

Analysis of Techniques and Quality of Translation of Surah Yasin into Rejang Language

Sakut Anshori^{1✉}, Muhammad Taqiyuddin², Rizki Indra Guci³, Diana Hardiyanti⁴

¹English Education Department, Institut Agama Islam Negeri Curup, Bengkulu, Indonesia,

²Islamic Religious Education Department, Institut Agama Islam Negeri Curup, Bengkulu, Indonesia,

³English Education Department, Institut Agama Islam Negeri Curup, Bengkulu, Indonesia,

⁴English Literature Department, Universitas Muhammadiyah Semarang, Central Java, Indonesia

✉ email: sakutanshori@iaincurup.ac.id

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ABSTRACT

This study investigated the translation of Surah Yasin from Arabic into the Rejang language, focusing on translation techniques and quality. The objective was to evaluate how meaning was preserved and conveyed through this localized translation. The research involved a content analysis of the translated work titled *Alquran Ngen Tai Ne Lem Baso Jang* and was complemented by Focus Group Discussions (FGDs) with two expert raters and members of the translation team. The primary participants were seven Rejang language translators from IAIN Curup, each contributing their linguistic and religious expertise. The researchers adopted a qualitative descriptive approach, utilizing document analysis and FGDs to gather data, and applied Miles and Huberman's interactive model for analysis. Findings revealed that the most frequently used translation technique was "established equivalent" (64.08%), followed by explicitation (16.54%) and addition (5.94%), reflecting efforts to ensure clarity and contextual understanding. The translation quality scored an average of 2.95 out of 3, with high readability (3.00) and acceptability (2.98), though accuracy (2.93) showed room for refinement. These findings imply that localized religious translations, when done thoughtfully, can maintain both theological integrity and cultural relevance, thus aiding comprehension among minority language speakers.

Keywords: *Qur'an Translation; Rejang Language; Translation Quality; Translation Techniques.*

INTRODUCTION

Translation activities play an essential role in transferring and conveying knowledge and culture, as well as carry thoughts, worldviews, and historical links associated with the translated texts Bayraktar-Özer, (2022); Pubas & Hilman, (2022). Beyond that, translation also significantly contributes to preserving and enriching language due to the interaction and intersection between languages that occur during the process Boettger & House, (2023); Cheerangote, (2022); Corrius et al., (2023); Gaparalievich et al., (2024); Latif, (2021). Specifically, translation could serve as a medium to convey the Qur'an's message to non-Arabic speakers. Despite debates about the translatability of the Qur'an, translation efforts continue, particularly in Indonesia, where government and private entities produce numerous translations Azzuhri, (2022); Nur et al., (2023); Subarkah & Lesmana, (2024). However, as a sacred religious text, the

Qur'an may lose some sanctity when translated into another language. This occurs because translator intervention is inevitable in the translation process Abuisaac et al., (2023); Boulaouali, (2021); Gunawan et al., (2020); Haroun, (2021). Due to the translator's involvement in the source language text, the translation product can be evaluated, even though it is the text of the Qur'an translation. This also means that a translation product can be evaluated by quality since no single translator can perfectly translate the source language to the target language Gunawan et al., (2020); Jovanović & Mušura, (2022); Stolze, (2021); Valdez, (2022); Zhou, (2021).

While accuracy in translation is critical, linguistic differences between Arabic and other languages present challenges Al-Jabri et al., (2023); Muhammad, (2018); Zemni et al., (2021). Hence, translators must balance accuracy, readability, and acceptability, ensuring that translations remain faithful to the original text while comprehensible to non-Arabic readers Al-Jabri et al., (2023). Translation involves transferring meaning from one language to another while preserving the original meaning Afrouz, (2022); Forché, (2022); Hui et al., (2024). It can be either explanatory or interpretative, focusing on conveying the intended message rather than stylistic equivalence Alhaj, (2020); Tolochin & Filatov, (2022). However, some argue that focusing solely on message equivalence may diminish the essence of the original text, suggesting a broader approach to translation is needed Alhaj, (2020); Tolochin & Filatov, (2022). This complexity applies to Qur'anic translation, which has evolved across languages, including regional languages in Indonesia Husna, (2020). Previous research on Al-Qur'an translation has explored linguistic and cultural challenges across Indonesia, ranging from the combination of translation techniques Gunawan et al., (2020), the level of accuracy in regional language translation of Qur'an Husna, (2020), and regional cultural alignment of Qur'anic translation product Latif, (2021).

