

Zaini Dahlan's Feminism Ideology in Quranic Translation

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Abstract: In 1997, the Islamic University of Indonesia (UII) Yogyakarta published *Qur'an Karim dan Terjemahan Artinya* (QKTA). This translation significantly differs from the official version of the Ministry of Religious Affairs of the Republic of Indonesia and contemporary translations. Emerging during Indonesia's transition from the New Order to Reformation, QKTA played an important role, which motivates this study using Teun A. van Dijk's critical discourse analysis. This research investigates QKTA's position amidst the growing feminist discourse in Indonesia. It specifically examines its impact on the verses translated: QS. al-Baqarah [2]: 228, QS. al-Nisā' [4]: 1, and 34, and QS. al-Nabā' [78]: 33. These verses were chosen because they are often criticized by feminist interpreters for their patriarchal perspective. These verses show QKTA's partiality to the feminist point of view. The findings of this article state that the social context and cognition of the translator influence the translation. This can be seen from the translations that apply a lot of linguistic rhetoric, such as *majāz*, *kināyah* and euphemism.

Keywords: feminism; *Qur'an Karim dan Terjemahan Artinya*; UII Translation; Zaini Dahlan

Abstrak: Pada tahun 1997, Universitas Islam Indonesia (UII) Yogyakarta menerbitkan *Qur'an Karim dan Terjemahan Artinya* (QKTA), sebuah terjemahan yang secara signifikan berbeda dengan versi resmi dari Kementerian Agama Republik Indonesia dan terjemahan-terjemahan kontemporer. Muncul pada masa transisi Indonesia dari Orde Baru ke Reformasi, QKTA memainkan peran penting, yang memotivasi penelitian ini dengan menggunakan analisis wacana kritis Teun A. van Dijk. Penelitian ini menyelidiki posisi QKTA di tengah wacana feminis yang berkembang di Indonesia. Secara khusus artikel ini meneliti dampaknya terhadap ayat-ayat yang diterjemahkan: QS. al-Baqarah [2]: 228, QS. al-Nisā' [4]: 1, dan 34, dan QS. al-Nabā' [78]: 33. Ayat tersebut dipilih karena sering dikritik oleh para penafsir feminis karena perspektif patriarkis. Ayat-ayat ini menunjukkan keberpihakan QKTA pada sudut pandang feminis. Temuan artikel ini menyatakan bahwa konteks sosial dan kognisi penerjemah turut memengaruhi hasil terjemahan. Hal tersebut terlihat dari hasil terjemahannya yang banyak menerapkan retorika kebahasaan, seperti *majāz*, *kināyah* dan penghalusan bahasa (eufinisme).

Kata Kunci: feminisme; *Qur'an Karim dan Terjemahan Artinya*; Terjemah UII; Zaini Dahlan

A. Introduction

Issues around women, Islam, and feminism are still widely discussed by Muslim thinkers in academic spaces. This phenomenon was driven by the growing awareness that Islamic texts have so far tended to be understood from a male point of view and put aside the position of women. Similar narratives increasingly find legitimacy in several works interpreting or translating the Qur'an.¹ In Indonesia, the controversy over readings that are not gender-responsive to verses of the Qur'an also occurs in the translation of the Qur'an by the Ministry of Religious Affairs (MoRA). In the 2002 edition, for example, the term *kawā'ib* in Surah al-Nabā' [78]: 33 translated as '*gadis-gadis yang montok*' (chubby girls). While in the 2019 edition, it translated as '*gadis-gadis molek*' (beautiful girls).² This translation has drawn much criticism because it absolutizes the beauty of the female body as a gift of pleasure in heaven for men only.

Another tendency is also seen in the verse's translation about women's creation in Surah al-Nisā' [4]: 1. The 2002 edition of the MoRA translation translated it as:

"Wahai manusia! Bertakwalah kepada Tuhanmu yang telah menciptakan kamu dari diri yang satu (Adam), dan (Allah) menciptakan pasangannya (Hawa) dari (dirinya)".

The similar translation was also found in the 2019 edition.³ This translation gains legitimacy from the opinions of al-Qurṭubī (d. 1273), Ibn Kathīr (d. 1373), and al-Marāghī (d. 1952) in his interpretation.⁴ Furthermore, a Muslim history (d. 875) even mentions that *Ḥawa'* (women) were created from Adam's left rib.⁵

¹ Differences in interpreters' understanding of feminism in Islam are triggered by differences in the methods and interpretive styles used. Taufan Anggoro, "The Methodology of Contemporary Gender Interpretation: A Study of Qir'ah Mubādalāh," *Sawwa: Jurnal Studi Gender* 15, no. 1 (2020): 53–74, <https://doi.org/10.21580/sa.v15i1.5198>, 54.

² LPMQ Kemenag RI, *al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019* (Jakarta: Kementerian Agama RI, 2019), 871.

³ *al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019*, 104.

⁴ Islah Gusman, *Khazanah Tafsir Indonesia* (Yogyakarta: LKIS, 2013), 332.

⁵ History of the creation of *Ḥawa'* in full: Abū Ḥusayn Muslim Ibn al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fu'ād 'Abd al-Bāqī (Cairo: Isa al-Bab al-Halaby, 1955), II: 1091. This history is also quoted in Abū Ja'far Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āyi al-Qur'ān*, ed. 'Abdullāh bin 'Abd al-Muḥsin al-Turkī (Giza: Dār al-Ḥajr, 2001), VI: 340. Also in Isma'īl ibn 'Umar ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1998), II: 181.

Feminists have also criticized this view for positioning women as only a small part of the male body.

This issue becomes crucial given the position of the Indonesian MoRA's translation of the Qur'an as the official, authoritative translation of the state. On the other hand, it also functions as a standard representation of Islamic discourse in Indonesia, so it is burdened with the responsibility of accommodating the views of various parties. Some parties whose views needed to be adequately represented by the MoRA's translation also published their version of the translation of the Qur'an. Zaini Dahlan, through *Qur'an Karim dan Terjemahan Artinya*, for example, replaced the translation of terms about angels (such as *hūr'īn*, *qāsirātu tarf*, and *azwājūn mutahharah*) with 'jodoh' (mate) or 'mitra pendamping' (companion partner).⁶ Likewise, the term *faḍribū* in Surah al-Nisā' [4]: 34, commonly translated as 'pukullah' (strike!), is replaced by 'berilah sanksi yang mendidik' (give educating sanctions).⁷

As a text, translation (as well as interpretation) is not made in a vacuum. The way translators understand themselves and their culture is one factor that influences their translation results.⁸ The translation has resulted from the interpretation translated from Arabic into another language.⁹ Translations can reflect the ideological author's identity. Therefore, the different versions of the translation are not just random decisions of the translator but contain an implicit message based on the values of the beliefs he adheres to. In this case, tracing Zaini Dahlan's ideology regarding women's issues is important to research. This topic is quite relevant for research because the *Qur'an Karim dan Terjemahan Artinya* was published by the Islamic University of Indonesia (UII) Yogyakarta in 1997 in light of the strengthening of feminist ideas in the 1990s.¹⁰

Research on the issue of feminism in the Qur'an translation has been extensively researched. However, it is still dominated by the Indonesian MoRA's

⁶ S. Supardi and Herien Priyono, *Gaya Santri Kedu Mengelola Diri, Korporasi dan Keluarga: 77 Tahun Prof. Zaini Dahlan, MA* (Yogyakarta: UII Press, 2003), 126.

⁷ Zaini Dahlan, *Qur'an Karim dan Terjemahan Artinya*, 2 ed. (Yogyakarta: UII Press, 2021), 148.

⁸ André Lefevere and Susan Bassnett, eds., *Translation, History and Culture: A Source Book* (London: Routledge, 2002), 14.

⁹ Muḥammad Ḥusain al-Zahabī, *al-Tafsīr wa al-Mufasssīrūn* (Cairo: Maktabah Wahbah, 2000), 1–9; similar definition: Muḥammad 'Abdul 'Azīm al-Zarqānī, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2019), 329–300.

