translation is easy to understand; it used a good Indonesian language, its sentences are clear, firmed in law and it does not fuel violent actions. This translation applied hermeneutical translation (*tarjama tafsîryya*) which certainly is not tightly bound to word by word translation (*tarjama lafẓiyya*). In contrast, Qur'an and its Translation by MORA generally applied lexical translation ((*tarjama lafẓiyya*).

4. It is a reference for other faiths

The adherents of other faiths used Qur'anic Translation of The Ministry to see the concept that the Qur'an offers in the issue they encounter. Recently as shown in social media Some Christian websites such as "Isa and Islam" and some evangelists, such as Saifuddin Ibrahim openly used Qur'anic verses in their missionary activities. They used Qur'anic verses to ensure Muslims and other faiths that Muslim Holy Scripture justifies the truth of their faith. Moreover, by using Qur'anic verses they indirectly prevent Christians to convert into Islam because their faith is also true. Saifuddin Ibrahim for instance, claims that one of his reasons to convert into Christian was that the Qur'an promotes violence to other faiths. There are many Qur'anic verses command Muslims to kill while he found no such kind of verses in the Bible. (Jafar, 2016). Jesus Christ, according to him never brings even kitchen knives. However, careful research shows that the verses of war are also numerous in the Bible, even the Bible verses are much more cruel than the verses of war in the Qur'an. An example can be mentioned in Tawârikh: 15: 13, "Every person, children or adult, men or women who did not seek God, Allah Israel, should be killed and put to death penalty." (Kristologi, 2015, June 16). Compare this verse to Qur'an, Sûra al-Baqara (2): 256, "There is no force in embracing Islam." Basically, the Qur'an does not promote violence, but the translation might be. If Qur'anic verses of interreligious relation, especially those command Muslims to fight are correctly translated in the frame of interreligious relation they will proportionally understand Islam. In addition, they failed in digging the meaning of a verse because they do not understand Arabic language, they do not know the occasion of revelation of the verse (*asbâb al-nuzûl*) and they do not understand the correlation of the verse (*munâsaba*).

5. As Reference for Qur'anic Translation of Local Language

In addition to the translation of the Qur'an in Indonesian Language there are also several translations of the Qur'an in the Regional Languages. The translation of the Qur'an in the Regional Language is based on the translation of the Qur'an of the Ministry of Religious Affairs of the Republic of Indonesia. To mention a few of these are: 1. *Al-Ibriz* (Java), by K. Bishri

Mustafa Rembang, 2. Qur'an in Sundanese Language by KH Qomaruddien, (Suma, 2013). *Tafsîr al-Ibrîz* interprets Qur'anic verses by contextualizing them into the culture and local elements. (Muttaqin, 2014). 3. Translation of the Qur'an in Bugis Language *(Lontara Ugi)* by KH Abdul Mu'in Yusuf, Head of Islamic Boarding School (*Pesantren*) *Al-'Urwa al-Wuthqâ*,ʹBenteng Sidenreng Rappang, South Sulawesi, 1985-1994. 4. *Korang Malaqbiq* "the Noble Qur'an", in Mandari Language by Idham Khalid Bodi, 2005. This translation of the Qur'an uses three texts: Arabic, Indonesian and Mandar.
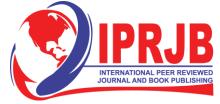
In addition to the translation there are translations of the Qur'an in other local languages: Aceh, Madura, Sasak, Kaili and Gorontalo. In the future there will be more and more translations of the Qur'an in the Regional Languages because the Ministry of Religious Affairs initiated the translation of Qur'an in indigenous languages. The Ministry of Religion has just launched the 3 latest translations of the Qur'an in: Banyumas, Minang, and Dayak. Now in translation process in four local languages: Batak Mandailing, Palembang, Toraja and Papua. (Mardian, 2016, November 28).

Translation of the Qur'an into the regional languages is very important. According to Choirul Fuad Yusuf, Head of the Religious Affairs Lecture Center of the Ministry of Religious Affairs, the translation of the Qur'an into various regional languages has several benefits: 1. Enriching the treasures, expanding and facilitating of understanding of the Muslim holy book 2. Preserving local languages as part of the local culture to avoid extinction. (Panjimas, 2016, November 28). A research result shows there were 13 local languages have been extinct. In addition, translation of the Qur'an in local languages helps preachers in delivering their *da'wa* to the people who use regional languages.