Some previous studies have also attempted to examine the translation and interpretation of the Qur'an into various languages, including English Al Salem et al., (2023); Al-Abbas & Haider, (2020); Al-Tarawneh, (2021), (2022); Nirwana et al., (2024); Qassem, 2021), Indonesian Gunawan et al., (2022); Lukman, (2022), Italian Hamed et al., (2021); Alhaj, (2020), and several regional languages in Indonesia, such as Acehnese Latif, (2021), Balinese Rizal & Sobirin, (2021), Banjar Azmy, (2018), Bugis Amiruddin, (2021), Javanese Pink, (2020), Banyumasan Javanese Istianah & Surya, (2021); Husna, (2020), Minangkabau Andana, (2020), Mongondow Mokodompis & Hunawa, (2022), Palembang Al-Badri & Nurfitriyana, (2022), and Sundanese Heryani, (2019); Rohmana, (2018). However, this trend has not yet fully expanded to more local languages. Despite these advancements, research focused on the Rejang language also remained scarce. Therefore, the present study addressed this gap by focusing on the translation of Surah Yasin into the Rejang language. Known as the "Heart of the Qur'an," Surah Yasin discusses the Day of Judgment and promotes moral behavior Shihab, (2015). By focusing the analysis on the translation of Surah Yasin, a deeper understanding of how the meanings contained in these sacred verses are effectively translated into the Rejang language can be obtained. Additionally, by focusing on the analysis of translation techniques and evaluating the quality of the translation product of Surah Yasin into the

Rejang language, the researchers strived to provide valuable contributions to the literature on Qur'an translation and offer specific insights into the introduction of the Qur'an among Rejang-speaking readers. The conclusions drawn from this research also have the potential to serve as a guide for translating the Qur'an into other local languages and contribute to the broader field of translation studies.

METHOD

Research Design

This research employed a qualitative descriptive method, a research approach with the general purpose of describing a situation, event, or phenomenon Lapan et al., (2011). It is rooted in descriptive analysis and inductive processes, focuses on moving from specific situations towards general conclusions (Elliott & Timulak, 2021; Wiersma, (2009). In this study, the researchers adopted a qualitative method to emphasize non-numerical measurements derived from words or sentences Moleong, (2007). The rationale for choosing qualitative research lies in its ability to produce clear and detailed results, especially as the data is in the form of words and sentences, avoiding numerical measurements or statistical procedures Hasbalnikistan et al., (2020).

Object of the Research

The primary object of this research was the translated document titled "*Alquran Ngen Tai Ne Lem Baso Jang*" ("The Qur'an and Its Translation in the Rejang Language"). This document became the focus of the research as it reflected the translation team's dedication, hard work, and thorough efforts in rendering the meanings of the Qur'anic verses from Arabic to Rejang language. Team members such as 1) Dr. Ahmad Dibul Amda, M.Ag., 2) Drs. Syafruddin Marjaik, M.Pd.I., 3) Prof. Dr. H. Lukman Asha, M.Pd.I., 4) Rhoni Rodin, S.Pd.I., M.Hum., 5) Drs. Mahfuz. M.Pd.I., 6) Drs. Kemas Rezi Susanto, M.Pd.I., and 7) Ihsan Nul Hakim, S.Ag., M.A., played key roles in producing an accurate and acceptable translation text.

The importance of this translated document is further reinforced by the fact that "*Alquran Ngen Tai Ne Lem Baso Jang*" was published by the State Islamic Institute (IAIN) of Curup on June 28, 2018. The recognition and validation by an authoritative Islamic institution added significant weight to this research. Although the translation team translated the entire Qur'an, the present research specifically focused on the translation and understanding of Surah Yasin, aiming to expand the understanding of Surah Yasin in the Rejang language, giving the Rejang-speaking community easier access to a deeper comprehension of the Qur'anic teachings. The following **Figure 2** portrays the front cover of the investigated manuscript.



Figure 2. Front cover of "*Alquran Ngen Tai Ne Lem Baso Jang*" ("The Qur'an and Its Translation in the Rejang Language")

Data Collection Techniques

The data in this study were obtained through content analysis and Focus Group Discussions (FGD). Multiple data collection techniques were deliberately employed to achieve research data depth. The data collection process began with content analysis, conducted from April to June 2024, involving the following stages: 1) Analyzing the translation product titled "*Alquran Ngen Tai Ne Lem Baso Jang*" ("The Qur'an and Its Translation in Rejang Language"); 2) Recording the translation techniques and quality; and 3) Assigning a unique number or code to each piece of data related to the translation techniques. In this research, content analysis was involved to gain a better understanding of the translation product and collect qualitative information that could be systematically analyzed.