¹⁰ Gadis Arivia and Nur Iman Subono, "Seratus Tahun Feminisme di Indonesia: Analisis terhadap Para Aktor, Debat, dan Strategi" (Jakarta: Friedrich Ebert Stiftung, 2018), 13.

translation as the object of study. As for the study of the *Qur'an Karim dan Terjemahan Artinya* as a guideline for the UII institution, Nawawi has conducted a study focusing more on the linguistic side. According to him, the differences in the results of the translation of the UII version and the Indonesian MoRA's version were due to the translator's choice of translation method.¹¹

Similar research was conducted by Mansur, who compared the translation of the terms *al-wālidāni*, *abawāni*, *zauj*, and *nisā'* in the UII translation, the 2019 edition of MoRA's translation, and Muhammad Thalib's *Tarjamah Tafsiriyyah*. According to Mansur, the three tend to highlight one gender even though there are equivalent neutral words. For example, *al-wālidāni*, translated as 'mother and father' in the 2019 edition of the MoRA's translation, represents gender bias. In the UII translation, it is translated as 'both parents,' which seems more neutral than 'ladies' or 'gentlemen.' Likewise, *zauj*, translated as 'husband' or 'wife,' is biased (patriarchal or feminist); a neutral translation is 'spouse' or 'mate.' The difference is based on the language style developed when the translation was written.¹²

Another detail was revealed by Sudawam, who revealed the method and style of translation used in the UII translation in translating the verse about the creation of women. Sudawam's findings state that UII translations use the *tafsiriyyah* translation technique, prioritizing reader understanding. In addition, the results of UII's translation are also in line with the views of modern commentators such as Muhammad Abduh, Rasyid Ridha, Quraish Shihab, and Buya Hamka, who use the *adabi-ijtimā'i* style of interpretation.¹³

Kholifah and Shalihah, who are textual analysis-oriented, also conducted the study. Kholifah explores the translation of UII from a linguistic point of view by tracing the various translations of the letters *jar "min"* in Surah al-Baqarah.¹⁴

¹¹ Imam Nawawi, "Intercultural Interpretation: The Study of the Qur'an in Translation of the Islamic University of Indonesia 2020 Edition," *Aqwal: Journal of Qur'an and Hadis Studies* 2, no. 2 (2021): 169–85, <https://doi.org/10.28918/aqwal.v2i2.6015>.

¹² Nurul Ulmi Mansur, "Ideologi dalam Terjemahan al-Qur'an di Indonesia (Perspektif Bias Gender)" [Master thesis]. UIN Sunan Kalijaga Yogyakarta, 2022, 101–2.

¹³ M. Rozik Sudawam, "Menerjemahkan Firman Tuhan: Analisis Terjemah Ayat-Ayat Penciptaan Manusia pada Qur'an Karim dan Terjemah Artinya Cetakan UII Yogyakarta" [Undergraduate thesis]. UIN Maulana Malik Ibrahim Malang, 2022, 73.

¹⁴ Nurul Kholifah, "Ragam Penerjemahan Huruf Jar Min dalam 'Qur'an Karim dan Terjemahan Artinya' Terbitan UII," *Al Itqan: Jurnal Studi al-Qur'an* 8, no. 1 (2022): 39–74, <https://doi.org/10.47454/alitqan.v8i1.771>.

Meanwhile, Shalihah revealed the historical motive and background for the publication of the UII translation. He revealed that since 1990, the translation of UII has become a mandatory guide for internal university circles and an Islamic identity with the paradigm of integrating Islam and science. Shalihah gave an example with the translation of Surah al-Qiyāmah verses 3-4, which is associated with the sophistication of fingerprints.¹⁵ However, Shalihah's research focus is limited to the position of UII's translation in modern science discourse. The position of UII's translation in socio-cultural issues, such as the issue of feminism, is not the focus of Shalihah's research.

Regarding the interpretation of the Qur'an that is influenced by the ideology of the translator, Gunawan in his research states that the practice of translating the Qur'an in Indonesia is subjective, ideological, and reader-driven,¹⁶ as well as feminist ideology. Rim Hassen in her research argues that some feminists have inserted feminist ideas in the work of translating the Quran, such as Fatma-Zaïda (Türkiye), Camille Helminski (USA), Laleh Bakhtiar (USA).¹⁷

The relationship between the issue of feminism in translated texts and the translator's cognition or point of view has not been discussed much in some of the studies mentioned above. Therefore, this research fills in the gaps in this study by positioning the UII translation as a text that is not neutral but always closely related to the translator's social cognition and social reality when it is written. On the other hand, this research aims to reveal the construction of Zaini Dahlan's thoughts on gender issues and how this is manifested in his translation work (*Qur'an Karim dan Terjemahan Artinya*) because the text is a representation of the thoughts of the translator, which is based on the social conditions at the time the text was produced.

This research uses a qualitative research model that emphasizes literature study. Thus, the data in this research was obtained using documentation techniques by collecting it from various written sources related to this research

¹⁵ Fitriatus Shalihah, "Islamisasi Sains dan Ilmuwan: Studi tentang al-Qur'an Karim dan Terjemahan Artinya" [Master thesis]. UIN Sunan Kalijaga Yogyakarta, 2022.

¹⁶ Fahmi Gunawan, "The Ideology of Translators in Quranic Translation: Lessons Learned from Indonesia," *Cogent Arts & Humanities* 9, no. 1 (December 31, 2022), <https://doi.org/10.1080/23311983.2022.2088438>.

¹⁷ Rim Hassen, "Feminist Strategies in Women's Translations of the Qur'an," in *The Routledge Handbook of Translation, Feminism and Gender* (New York: Routledge, 2020), 496-507, <https://doi.org/10.4324/9781315158938-43>.

topic. The primary data in this study is the translation of QS. al-Baqarah [2]: 228, QS. al-Nisā' [4]: 1, 24 and 34 and QS. al-Nabā' [78]: 33 on *Qur'an Karim dan Terjemahan Artinya* by Zaini Dahlan, affiliated with the Indonesian Islamic University (UII) Yogyakarta. Secondary data was taken from works related to the biography of Zaini Dahlan and several studies related to Zaini Dahlan and the UII's Qur'an Translation. The research data was analyzed using Teun A. van Dijk's critical discourse analysis theory, which focuses on the social cognition model. The analysis was carried out by studying the textual translation and reviewing its suitability with the opinions of feminist commentators and the social setting when the translation was written.

The term feminism in this research refers to feminism based on Islamic values. This research defines Muslim feminists as figures who try to find harmony between Western feminist ideas and Islamic texts (tafsir al-Qur'an, hadith, and sharia literature/fiqh).¹⁸

B. Ideological Contestation in Qur'an Translation: Translation as Limited Interpretation

In the *Kamus Besar Bahasa Indonesia*, 'terjemah' (translation) means copying (transferring) one language to another or translating efforts.¹⁹ This word is an absorption form from Arabic, namely *tarjamah*. Etymologically, *tarjamah* can mean conveying, interpreting, or citing a word in another language.²⁰ This meaning is based on a history from Ibn Mas'ūd about the nickname *turjumān al-Qur'an* given by the prophet Muhammad to Ibn' Abbās. On another occasion, he was also prayed for so that he would be given the ability to interpret the Qur'an.²¹ *Tarjamah* can also have a biographical meaning, as in the sentence *tarjamat al-mu'allif* in the *turas* books (classical Islamic literature), often used to describe the author's identity.

¹⁸ There are three terms related to feminism in Islamic circles; 'secular feminism,' 'Islamist feminism,' and 'Muslim feminism'. See more: Farah Shahin, "Islamic Feminism and Hegemonic Discourses on Faith and Gender in Islam," *International Journal of Islam in Asia* 1, no. 1 (2020): 27–48, <https://doi.org/10.1163/25899996-01010003>.

¹⁹ KBBI online, "Terjemah," n.d., <https://kbbi.kemdikbud.go.id/menerjemahkan>.