III. The Development of Qur'an-based Communication

According to Little John (2009), although communication field now has the legitimacy and coherence that comes from disciplinary status, it remains and continually evolving and changing discipline. Communication is one of the most rapidly evolving sciences or studies. Development among others can be seen from the increasing number of branches of communication taught in universities. In addition, books and research results about communication are also increasingly displayed in the library and in bookstores. Nevertheless, the study of Qur'an-based communications is still very poor at both international and national levels. Internationally as can be traced through the internet, the study of communication in the Qur'an is marked by the presence of Nasr Hamid Abu Zaid's work "The Qur'an: God and Man in Communication" published in 2000. In this work Zaid portrays Qur'an as a mode of communication between God and Man while prayer (*ṣalât*) represents daily channel of communication between believers and God. (Abu Zaid, 2017, October 01). The next treatise is Harun Yahya's writing "Communication and Arguments in the Qur'an". Harun Yahya a Turkish national prolific writer known for his concern on the study of the scientific miracles of the Qur'an. In his various works he has shown that recent scientific discoveries fit the concepts that the Qur'an offers. The work of Harun Yahya is not referring to the study of Communication Science but rather on the Science of *da'wa* or *da'wa* Communication Science. In this work Harun Yahya offers 12 communication strategies for communicator (*dâ'i*), among others as follows: 1. Observing the attitude and sincerity of the listener, 2. Encouraging the audience to think, 3. Using the most effective method according to one's character. (Yahya, 2016, November 25).
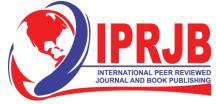
Next, followed by Zaky Ibrahim's Model of Communication in the Qur'an: Divine Human Interaction" (2016, November 25). In this work Ibrahim tried to construct models of God-Man communication based on the Qur'an. Ibrahim writes: "I intend to design communications models according to the Qur'anic verses derived from the sources of exegesis and ḥadîth literature." Model of this communication is made through three processes: first, identify the passages that are relevant to communication, second, to analyze the elements of semantic and reveal implication of rhetorical expression. (Zaky, 2016, November 25). Further development is characterized by the presence of the works of Gheituri and Golvam. The writers contributed on development of Qur'an-based communication through their writing "God-man Communication in the Qur'an: A Semiological Approach." In this work they state that their work aims to investigate the appropriateness of the concept introduced by modern sciences of the sign particularly by structural and post-structural approaches to study God-man communication in the Qur'an. They proposed communication model: communication as sending and communication as reading. (Gheituri and Golvam, 2018). Recent work on the subject signed by the writing of Morries "Qur'an Translation and the Challenge of Communication." This works tries to explain certain terms of Communication in the Qur'an especially those of the concept of "*qawl*". (Morries, 2018, March 24).

For the study of Qur'an-based communication in Indonesia begins with the entry in a communication book. The work of Jalaluddin Rahmat "*Psikologi Komunikasi*" (Psychology of Communication) published by Remaja Rosdakarya, Bandung, 1999. It was a pioneer work even though his book is not titled Communication in the Qur'an, one part of the book contains a communication ethics based on key concepts of communication messages. In the next development of communication, this work became the reference for the writers of communication ethics in Islamic perspectives. The study of Qur'an-based communication in a book form is marked by the presence of Muhammad Djarot Sensa's "Komunikasi Qur'aniyah: Tadzabbur untuk Penyucian Jiwa" (Qur'anic Communication: A Deep Understanding for Soul Purification) published by Pustaka Islamika, Bandung, 2005. One of its significant contributions is the elaboration of words that God conveys to communicate with His Creatures. To mention some of the words are: *ya'muru*, *yanhâ'*, *yurîd*, and *yashâ'*. (Sensa, 2005). In addition, Sensa also contributed in the way to deliver the message, such as: 1. Questioning method, 2. Explaining method, 3. Repetition method and 4. Exemplary method. The next treatise is the work of Abd. Rohman "Komunikasi dalam Al-Qur'an: Relasi Tuhan Manusia" (Communication in the Qur'an: God-Man Relation) published by UIN-Malang Press, 2007. This book includes three important discussions: Qur'anic communication strategy, Communication media in the Qur'an and Qur'anic Communication in Cultural Relation. (Rohman, 2017).