²⁰ al-Zarqānī, *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān*, 328–29.

²¹ Jalāluddīn al-Suyūṭī, *al-Itqān fī 'Ulūm al-Qur'ān* (Damaskus: Muassasah al-Risālah, 2008), IV: 234.

In terms of terminology, al-Zahabī (d. 748 H) divided the term *tarjamah* into two definitions. First, it attempts to transfer language without explaining the meaning of the translated words. In this case, linguistic features are kept from changing by searching for equivalent vocabulary from the source to the target language. Second, attempts at interpretation/explanation of a word in another language. In this case, a word's meaning is re-explained in the target language without being completely fixated on the sentence's grammatical structure in the original language. Therefore, scholars like al-Zarqānī (d. 1367 H) and Manna' Qaṭṭan (d. 1420 H) dividing the *tarjamah* model into two; *lafziyyah/ḥarfīyyah* (literal), and *ma'nawīyyah/tafsīriyyah* (free).²²

The dichotomy of *tarjamah* into *ḥarfīyyah* and *tafsīriyyah* has been the framework followed by many scholars. Nevertheless, researchers have recently considered this pattern problematic because it is too theoretical. The existence of a dichotomy forces translated works to enter one of these models. However, no translation of the Qur'an has chosen one model and denied the other. The absolute choice of the *ḥarfīyyah* model will confuse if applied to the Qur'an because of the inevitability of differences in rules or cultures between languages. The model that has been widely used so far is the *tafsīriyyah* model, which tries to get as close as possible to the meaning of the source language.²³

According to Lukman, the term "*tarjamah*" should be interpreted in terms of interpretation or limited explanation (hermeneutic), not just language transfer.²⁴ This opinion strengthens Pink's argument that several Indonesian interpreters prefer the diction of 'tafsir' (interpretation) rather than "*terjemah*" (translation) in naming their works. Bisri Mustafa named his work *Tafsīr al-Ibrīz*, although, in content, it is more dominant with verse translations. Likewise, Hasbi Ash-Shiddieqy and Ahmad Hassan named their respective works *Tafsīr An-Nur* and *al-Furqan*. Both translated verses and included interpretations in the form of concise footnotes. The effort was signaled to eliminate the impression that Muslims are adopting the tradition of vernacularization of the Bible (Injil).²⁵

²² al-Zahabī, *al-Tafsīr wa al-Mufasssīrūn*, 1–9; See also al-Zarqānī, *Manāhil al-'Irḥān fī 'Ulūm al-Qur'ān*, 329–30; Manna' Qaṭṭan, *Mabāḥith fī 'Ulūm al-Qur'ān* (Riyāḍ: Maktabah al-Ma'ārif, 2000), 324.

²³ Fadhli Lukman, "Studi Kritis Atas Teori Tarjamah al-Qur'an dalam 'Ulum al-Qur'an," *al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 13, no. 2 (2016): 167–90, <https://doi.org/10.22515/ajpif.v13i2.262>.

²⁴ Lukman, 188.

²⁵ Johanna Pink, "The 'Kyai's' Voice and the Arabic Qur'an; Translation, Orality, and Print in Modern Java," *Wacana* 21, no. 3 (2020): 329–59, <https://doi.org/10.17510/wacana.v21i3.948>.

The definition of translation so far has been trapped in the classical view that it is just language translation. Language in text/discourse is not neutral and independent. It is closely related to the interests of the language user. The same goes for translation work. It is because the translation process always involves the translator's analysis and understanding of the intent of the original text (*decoding*), which is then restated with equivalent words acceptable to the target language (*recoding*).²⁶ The first stage is prone to loading errors that can be fatal.

In comparison, the second stage is more acceptable because there has been a grammatical adjustment to the target language.²⁷ The translator's understanding at this stage unwittingly involves a variety of ideological interests according to the capacity and capability of the translator. The elaboration efforts made by the translator could trigger a change in meaning from what the original text intended. In addition, the choice of word equivalents also significantly affects this change in meaning.²⁸ Thus, translation is a reworking of meaning according to the translator's position in the social discourses, not just language transfer.²⁹

Lefevere says translation is not born out of a vacuum (without social context). Translation work will always be influenced by the personal subjectivity of the translator in translating. Ideology, language skills, and the translator's expectations of the dominant group greatly affect translation results.³⁰ Several things unrelated to the text are often involved in the translation process. State authorities, for example, also have the potential to intervene in the translation process by inserting dominant ideologies abstractly into the text. The goal is to transfer ideology to the reader.³¹

²⁶ Betty Maulirosa Bustam and Rika Astari, "Meaning Differences between Two Quran Translations in Activism Era in Indonesia (Ideology in Translation Analysis)," *Analisa: Journal of Social Science and Religion* 3, no. 1 (2018): 131–47, <https://doi.org/10.18784/analisa.v3i1.602>.

²⁷ Zuchridin Suryawinata and Sugeng Hariyanto, *Translation: Bahasan Teori & Penuntun Praktis Menerjemahkan, Revision* (Malang: Media Nusa Creative, 2016), 15–16.

²⁸ Noorhaidi Hasan et al., *Tren Pemikiran Islam di Indonesia Pasca-Orde Baru: Kajian terhadap Literatur Terjemah Keislaman dan Konsumsinya di Kalangan Pemimpin Keagamaan Islam di Jawa Tengah dan Yogyakarta* (Jakarta: Badan Litbang dan Diklat Kemenag RI - Pascasarjana UIN Sunan Kalijaga, 2019), 142–44.

²⁹ Khaoula Jaoudi, "Rethinking Gender in Translation," *Journal of International Women's Studies* 23, no. 6 (2022): 5, <https://vc.bridgew.edu/jiws/vol23/iss6/5/>.

³⁰ Hamam Faizin, *Sejarah Penerjemahan al-Qur'an di Indonesia*, ed. Rina Rahmawati (Tangerang Selatan: Gaung Persada, 2022), 101.

³¹ Yazid Haroun, "Qur'an Translation as a Saudi Ideological State Apparatus," in *Religion Und Translation: Impulse Für Translationswissenschaft Und Religionspädagogik*, ed. Christiane Nord, Mehmet Tahir Öncü, and Abdel-Hafiez Massud (Berlin: Logos Verlag Berlin GmbH, 2021), 43–66.

In the context of translating the Qur'an, many works represent the ideology of the translators. Gunawan in his research stated that the practice of al-Qur'an translation in Indonesia is subjective, ideological, and reader-driven.³² An example is the *Qur'an Tarjamah Tafsīriyyah* by Muhammad Talib. His work became a medium for socializing and affirming the ideology of the Indonesian Mujahidin Council (*Majelis Mujahidin Indonesia - MMI*), a group he led. In his work, Talib led the narrative of establishing a *khilāfah* and purifying Islamic law.³³ Apart from that, the *al-Qur'an dan Terjemahnya* by the Indonesian MoRA in various editions also shows a tendency to mainstream certain intellectual discourses such as religious moderation, modernization of science, and issues of feminism.³⁴

C. Genealogy of the *Qur'an Karim dan Terjemahan Artinya* and Zaini Dahlan's Cognition

Chronologically, Faizin divides the development phases of al-Qur'an translation in Indonesia into four phases: the verbal/oral translation phase (12th century), the partial translation phase in the form of fragments of verses or interpretations (16th century), the footnote translation phase (20th century) and the domination phase of translations by the Ministry of Religious Affairs of the Republic of Indonesia (20th – 21st century). This last phase is marked by the emergence of various formats for writing translations that vary.³⁵ However, the domination of the Ministry of Religion's translation, as meant by Faizin, does not deny the emergence of translations with similar power relations. In 1997, the Indonesian Islamic University (UII) Yogyakarta published the *Qur'an Karim dan Terjemahan Artinya* by Zaini Dahlan. The translation is a translation guideline for the UII academic community.

³² Fahmi Gunawan, "The Ideology of Translators in Quranic Translation: Lessons Learned from Indonesia," *Cogent Arts & Humanities* 9, no. 1 (2022), <https://doi.org/10.1080/23311983.2022.2088438>.

³³ More about ideology in the translation of M. Thalib's work, see Achmad Fuaddin, "Misi Islamisme dalam Terjemah Tafsiriyah Muhammad Thalib: Analisis Wacana Kritis Teun A. Van Dijk," *Al Itqan: Jurnal Studi al-Qur'an: Jurnal Studi al-Qur'an* 7, no. 1 (2021): 67–90, <https://doi.org/10.47454/itqan.v7i1.745>; Mohamad Yahya, "Peneguhan Identitas dan Ideologi Majelis Mujahidin Melalui Terjemah al-Qur'an," *Religia: Jurnal Ilmu-Ilmu Keislaman* 21, no. 2 (2018): 188–208, <https://doi.org/10.28918/religia.v21i2.1510>.

³⁴ Hamam Faizin, Hamdani Anwar, and Ahmad Thib Raya, "Sejarah Penerjemahan al-Qur'an di Indonesia (Studi Kasus al-Qur'an dan Terjemahnya Kementerian Agama RI)" [Doctoral dissertation]. UIN Syarif Hidayatullah Jakarta, 2021.

³⁵ Faizin, 102-103.

The idea of publishing the *Qur'an Karim dan Terjemahan Artinya* originated from the institution's desire to mainstream the study of the Qur'an. One of the first steps taken by UII to realize this intention was to require all students to have a Ministry of Religion translation. The reading of the translation of the al-Qur'an is expected to be an entry point towards a more serious al-Qur'an-based study. In this case, the Ministry of Religion's translation was chosen because it is considered the most authoritative translation in Indonesia. Therefore, UII submitted a request to procure al-Qur'an stock and its translation to the Indonesian Ministry of Religion to make it easier for students to obtain MoRA's translation. However, the availability of copies is quite limited, so the Indonesian MoRA has yet to be able to fulfill the request.³⁶

These obstacles inspired Zaini Dahlan, as UII Chancellor then, to independently publish a translation of the Qur'an through the UII Press publisher. The project of publishing *Qur'an Karim dan Terjemahan Artinya* started in 1995. In the translation process, Zaini Dahlan was assisted by a team consisting of Azharuddin Sahil, Aunur Rochim Faqih, Muhadi Zainuddin, M. Tamyiz, AF. Djunaidi Sjafi'i, Muzhaffar Ahwan, Muhammad Hasjim, Amir Mu'allim, Barmawi Muthe, Yazid Nasrullah, Zuhad Abdurrahman, Ahmad Muhadi, MB Muhlison, Hastuti Saptarini, and many more.³⁷ This first edition was published in the 1997/1998 academic year.³⁸

The first edition of the *Qur'an Karim dan Terjemahan Artinya* is distributed to new UII students every year. This product is specifically for internal circles, so it is not traded to the wider community. Along with its development, Zaini Dahlan improved the first edition of the UII translation. This time, he took KH. Baha'uddin Nur Salim (Gus Baha') as editor (*tashih* expert team). This revision effort was underway from 2002 to 2005 due to technical writing errors and substance and appearance improvements. Tashih's permissions are also updated.³⁹ This second edition came as the final product of the UII translation of the Qur'an with the renewal of the tashih permit from the Indonesian MoRA. It

³⁶ Dahlan, *Qur'an Karim dan Terjemahan Artinya*, vii.

³⁷ Dahlan, xi.

³⁸ Dahlan, vii.

³⁹ Previously, the first edition had the Tashih Sign Number: No.P.III/TL.02.1/138/VII/1997, then it was updated in the second edition to No. BD.III/TL.02.1/438/2004. Dahlan, *Qur'an Karim dan Terjemahan Artinya*, iv.

began to be widely circulated to be accessible to the general public. The *Qur'an Karim dan Terjemahan Artinya* is also available as an application.⁴⁰

The second edition consists of xlv + 1228 pages, with footnotes, 36 columns of explanatory hadiths, and eight columns of legal explanations of 'Islamic jurisprudence'. The opening section contains remarks by the Minister of Religion of the Republic of Indonesia VII Development Cabinet in 1998 (Prof. Dr. M. Quraish Shihab, MA), remarks by the Chancellor of UII in 1997 (Prof. H. Zaini Dahlan, MA) and in 2021 (Fathul Wahid, ST, M .Sc., Ph.D.), preface to the compiler, introduction to the publisher, preamble, technical explanation, list of explanatory hadiths, thematic index and hadith explaining the virtues of Surah al-Fatihah. At the same time, the concluding part consists of *tashih* marks, waqf punctuation announcements, the second edition of the accompanying words, main references, and thematic indexes based on their location in verse.⁴¹

The translation method used by Zaini Dahlan in the first edition was to cut letter by letter, word by word, sentence by sentence, and give the meaning on the back. This method is intended so that, over time, the reader can recognize the character of the language of the Qur'an. Some verses with the same context are translated into groups (2-3 verses). There are also groups of 10 verses simultaneously while maintaining the standard structure that experts have agreed upon. In the second edition, the translation diction is to the existing vocabulary or idioms as accurately as possible. For example, when translating the word *kāffah* in verse: *udkhūlū fi-ssilmi kāffatan* (QS. al-Baqarah [2]: 208) with 'total' (read: totality in Islam).⁴²

The Social Context of the Qur'an Karim dan Terjemahan Artinya

The *Qur'an Karim dan Terjemahan Artinya* (QKTA) preparation for the final edition occurred in 1995-2005, precisely during the transition from the New Order to Reformation.⁴³ QKTA emerged when awareness of women's rights in

⁴⁰ Yulianingsih Riswan, "Qur'an Translation Of The Week #55: Qur'an Karim dan Terjemahan Artinya: The UII Qur'an Translation And The Rise Of A Youtuber Ulema," *GloQur*, 4 Juni 2021, <https://gloqur.de/quran-translation-of-the-week-55-quran-karim-dan-terjemahan-artinya-the-iii-quran-translation-and-the-rise-of-a-youtuber-ulema/>.

⁴¹ Dahlan, *Qur'an Karim dan Terjemahan Artinya*, xxvii-xxx.

⁴² Supardi dan Priyono, *Gaya Santri Kedu Mengelola Diri, Korporasi dan Keluarga: 77 Tahun Prof. Zaini Dahlan, MA*, 128-129.

⁴³ The New Order regime established the paradigm that a good woman can be a good housewife. Therefore, the space for women's organizations that do not conform to the regime's ideology is limited. Nina Nurmila, "New Grounded Feminist Approach to Islam in Indonesia: A

Indonesia began to strengthen and evolve into an ideological movement as well as an academic perspective. The spirit of fighting for gender equality began to be echoed through academic and religious texts. QKTA was born in an atmosphere before the reform, where two poles of thought developed in Indonesia. First, the deconstruction of sexist discourse in academic and literary literature. Second, the emphasis on pluralism, equality, and transnational discourse.⁴⁴

Indonesian Muslim feminist thinking has been heavily influenced by interpretation reformers such as Muhammad Abduh, Mahmud Syaltut, Fazlur Rahman, Ismail Razi al-Faruqi, and Amina Wadūd Muhsin.⁴⁵ Until the 1990s, several works were born that contained reinterpretations of women's verses, such as *Tafsir Kebencian: Studi Bias Gender dalam Tafsir Qur'an* by Zaitunah Subhan, *Argumen Kesetaraan Jender* by Nasaruddin Umar, *Tafsir bi ar-Ra'yi: Upaya Penggalian Konsep Wanita dalam al-Qur'an* by Nashruddin Baidan, *Fiqih Perempuan* by Husein Muhammad and so on.⁴⁶

According to Nurmila, the center for developing progressive Islamic feminist ideas in Indonesia was born in Jakarta and Yogyakarta.⁴⁷ The Center for Women's Studies at UIN Jakarta and IAIN Sunan Kalijaga were also two institutions that concentrated on voicing feminism at that time. At the end of 1999, the Center for the Study of Islam and Society (PPIM) UIN Jakarta published a study entitled *Women in the Undergraduate Research Works of IAIN throughout Indonesia*. Furthermore, in 2002, PPIM, in collaboration with Gramedia Pustaka Utama, also published the book *Biografi Ulama Perempuan*. This book contains a literature study of female figures (Muslim women) from various parts of the country who have contributed in their respective fields.⁴⁸

Textual Analysis of Rahima and Fahmina's Publications," *Journal of Asian Social Science Research* 2, no. 1 (2020): 25–52, <https://doi.org/10.15575/jassr.v2i1.11>.