The next treatise is the work of Imam Mudjiono "Konsep Komunikas dalam Al-Qur'an" (The Concept of Communication in the Qur'an), published in 2009. This work contributed to the classification meaning of verbal communication into: denotative and connotative. In his view, denotative meaning covers: *qawlan balîghan* (Q,4:63), *qawlan layyinan* (Q.20:44), *qawlan ma'rûfâ* (Q.2:235), *qawlan maysûrâ* (Q.17:28), and *qawlan karîman* (Q.17:23). Meanwhile, connotative meaning includes: *maw'iẓa* (Q.4:66), *da'wa* (Q.16:125), and *maslaḥa* (Q.9:91). The next treatise is the work of Abad Badruzzaman entitled "Etika Berkomunikasi Menurut Al-Qur'an (Kajian Semantik Term *Qawl* dalam Al-Qur'an)" (Communication Ethics in the Qur'an: Semantic Study of the Term *Qawl* in the Qur'an), published in 2014. One of its contributions in the issue is

systematization the concept of message into: command, news and prohibition. (Badruzzaman, 2016, November 26).

Furthermore, the study of communication in the Qur'an in book form is the work of Suciati *Interpersonal Communication (Tinjauan Psikologi dan Islam)* (Interpersonal Communication: Psychological and Islamic Perspective) published by Litera Yogyakarta, 2015. Discussion of the communication of the Qur'an in this book can be seen in each chapter which contains a section in Islamic perspective. The discussion in question include: positive and supportive attitude in the Islamic perspective, building trust in the Islamic perspective, and interpersonal conflict in the Islamic perspective. (Suciati, 2015). However, this book does not discuss the verses of the Qur'an to uncover communication contents, but only to quote certain verses of the Qur'an to support her view.

The next book under consideration is Harjani Hefni's "Komunikasi Islam" (Islamic Communication) published by Publisher Prenadamedia Group, September 2015. According to Hefni, this work is presented as an effort to improve the quality of communication between people. This book discusses communication between people in the perspective of the Qur'an and *ḥadîth*. This book is more talked about the philosophy of Islamic communication so that later students can compare between Communication Sciences and Islamic Communication. (Hefni, 2015). This book discusses the main themes of communication studies in Islam, namely: 1. Definition and scope of Islamic communication, 2. Sources of Islamic communication, 3. The basic concept of Islamic communication, 4. The terms of communication in the Qur'an and the *ḥadîth*, 5. The functions of Islamic communication, 6. The forms of Islamic communication, and 7. The principles of Islamic communication. One of the contributions of this book in the study of the concept of a message in the Qur'an is to see the concept in the words *qawl* and *kalimât.* Hefni expressed nine words (*qawl*) and seven sentences (*kalimât*).
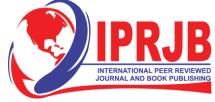
IV. The Translation of Message Terms in the Qur'anic Translation of the Ministry of Religious Affairs of Republic of Indonesia

This part focuses on the key terms of message in the Qur'an as one basic element of communication. The message is signified by the word "*qawl*" in the Qur'an. Some of the terms will be elaborated as follows:

1. *Qawlan sadîdan*

This term is mentioned in Sûra al-Nisâ' (4): 9, "And let them stand in awe [of God], those [legal heirs] – who if they [themselves] had to leave behind weak offspring, would feel fear on their account – and let them remain conscious of God, and let them speak [to the poor] in a just manner. (Asad, 1980).

Keyword of messages in this verse is *"qawlan sadîdan"* which is translated by the translation team of the Ministry of Religious Affairs with the "true words". The true words in this verse certainly do not refer to the substance of Islamic teachings derived from the Qur'an and *ḥadîth* because the messages of communication based on the Qur'an must be true, guaranteed truth and can be justified truth. The red thread of speech in this verse can be found by tracking the context of the verse and keyword of the message in the verse. The context of this verse is parents and children in relation to the responsibilities of parents. Thus the "true" in this verse is more correctly translated as "right" so it is true in the proper sense or in accordance with the

communicant's nature. According to Hans Wehr, the word *sadîd* means reach the target, relevant and true. (Wehr, 1980).

Apart from the context is a person whom becomes a communicant in communication process is important to identify. Wilber Schramm stressed that start where your audience are, the primary focus of communication is whom we choose as a communicant. (Roskos-Ewoldsen, 2011, April 21). People whom become a communicant in this paragraph or verse are children. It is therefore necessary to determine indicator for the right word or expression, which is appropriate with the child. Some indicators can be formulated, among others: 1. In accordance with the psychological condition of children, 2. In accordance with the needs of children, 3. In accordance with the expectations of children. The implication is that in communicating with a child, the messages should include: giving them hope or promise that can be realized, praising their condition and achievement, not threatening or let them alone scaring.
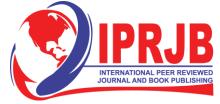
2. *Qawlan Thaqî lan*

This message term is contained in Sûra al-Muzammil (73): 5, "Behold, We shall bestow upon thee a weighty message." The term *"qawlan tsaqîlan"* in this verse is translated as "heavy words" by the translation team of the Ministry of Religious Affairs. In terms of communication this translation is difficult to understand so that it implies the difficulty of formulating the indicator. Difficulties, among others, are caused by illogical language paths because language is not measured by weight or lightness. In the context of communication the author tries to offer a new translation that is "weighty" or "qualified". 'Omar, in his *Dictionary of Holy Qur'an*, states that the word *thaqîl* means weighty. ('Omar, 2010). The weighted word by itself gives the possibility of two meanings, first can be interpreted with the quality in addition to meaningful weight for an object. With this meaning it will be easily made the indicator, namely: 1. Meaningful, 2. Helpful, 3. Adding knowledge and skills, 4. Extending insight, and 5. Adding experience. The implication is that in communicating it is desired that the messages conveyed can be valuable for enlightenment.

3. *Qawlan 'Aẓîman*

This term is mentioned in the Sûra al-Isrâ' (17): 40, "Has then, your Sustainer distinguish you by [giving you] sons, and taken to Himself daughters in the guise of angles? Verily, you are uttering a dreadful saying." As with the case of term *qawlan tsaqîla*, *qawlan 'azhîman* translated by a team of translators of the Qur'an Ministry of Religious Affairs as "perkataan yang besar" (the big word) is also rather elusive. The difficulty is first not in accordance with the logical flow because a word is not measured from its size. Great words are usually attributed to sin, responsibility, and attention. Second, the word *"'aẓîm"* should not be translated to large but "grand". In terms of communication this term seems more precisely translated "words that have devastating effect". The impact will be felt by the people as audience and those who say it themselves as communicators. Such words can lead to sin for those who say it and can create chaos in the midst of society. Words and expressions which are improper for God, religion, scripture, including part of *qawlan 'aẓîman*. Especially if such words are addressed to God, the scriptures and followers of other religions. The implication is that in communicating process a communicator should avoid using the words and expressions that are sensitive, especially related to the symbols of a person's beliefs and traditions.
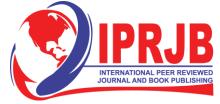
4. *Qawlan Balîghan*

This term is found in Sûra al-Nisâ '(4): 63, "As for them – God knows all that is in their hearts; so leave them alone, and admonish them, and speak unto them about themselves in a gravely searching manner." Team of Qur'anic translator, the Ministry of Religious Affairs translated the words *"qawlan balîghan"* in this verse as "perkataan yang membekas pada jiwa" (word that marked in the soul). This translation in the eyes of the writer is rather difficult to understand so that is also difficult to make the indicator. Words are usually seen their impacts on one's attitudes and behavior rather than on the soul because he is abstract. The advice of parents or teachers will be observed in the attitude and behavior of a child in his daily life.