⁴⁴ Gadis Arivia dan Nur Iman Subono, "Seratus Tahun Feminisme di Indonesia: Analisis terhadap Para Aktor, Debat dan Strategi" (Jakarta: Friedrich Ebert Stiftung, 2018), 13.

⁴⁵ Munirul Abidin, *Paradigma Tafsir Perempuan di Indonesia* (Malang: UIN-Maliki Press, 2011), 43.

⁴⁶ Abidin, 87–88.

⁴⁷ Nina Nurmila, "The Spread of Muslim Feminist Ideas in Indonesia: Before and After the Digital Era," *al-Jami'ah: Journal of Islamic Studies* 59, no. 1 (2021): 97–126, <https://doi.org/10.14421/ajis.2021.591.97-126>.

⁴⁸ Amelia Fauzia et al., *Tentang Perempuan Islam: Wacana dan Gerakan*, ed. Jajat Burhanuddin and Oman Fathurahman (Jakarta: Gramedia - PPIM UIN Jakarta, 2004), 124.

The setting for the birth of QKTA was accompanied by euphoria from the expansion of the intellectual spirit that began in the 1990s to the 2000s in Yogyakarta. Translation works of academic texts are quite dominating in the Yogyakarta area. Yogyakarta is the fourth center for publishing translations under DKI Jakarta, West Java, and Central Java. Some of the translation works that contributed to the publication at that time included translations of books by reformist Islamic thinkers such as Ḥasan Ḥanafī, Nasr Ḥamīd Abu Zaid, Mohamad Arkoun. Their thoughts have influenced many Muslim thinkers in Indonesia.⁴⁹ Some of them are Muslim feminist figures such as Riffat Hassan, Fāṭimah Mernissi, Amina Wadūd, and Asghar Ali Engineer, whose works have been translated into Indonesian.⁵⁰ The *Ulumul Qur'an: Jurnal Ilmu dan Kebudayaan* became the main pillar that bridged world Muslim feminist thought to Indonesia in the 1990s.⁵¹

The influence of feminism through academic work became the starting point for the birth of various women's movement organizations at the beginning of the Reformation in 1998.⁵² In Yogyakarta, one of the biggest women's organizations that voices gender issues is Nasyiatul Aisyiyah (an autonomous Muhammadiyah institution).⁵³ On the other hand, at the end of the New Order period, there were many cases of human rights violations experienced by women. One of the peaks of this problem was the case of Marsinah, a female labor activist who disappeared and was found murdered in 1993.⁵⁴

In the same period, the issue of women's leadership also influenced the birth of QKTA. The election of Megawati Soekarno Putri as female vice president from Abdurrahman Wahid (Gus Dur) in the 1999 election invited rejection from

⁴⁹ Hasan et al., *Tren Pemikiran Islam di Indonesia Pasca-Orde Baru: Kajian terhadap Literatur Terjemah Keislaman dan Konsumsinya di Kalangan Pemimpin Keagamaan Islam di Jawa Tengah dan Yogyakarta*, 122.

⁵⁰ Ahmad Arif Syarif, "Relasi Gender Suami Istri: Studi Pandangan Tokoh Aisyiyah," *Sawwa: Jurnal Studi Gender* 13, no. 1 (2018): 85–106, <https://doi.org/10.21580/sa.v13i1.2743>.

⁵¹ Nurmila, "The Spread of Muslim Feminist Ideas in Indonesia: Before and After the Digital Era," 114.

⁵² Akhmad Arif Junaidi, "Kongres Ulama Perempuan Indonesia (KUPI) and Mubādalāh Approach in Interpreting the Gender Biased-Qur'anic Verses," *Sawwa: Jurnal Studi Gender* 18, no. 1 (2023): 1–24, <https://doi.org/10.21580/sa.v18i1.17269>.

⁵³ Regarding the views of Nasyiatul Aisyiyah figures on gender issues, see Syarif, "Relasi Gender Suami Istri: Studi Pandangan Tokoh Aisyiyah."

⁵⁴ Arivia and Subono, "Seratus Tahun Feminisme di Indonesia: Analisis terhadap Para Aktor, Debat, dan Strategi," 14.

several Islamic organizations, such as Nahdlatul' Ulama (NU) and the United Development Party (PPP).⁵⁵ Women's leadership status was also rejected by the fundamentalist Islamic group, the Indonesian Mujahidin Council (MMI).⁵⁶ Furthermore, ahead of the 2004 election, along with the nomination of Megawati Soekarno Putri as president, the Indonesian Ulema Council (MUI) of Yogyakarta Special Region Province even issued fatwa number B-286/MUI D.I.Y/VI/2004 regarding the prohibition of women from occupying leadership positions such as president and governor.⁵⁷

Zaini Dahlan's Social Cognition

Zaini Dahlan was born in Kedu Village, Kedu District, Temanggung Regency, Central Java on December 25, 1926. He was the son of KH. Ismail and Hj. Aisha. His parents gave him the nickname *Djen*. That said, Zaini Dahlan's name was *tabarrukan* (adapted) from Sayyid Ahmad Zaini Dahlan, a Meccan mufti whose book became the reference for many Islamic boarding schools in Indonesia.⁵⁸ He studied Bachelor to Doctoral education at the Faculty of Religion at the Indonesian Islamic University (UII) Yogyakarta until 1956. While a student, Zaini was active in Hizbullah (student army) organizations to continue

⁵⁵ Krishna Sen, "Women in Indonesia: Gender, Equity and Development," in *Women in Indonesia: Gender, Equity and Development*, ed. Kathryn Robinson and Sharon Bessell (Singapore: ISEAS, 2002), 13–27.

⁵⁶ MMI's rejection of the prohibition on women becoming leaders is based on a textual understanding of the QS. al-Nisā'[4]: 34. MMI also mainstreamed the prohibition on women playing roles in public spaces through the production of *Tarjamah Tafsiriyah* by Muhammad Talib (one of the leaders of the MMI advisory board). Talib connects QS. al-Nisā'[4]: 34 with the low intellectuality of women and the absolute obligation of women to serve men. Inayah Rohmaniyah, "Aisyah: Ketua Divisi Perempuan MMI," in *Kesaksian Para Pengabd: Kajian tentang Perempuan dan Fundamentalisme di Indonesia*, ed. Lies Marcoes-Natsir and Lanny Octavia (Jakarta: Rumah KitaB, 2014), 135–50.

⁵⁷ Nurlita Hapsari, "Framing Women Politician in Democratic Environment: A Study of Megawati Soekarno Putri and Hillary Clinton," *Rubikon: Journal of Transnational American Studies* 4, no. 1 (2019): 11–29, <https://doi.org/10.22146/rubikon.v4i1.47858>; The MUI fatwa was considered controversial because it was unprocedural and manipulative until it was finally revoked. Wiwik Susilo, "MUI Yogyakarta Mengeluarkan Fatwa Haram Soal Capres," *Liputan6.com* (Yogyakarta, June 29, 2004), <https://www.liputan6.com/news/read/81155/mui-yogyakarta-mengeluarkan-fatwa-haram-soal-capres>.