The word *"balîghan"* is rooted in the word "*balagha*" which means among other things "reached or arrived". In the world of plants word *"bulûgh"* interpreted with fruit ripe and ready to be picked. In Islamic jurisprudence (*fiqh*) known the term *"bâligh"* which refers to the development of a child until the age or the transition between childhood and adolescence. *Balligh* as said in Sûra al-Mâ'ida (5): 67 means convey, so communicators must convey divine messages or make their message reach the goal. *Baligh* as said in Sûra al-Nisâ '(4): 63 means very trace *(aththara ta'thîran shadîdan),* while the word *balâgh* in Sûra al-Kahf (18): 61 means reach to him *(waṣala ilayhi).* (Abunawas, 2007). On this basis it is understood that the word *"balagha"* is attributed to the word or phrase *(qawlan)* could have implications for the interpretation of the words that is a touching speech. Touching here is meant something that is in the communicant that includes among others: his feelings, his thoughts, problems faced, and their needs. This kind of word shows effectiveness of communication so that the word *balîgh* in this verse means effective. In 'Omar's view the word *balîgh* means cause the effect to communicant (effectual). ('Omar, 2010). Thus a communicator prior to starting a communication activity should first know the objective conditions of his or her potential communicant, such as problems encountered including their needs. Understanding this will help communicators in packing messages that fit their needs, and determine appropriate communication strategy.

5. *Qawlan Maysûran*

This term is mentioned in Sûra al-Isrâ' (17): 28, "And if thou [must] turn aside from those [that are in want; because thyself art] seeking to obtain thy Sustainer's grace and hoping for it, at least speak unto them with the gentle speech." The Qur'an translator team of the Ministry of Religious Affairs translated the word as "ucapan lemah lembut" (graceful speech). The team of translator affixed an explanation to this verse in the footnotes number 472 as follows: that is to say: if you cannot carry out Allah's commands as mentioned in verse 26, then tell them good words so they will not be disappointed because they have not received any help from you. In that you seek to earn the provision (grace) from your Lord, so that you may grant to them their rights.

The term *"qawlan maysûran"* that is mentioned above was translated by Translation Team of the Ministry of Religious Affairs as "ucapan lemah lembut" (graceful speech). Two problems appeared relate to this translation; first, it does not reflect the expression *maysûran* appropriately. The word *maysûran* comes from the root *"yasara"* which means be easy, *yusr* means among other things: ease, convenience and fun. The word *maysûr,* plural *mayâsir* which meant among other things: easy, convenient, and easy to handle. (Wehr, 1980). Second, the translation is overlapped to translation of the word *qawlan layyinan* in Sûra Ṭâhâ (20): 44. Each concept of message in a verse will surely differ front other concept of message in other verse because as 'Â'isha 'Abd al-Raḥmân (Bint al-Shâṭi') believes there is no synonym in the Qur'an.

Thus, the term *qawlan maysûra* is somewhat more accurately translated as "easy word" within the meaning of derivation. Every key word in a verse should be understood according to the context of the verse under discussion, because each key word has its own concept. This translation enables one to determine indicators of key word, such as easy to understand, easy to implement, and easy to achieve. So that in communicating a communicator must pay attention to capacity and ability owned by communicant or audience related to the message to be conveyed whether can be understood or can execute command delivered to him to reach the purpose which have been determined.

6. *Qawlan Karîman*

This message term is contained in Sûra al-Isrâ' (17): 23, "for thy Sustainer has ordained that you shall worship non but Him. And do good things unto [thy] parents. Should one of them, or both, attain to old age in thy care, never say "Ugh" to them or scold them, but [always] speak unto them with the reverent speech."
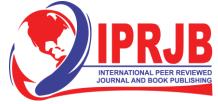
Team of Qur'anic translator of the Ministry of Religious Affairs translated the word *qawlan karîman* in this verse with "*perkataan yan baik*" (good words). Three problems appeared from this translation; first, the word *"karîman"* cannot be translated as "*baik*" (good). The word *"karîman"* comes from the root *"karama"* which means among other things: honor, privilege and respect. The word *karîman* if it is attributed to the word *qawl* it will mean a good word and a beautiful word to hear. (Amin, 2007). Second, there is inconsistency in the translation; in the translation is mentioned "*perkataan yang lemah lembut*" (graceful words) while in the footnote is mentioned "*perkataan yang baik*" (good words). Third, translation will be overlap with the translation of word "*qawlan ma'rûfâ*" in Sûra al-Baqara (2): 235. The context of this is a child who communicates to both parents. Into this category include communication with the elderly. Noble words can be described in several indicators such as: fun, appreciation and respect. Therefore, if a child communicates to his parents his message should be honorable and respectful.