⁵⁸ Syaifulloh Yusuf, "In Memoriam: Sosok dan Kepemimpinan Prof. Zaini Dahlan, MA (Pemimpin Kharismatik-Demokratis): Diskusi Tokoh UII" (Direktorat Pembinaan dan Pengembangan Agama Islam (DPPAI) UII Yogyakarta, 2022), <https://dppai.iii.ac.id/diskusi-tokoh-in-memoriam-sosok-dan-kepemimpinan-prof-h-zaini-dahlan-ma/>.

his studies in the Arabic Literature department of Cairo University, Egypt, with a veteran scholarship program Hizbullah (student army).⁵⁹

Zaini's thinking was born from the womb of al-Azhar University and grew up in the academic environment of IAIN Sunan Kalijaga. Zaini is involved in developing the scientific direction of IAIN Sunan Kalijaga, which integrates Eastern and Western scholarship. For Zaini, the institution was in an ideal position at that time. The reason is that there are many al-Azhar and Canadian alumnus lecturers there. This collaborative scientific climate is strategic and rarely found in Indonesia, except in Yogyakarta.⁶⁰ Zaini was heavily influenced by Egyptian reformers such as Muḥammad Abduh and Maḥmūd Shaltūt. Zaini wrote a translation of the compilation book of Maḥmūd Shaltūt's fatwas. Al-Azhar's scholarly influence on Zaini's personality spread to preparing the UII version of the Qur'an translation. He used the book *al-Muntakhab fi Tafsīr al-Qur'ān*, an al-Azhar product published within a century of al-Azhar University, Cairo, as a main reference in translating the Qur'an.⁶¹

Zaini's scientific background as an expert in Arabic Literature also supports his understanding of the rhetoric (*balaghah*) of the Qur'an. Once, the Faculty of Civil Engineering and Planning (FTSP) student asked him why the Qur'an uses the symbol 'mountain' as an analogy. Zaini explains that it is part of the metaphor (*majāz*) of the Qur'an. The mountain is called because it is very close to the life of the Arab nation as the object of revelation at that time. This metaphor makes the divine message easier to understand in its depiction. Zaini gave an example in QS. al-Naml [27]: 88 about the always-shifting mountains, and Surah al-Qāri'ah [101]: 5 about the mountains that become like cotton flying. According to Zaini, the metaphors in the two verses are a literary method of the Qur'an to attract attention and stimulate the reader's imagination before conveying its main message.⁶²

⁵⁹ Edy Suandi Hamid, ed., *Zaini Dahlan: Sang Guru* (Yogyakarta: UII Press, 2009); see also S. Suyanto, "Prof. H. Zaini Dahlan, MA: Peran dalam Pengabdianannya di UII: Diskusi Tokoh UII" (Direktorat Pembinaan dan Pengembangan Agama Islam (DPPAI) UII Yogyakarta, 2022), <https://dppai.uui.ac.id/diskusi-tokoh-in-memori-am-sosok-dan-kepemimpinan-prof-h-zaini-dahlan-ma/>.

⁶⁰ Ibnu Burdah, "Zaini Dahlan," in *Mengenal Para Pemimpin Pascasarjana*, ed. Al Makin (Yogyakarta: Pascasarjana UIN Sunan Kalijaga, 2017), 36.

⁶¹ *Zaini Dahlan: Sang Guru* (Yogyakarta: UII Press, 2009), 128.

⁶² Supardi and Priyono, *Gaya Santri Kedu Mengelola Diri, Korporasi dan Keluarga: 77 Tahun Prof. Zaini Dahlan, MA*, 2–4.

Apart from metaphors, Zaini also uses the principle of refinement of language (kināyah or euphemism) in translating. It can be seen when he translated *kawā'ib* in QS. al-Nabā' [78]: 33 with '*remaja putri*' (adolescent girl). It replaced the meaning of '*montok*' (plump) in the 2002 translation of the Ministry of Religion of the Republic of Indonesia. Metaphors and euphemisms cannot be separated from Zaini's literary spirit, which has a gentle attitude. He often filled his lectures with poetry he composed himself or quoted other people's works. Not infrequently, his poetry contains advice taken from quotations from the Qur'an.⁶³ He also chose contemporary diction in translating, for example, the term *kāffah* in QS. al-Baqarah [2]: 208 is translated as '*totalitas*' (totality).⁶⁴

Zaini is not a militant activist of the feminist movement in Indonesia. However, she uses the paradigm of feminism as a perspective in understanding Qur'anic verses and living a lifestyle. The paradigm is reflected in how Zaini builds a family that gives freedom in many ways. His wife admits that Zaini does not get much involved in caring for the family, except in very important matters such as teaching the Qur'an. Likewise, children can choose schools, ideals, jobs, partners, and others if they do not violate religious ethics and principles.⁶⁵ Her daughter, Ova Emilia, has felt this freedom since she was young, including the urge to be brave enough to appear in public. This freedom has driven Ova Emilia's career from becoming a professor of medical education to rector at Gajah Mada University (UGM) for the 2022-2027 period. She is listed as the second female chancellor in the history of changing the position of chancellor at UGM.

In his old age, Zaini was active in giving lectures, writing, and translating many works. Zaini Dahlan's works include; *Fadjar Islam* (Bulan Bintang, 1968)⁶⁶, *Fatwa-Fatwa Mahmud Syaltut* (Bulan Bintang, 1972)⁶⁷, *Filsafat Hukum Islam* (Bumi Aksara, 1987), *Bunga Rampai: Bahasa, Sastra dan Kebudayaan Islam* (Fakultas Adab IAIN Sunan Kalijaga, 1993), *Emotional Intelligence (EQ) di Tempat Kerja* (Pustaka Delapratasa, 1997)⁶⁸, *Qur'an Karim dan Terjemahan Artinya* (UII Press, 1997 & 2005), *Quality of Life: mencapai keseimbangan di*

⁶³ Supardi and Priyono, xix-xxi.

⁶⁴ Supardi and Priyono, 129.

⁶⁵ Zaini Dahlan: *Sang Guru*, 150-151.

⁶⁶ It is a translation of *Fajr al-Islam* by Prof. Dr. Ahmad Amin.

⁶⁷ This work was written by Zaini with Prof. H. Bustami A. Gani and contained a translation of *al-Fatāwā: Dirāsāt li Mushkilāt al-Muslim al-Ma'āšir fi Ḥayātih al-Yaumiyah wa al-Āmmah* by Shaikh Maḥmūd Shaltūt.

⁶⁸ It is a translation of the book *EQ (Emotional Intelligence) in the WorkPlace* by Patricia Patton.

dunia yang serba berlawanan (Pustaka Delapratasa, 1998), *Memahami Kalam Suci: Tafsir Surat Yasin dan Al Mulk* (UII Press, 2008) and *Tafsir al-Qur'an Juz 30* (Kreasi Total Media, 2008). Zaini Dahlan died at the age of 90 at 01.55 WIB to coincide with Saturday, January 14, 2017, at Dr. Sardjito Yogyakarta. His body was buried in the land of his birth.⁶⁹

D. Zaini Dahlan's Feminism in the *Qur'an Karim dan Terjemahan Artinya*

In general, the inclusion of feminist readings in the *Qur'an Karim dan Terjemahan Artinya*, which distinguishes it from other translations in Indonesia, is shown in Table 1.⁷⁰

Table 1
Comparison of the Meaning of Gender-Sensitive Verses Terms

Term	Translation Version	Meaning
<i>li al-rijāl</i>	Zaini Dahlan (2005)	tanggungjawab laki-laki
	MoRA (2002 & 2019) and Quraish Shihab (2001)	para suami
	Hamka (1968) and A. Hassan (1956)	laki-laki
<i>nafs wāḥidah and minhā zaujahā</i>	Zaini Dahlan (2005)	seorang manusia dari jenisnya
	MoRA (2002 & 2019)	diri yang satu (Adam) dari (diri)-nya
	Quraish Shihab (2001)	diri yang satu darinya
	Hamka (1968)	satu diri daripadanya
	A. Hassan (1956)	satu diri (daripada Adam) daripadanya (Adam)

⁶⁹ M. Fuad Nasar, "In Memorium Prof. H. Zaini Dahlan, MA: Tokoh Pendidikan Berdedikasi Tinggi," *Kemenag.go.id*, 2017, <https://kemenag.go.id/read/in-memorium-prof-h-zaini-dahlan-ma-tokoh-pendidikan-berdedikasi-tinggi-np2dp#>.

⁷⁰ In this table, QKTA is compared with MoRA Translation (2002 and 2019 edition), *Tafsir al-Mishbah* by M. Quraish Shihab, *Tafsir al-Azhar* by Hamka, *Tafsir al-Furqan* by Ahmad Hassan.

<i>qawwāmūn</i>	Zaini Dahlan (2005)	kelayakan memimpin
	MoRA (2019)	penanggung jawab
	MoRA (2002)	pelindung
	Quraish Shihab (2001)	qawwamun
	Hamka (1968)	pemimpin
	A. Hassan (1956)	pengurus
<i>faḍribū</i>	Zaini Dahlan (2005)	sanksi yang mendidik
	MoRA (2002 & 2019)	(kalau perlu) pukullah
	Quraish Shihab (2001), Hamka (1968) and A. Hassan (1956)	pukullah
<i>kawā'ib</i>	Zaini Dahlan (2005)	remaja-remaja putri yang cantik
	MoRA (2019)	gadis-gadis molek
	MoRA (2002)	gadis-gadis montok
	Quraish Shihab (2001)	gadis-gadis remaja
	Hamka (1968) and A. Hassan (1956)	perawan-perawan muda

Degrees of Women (QS. al-Baqarah [2]: 228)

وَالرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ

Namun, tanggungjawab laki-laki sederajat lebih tinggi daripada wanita.⁷¹

QKTA translated this verse with “However, men’s responsibilities are equal to higher than women’s”. QKTA emphasizes that the advantages of men referred to in verse are only their responsibility, not covering all aspects. This translation aligns with the opinion based on the narrations of Ibn’ Abbas and Qatādah. Likewise, Tafsīr al-Muntakhab, which is the main reference in QKTA, interprets the advantages of men in this verse with *darajat al-ri’āyah wa al-muḥāfaẓah ‘alā ḥayāt al-zaujiyyah wa syu’ūn al-aulād* (the degree of excess of the husband over

⁷¹ Dahlan, *Qur’an Karim dan Terjemahan Artinya*, 62-63.

wife in terms of giving attention and care for family life and children's affairs).⁷² Related to this, Zaini advised;

"Those who are careful to live life, everything in you is God's trust. Do not ever mess with this trust. Your wives are your responsibility. In your hands lies all their good and bad in the future. Allah will later hold you accountable".⁷³

QKTA raises the meaning of '*tanggung jawab*' (responsibility) for the term *al-rijāl*, usually understood as '*laki-laki*' (man). QKTA also differentiates the translation of men as husbands from men outside their position as husbands. In the context of divorce, the word *ar-rijāl* or its replacement is not always translated as '*suami*' (husband) as in other translations. In verse 228, for example, the word *al-rijāl* is exclusively translated as '*laki-laki*' (man), and the female pronoun (*muannath*) in the pronunciation '*alaihinna* is translated as '*wanita*' (woman), without attributing the two to the husband-wife relationship. In verses 229-232 (still regarding divorce), almost all the pronouns *mudhakar* and *muannath* refer to 'husband' and 'wife' respectively.

According to Ibnu' Āsyūr, the spirit in verse 228 rejects the social construction of the Jahiliyyah society, which demeans women. As in Surah al-Nisā' [4]: 32, men and women have their respective sides of equality and strength. Men are indeed more capable of jihad and physical strength, being fair, having the right to become marriage guardians, clarity of reason, leading, guarding, and fulfilling the rights of a wife. However, women are superior in certain conditions, such as caring for children. Even though men are blessed with more advantages, they are still obliged to maintain ethics towards women if both are in a husband-wife relationship.⁷⁴ In a marriage relationship, the advantage of a man is nothing but a means to protect a woman (his wife).

Regarding the position of women and how their husbands react to it, Zaini firmly stated, "Your wives are your fields. That is where your seeds will be planted. Approach them from any direction you like, but in a polite way. There is a 'right' there, but there is also a 'risk' if the way to respect you is wrong."⁷⁵ Thus,

⁷² Lajnah al-Qur'ān wa al-Sunnah, *al-Muntakhab fī Tafsīr al-Qur'ān al-Karīm* (Cairo: al-Majlis al-A'lā li al-Shu'ūn al-Islāmiyyah, 1992), 53.

⁷³ Supardi and Priyono, *Gaya Santri Kedu Mengelola Diri, Korporasi dan Keluarga: 77 Tahun Prof. Zaini Dahlan, MA*, 104.

⁷⁴ Ṭāhir ibn 'Āshūr, *al-Taḥrīr wa al-Tanwīr* (Tunis: al-Dār al-Tunisiyyah, 1984), II: 402.

⁷⁵ Supardi and Priyono, *Gaya Santri Kedu Mengelola Diri, Korporasi dan Keluarga: 77 Tahun Prof. Zaini Dahlan, MA*, 104.

Zaini Dahlan's series of verbal statements have coherence with the translation of the status of women and their position on the side of their husbands.

The Origin of Human Creation (QS. al-Nisā' [4]: 1)

يَأْتِيهَا النَّاسُ آتِفُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

Hai manusia, bertakwalah kamu kepada Tuhanmu, yang telah menciptakan kamu dari seorang manusia, kemudian menciptakan dari jenisnya jodoh baginya, dan dari keduanya dikembangkan keturunan yang banyak, laki-laki dan perempuan. Bertakwalah kamu kepada Allah yang dengan nama-Nya kamu saling meminta, dan dengan nama-Nya kamu menjaga kekeluargaan. Sungguh Allah selalu mengawasi kamu semuanya.⁷⁶

In QKTA, *nafs wāḥidah* is interpreted as 'seorang manusia' (a human being) without referring to Adam himself. It also understands *nafs* as the 'jenis' (type) from which a mate is created. The QKTA translation version does not explicitly bring this verse to the story of the creation of Adam and Ḥawa, either in the body of the translation or in the footnotes. Similar translations are also found in other verses, for example, in QS. al-An'ām [6]: 98, translated as 'menciptakan dari satu orang' (created from one person). Consistently, QKTA does not raise the argument for the creation of Ḥawa' from Adam. QKTA follows the meaning of *nafs wāḥidah*, which differs from most Indonesian commentators and tends to avoid the potential for the emergence of patriarchal understandings.

This description is in line with the opinion of Zaitunah Subhan, who sees this verse as a verse about the similarity of the creation of Ḥawa with the creation of Adam (both from the ground).⁷⁷ Whereas Maḥmūd Shaltūt, Rasyīd Riḍa, Fāṭimah Mernissi, and Munawir Sjazali interpret *nafs* as 'type or species,' as in QS. al-Naḥl: 72, QS. Āli 'Imrān: 164, and al-Taubah: 128.⁷⁸ In his book, *Membumikan al-Qur'an*, Quraish Shihab translates it as 'jenis yang sama' (the same type). Nashruddin Baidan understands the *nafs wāḥidah* as 'unsur yang sama dengan Adam' (the same element as Adam).⁷⁹

⁷⁶ Dahlan, *Qur'an Karim dan Terjemahan Artinya*, 136.

⁷⁷ Zaitunah Subhan, *al-Qur'an dan Perempuan: Menuju Kesetaraan Gender dalam Penafsiran* (Jakarta: Kencana, 2015), 289.

⁷⁸ Faizin, *Sejarah Penerjemahan al-Qur'an di Indonesia*, 321.

⁷⁹ M. Muhtarom, *Perempuan di Mata Mufasir Indonesia Abad XX-XXI*, ed. Ulin Ni'am Masruri (Semarang: RaSAIL Media Group, 2021), 49–50.