7. *Qawlan Ma'rûfan*

This term is found in Sûra al-Baqara (2): 235, "But you will incur no sin if you give a hint of [an intended] marriage-offer to [any of] these women, or if you conceive such an intention without making it obvious: [for] God knows that you intend to ask them in marriage. Do not, however, plight your troth with them in secret, but speak only in a decent manner. . ."

Team of Qur'anic translator, the Ministry of Religious Affairs translated the terms *qawlan ma'rûfan* in this passage with "*perkataan yang baik*" (good words). This translation lead to two problems; first, the word *ma'rûf* does not necessarily mean "good", its meaning however depends on the context of the verse. In Indonesian society the word *ma'rûf* is commonly translated as good, goodness and virtue such in Sûra Âli 'Imrân (3): 104. However, this term should be understood in the context of communicating with women, a good expression for a woman of course related to her nature and her psychological condition. The author prefers the translation of wise words *('ârif)* rather than good words. Presumably this translation is more appropriate for female communicant with psychological character.

The Prophet Muhammad (pbuh) in one of his sayings (*ḥadîth*s) demanding the need for a wise attitude in communicating women, among others, not too hard and not too soft that gives cues wisdom. Second, the translation will be overlap with translation of word *"aḥsanu qawlan"* in Sûra Fuṣṣilat (41): 33, that is "the best word". Wise words for women indicators include: 1. Placing

women in a respectable position, 2. Showing appreciation, 3. Showing attitudes of understanding, 4. Emphasizing hospitality, 5. Avoid using hard and forceful attitude. The implication is that in communicating with women the message should be empathetic and free from gender biased. These messages must also be adjusted to the factual conditions of women who become communicant in accordance with the problems encountered.

8. *Qawlan Layyinan*

This term is mentioned in Sûra Ṭâhâ (20): 44, "But speak unto him in a mild manner, so that he might bethink himself or [at least] be filled with apprehension." The word *qawlan layyinan* in this verse is translated by a team of Qur'anic translators, the Ministry of Religious Affairs with "*perkataan yang lemah lembut*" (words of gentleness). The problem appeared from translation is the translation will be overlapped with translation of word "*qawlan maysûra*" in Sûra al-Isrâ' (17): 28. This verse is still strongly associated with the previous passages, namely verse 42 and 43 of the commandment of God to the Prophet Musa and Aaron to go to Pharaoh's palace. The context can be expanded by the communicant with a particular job or position. For them communication with gentleness should be an option. One of the Prophet's magnetism in the eyes of society he faced is his soft attitude as characterized in Sûra Âli 'Imrân (3): 159. The word *layyinan* means soft as the opponent of hard, or his gentle as the opponent rough, especially when associated with morality (*akhlâq*). Its implication is that when communicating with authorized people whether leader, boss or others messages should not be dictated but respectful and hoping guidance and counseling.

The translation of aforementioned key terms of message do not reflect the intended meaning according to the Science of Communication. Thus, they do not really support the integration between Qur'anic concept and Communication. Therefore, those translations need reinterpretation based on Communication Studies. In addition, team of Qur'anic translator, the Ministry of Religious Affairs should put explanation in the footnotes that explain the translation of key words of message in communication perspective.

V. Final Remarks

Translation of Qur'anic term of message held by the Ministry of Religious Affairs, Republic of Indonesia has problems. Problems marked by three cases: 1. Illogical use of Indonesian language, making it difficult to formulate indicators, 2. Election of meaning does not match communicant in the verse under consideration. 3. The use of overlap meaning for different key words. These problems resulted in meanings which are incoherent with the nature of message and subsequently do not support the integration between Qur'an and Science of Communication. The use of analysis approach based on context, keywords, indicator of key words and implication of indicators will help one in understanding the exact meaning of message nature of the Qur'an. In order to understand the concepts of communication in the Qur'an it is required collaborative work between communication experts and Qur'anic experts, especially in building communication theories based on the Qur'an as mandated by the program of integration between religion and science. Moreover, translator team should consider alternative translations of key words which the writers offer in this paper. In addition, translator team should also put footnotes of key words under discussion.

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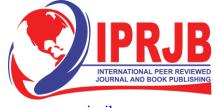Kementerian agama RI. Al-Qur'an. 2014. *Al-Qur'anul karim: Terjemah dan tajwid*. Jakarta, al-Ziyadah.

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