Subjectification and Euphemism (QS. al-Nabā' [78]: 33)

وَكَاِىِبَ اٰتْرَابًا ﴿٣٣﴾

Remaja-remaja putri yang cantik dan sebaya.⁸⁰

QKTA translated this verse with "beautiful young women and the same age". In translating the word *kawā'ib*, QKTA prefers the phrase 'remaja putri' (young woman) rather than 'gadis' (maiden) or 'perawan' (virgin). This election is another alternative to the debate over using the word 'wanita' (women), which is considered gender biased. The word 'wanita' was rejected in the 1990s until the Indonesian MoRA overhauled the word 'wanita' to 'perempuan' in the 2002 translation edition.⁸¹ In KBBI, 'remaja' (adolescent) means 'starting to grow up,' and 'putri' (princess) means 'daughter of the king'. Similarly, the label 'cantik' (beautiful) is more closely associated with the beauty of the face, not breasts. As for the word *atrāb*, all of the translation versions above unanimously translate it with 'sebaya' (same age) rather than interpreting it with a symmetrical chest. Thus, the choice of diction in QKTA is more friendly and does not lead to sexism.

Regarding the pleasure of meeting angels in heaven, Zaini Dahlan argues that angels mean not only women who are provided for men but vice versa. Women will also get angels in heaven later. Zaini conveyed this in a discussion. His student asked why every verse is related to heaven's pleasures, which are always called angels. Is it true that women do not deserve the same pleasure in the form of an angel? Why does Islam seem to be masculine and discriminatory? Zaini replied;

"You are right. However, what is masculine is not the Islam, but the translator." Then I explained - "what is true in verse (QS. al-Dukhān [44]: 54) does not mean an angel, but a soul mate. So, in heaven, there are your soul mates. Matchmaking completes one's life: each person's partner (male/female) will get a companion partner who is better, prettier, and more handsome than anyone in the world. Anyway, there is a partner who will fill the void so that everything feels intact. That is why I changed the word 'bidadari' (angel) to 'jodoh' (soul mate) in my translation of the Qur'an. Then, the soul mate is the X factor that gives peace of mind and reassurance."⁸²

⁸⁰ Dahlan, *Qur'an Karim dan Terjemahan Artinya*, 1074.

⁸¹ Faizin, *Sejarah Penerjemahan al-Qur'an di Indonesia*, 295.

⁸² Supardi and Priyono, *Gaya Santri Kedu Mengelola Diri, Korporasi dan Keluarga: 77 Tahun Prof. Zaini Dahlan, MA*, 126.

Zaini Dahlan uses the meaning of *kināyah* (figuratively) in translating the term *istamta'a* in QS. al-Nisā' [4]: 24. The 2002 Ministry of Religion version emphasizes the linguistic meaning of the word *istamta'a*. On the other hand, Ahmad Hassan and QKTA's translations firmly refer to the cultural meaning of this word without bringing up the meaning of '*menikmati*' (enjoy). Meanwhile, Tafsir al-Mishbah accommodates two meanings, namely '*nikmati*' (enjoy) as a linguistic meaning and '*campuri*' (interfere) as a cultural meaning. Nevertheless, QKTA prefers the diction '*gauli*,' which also means the same as the word '*campuri*'. If figuratively speaking, the word '*campuri*' has a closer association with marriage, intercourse, and copulation. In comparison, the word '*gaul*' origin meaning is closer to friendship. However, in transitive (*muta'addi*) and non-standard forms (getting along), it also means intercourse. Eliminating the meaning of 'enjoyment' can avoid the emergence of the perception that women are objects of pleasure for men.

Women Leadership and *Nusyūz* (QS. al-Nisā' [4]: 34)

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ
فَالصَّالِحَاتُ قَانِتَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِن أَطَعْتِكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Laki-laki mempunyai kelayakan memimpin kaum wanita, karena Allah telah memberikan kelebihan atas yang lain dan karena mereka memberi nafkah. Wanita-wanita yang saleh ialah yang taat beribadah, yang menjaga amanat sewaktu suami pergi, karena Allah telah memelihara mereka. Mereka yang dikhawatirkan berbuat *nusyuz**, berilah mereka peringatan. Jauhilah mereka di tempat tidur, berilah sanksi yang mendidik. Tetapi apabila mereka taat kepadamu, jangan mencari jalan untuk menyudutkannya. Allah sungguh Mahatinggi lagi Mahaagung.⁸³

The word '*layak*' (proper) in QKTA has a different function than 'laik. In KBBI, '*layak*' means reasonable, appropriate, noble, and honorable. Meanwhile, '*laik*' means fulfilling the requirements that have been determined or must exist, proper, appropriate, and appropriate.⁸⁴ Although both talk about decency, the word '*layak*' is subjective. The appropriate size for each person can differ because it does not have to meet the agreed standards to be called proper. For

⁸³ Dahlan, *Qur'an Karim dan Terjemahan Artinya*, 148.

⁸⁴ KBBI online, "Karakter," n.d., <https://kbbi.kemdikbud.go.id/entri/karakter>.

example, flats considered 'fit' for one family are not necessarily considered 'proper' for other families with many members for too narrow reasons.⁸⁵ This difference arises because of the different indicators used to assess. Meanwhile, 'fit for habitation' means it has passed the occupancy test based on the agreed standard criteria.

QKTA added the diction '*kelayakan*' to reduce the impression that men are absolute leaders over women. The leadership of a man over his wife is a natural thing when considering some of the advantages that God has given him. Nevertheless, on the other hand, it is only a conditional tendency (can change at any time). In certain cases, sometimes leadership belongs to women. That is, leadership in the family is relative and complementary. Regarding the issue of male leadership over women, Zaini Dahlan argues:

"So in Islam, women are the key holders, even though men were originally called leaders. However, when it comes to conditioning factors that allow women to play a big role, the husbands must work on it. So that is where the meaning of leadership is, not then how come you are free to dominate women."⁸⁶

This view aligns with Maḥmūd Shaltū's opinion that this verse applies in the context of family leadership. It does not mean that the superiority of men over women is absolute, but it is more organic, as the right hand is stronger than the left.⁸⁷ Quraish Shihab considers that the differences in the degrees of men and women are functional, not essential. If the wife can contribute a living, the husband's superiority will decrease. Likewise, Asghar Ali Engineer views this verse as a contextual statement, not a normative one.⁸⁸ Contextual means that this verse narrates the social construction at that time, where domestic work was considered a woman's obligation. On the other hand, men consider themselves superior because of their ability to provide for women.⁸⁹

⁸⁵ Amin Iskandar, "Yang 'Layak' Belum Tentu 'Laik,'" Kompas.id, 2022, <https://www.kompas.id/baca/opini/2022/07/28/perbedaan-laik-dan-layak>.

⁸⁶ Supardi dan Priyono, *Gaya Santri Kedu Mengelola Diri, Korporasi dan Keluarga: 77 Tahun Prof. Zaini Dahlan, MA*, 127.

⁸⁷ Abidin, *Paradigma Tafsir Perempuan di Indonesia*, 46.

⁸⁸ Abidin, 101.

⁸⁹ According to Amina Wadūd, male leadership is only valid if it can show and use its advantages (in terms of inheritance) to support women and create a reciprocal relationship. Muhtarom, *Perempuan di Mata Mufasir Indonesia Abad XX-XXI*, 57-58.

E. Conclusion

Zaini Dahlan's thoughts on gender issues are implicitly embedded in his translation of gender-sensitive verses in the *Qur'an Karim dan Terjemahan Artinya*, which is relatively different from other contemporary translations. His awareness of gender issues can be seen in his translation work of QS. al-Baqarah [2]: 228, QS. al-Nisā' [4]: 1 and 34 and QS. al-Nabā' [78]: 33, understood from a feminist perspective. He also uses linguistic rhetoric such as majāz, kināyah, or refinement of language (euphemism) to legitimate his arguments. Zaini's sensitivity to the issue of feminism is also in line with the socio-cultural context at that time, which was gender literate and the entry of various feminist commentators into Indonesia through the translation of their works. [s]

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