Next, to minimize potential bias in the content analysis process, the researchers conducted FGDs from July to August 2024. The FGDs were conducted face-to-face and online, involving two expert raters/informants who assisted the researchers in clarifying the data. One informant is a lecturer in the Islamic Religious Education Department, with expertise in Qur'anic exegesis. This informant has been actively involved in the field for many years, offering in-depth knowledge of the interpretation of the Qur'an and its contextual meanings. The second informant is an experienced translator, well-versed in working with various academic publications. With a strong background in translation studies and practical translation experience, this informant provided valuable insights into the translation process and techniques. During the FGDs, the researchers, the translation team, and the two expert raters/informants reviewed the translation techniques and evaluated the quality of the translation product in terms of accuracy, acceptability, and readability. Accuracy refers to how closely a translation aligns with the original text, encompassing linguistic, semantic, and pragmatic aspects Machali, (2000). It is determined by the correctness of word choice, grammar, meaning, and

appropriateness in context. Acceptability, introduced by Toury (1995), indicates how well a translation conforms to the target language's linguistic rules and norms. A translation is considered adequate when it follows the source language's norms and acceptable when it adheres to the target language's norms Munday, (2001). These norms represent external constraints on translators Dukāte, (2007). Readability refers to how easily a text can be read and understood Nababan, (2003). Factors influencing readability include sentence length, word complexity, grammatical structure, and the reader's educational and cultural background Nababan, (2003).

Data Analysis Techniques

The data obtained from data collection processes involving content analysis and subsequent FGDs were analyzed qualitatively and in-depth using the interactive data analysis model Miles et al., (2014). According to this data analysis model, there are four fundamental interrelated elements. These elements include data collection, data condensation, data display, and conclusion drawing.

FINDINGS AND DISCUSSION

Translation Techniques Applied in Translating Surah Yasin from Arabic to the Rejang Language

This section outlines the translation techniques employed by the translation team during the process of translating Surah Yasin into the Rejang language. The study provided a clear representation of each technique applied, along with concrete examples from the translated verses. The aim was to illustrate how the text's original meaning was preserved and adapted to Rejang's cultural and linguistic context. The following **Table 1** summarizes the frequency of the application of various translation techniques.

Table 1. Translation techniques applied in translating Surah Yasin from Arabic to the Rejang language

No	Translation Technique	Frequency	%
1	Established Equivalent	248	64.08
2	Explicitation	64	16.54
3	Addition	23	5.94
4	Particularization	11	2.84
5	Reduction	9	2.33
6	Modulation	7	1.81
7	Transposition	6	1.55
8	Discursive Creation	5	1.29
9	Variation	4	1.03
10	Generalization	3	0.78
11	Literal Translation	2	0.52
12	Description	2	0.52
13	Amplification	2	0.52
14	Borrowing	1	0.26
TOTAL		387	100

Based on **Table 1**, the **established equivalent** technique dominated the translation process, being used 248 times, which constituted 64.08% of the total techniques employed. This finding indicated that the translators frequently used common and conventional equivalents in the Rejang language, thereby maintaining the naturalness of the translation in the target language. The **explicitation** technique appeared 64 times (16.54%) of the overall techniques, signifying that the translators attempted to clarify meanings that might be implicit in the source text to make them more understandable for the target language readers. The **addition** technique was used 23 times (5.94%). This technique added necessary information to make the translated message more complete, especially to explain the context that might not be explicitly stated in the source language. Other techniques, such as **particularization** (11 times/2.84%), **reduction** (9 times/2.33%), **modulation** (7 times/1.81%), and **transposition** (6 times/1.55%) were used less frequently but were still significant. These techniques demonstrated the translators' varied approaches to conveying meaning, particularly when direct equivalents were difficult to find. The **discursive creation** technique was used 5 times (1.29%), and the **variation** technique 4 times (1.03%), indicating that the translators occasionally introduced new word equivalents or used more flexible language variations in the target language. Some techniques, such as **generalization** (0.78%), **literal translation** (0.52%), **description** (0.52%), **amplification** (0.52%), and **borrowing** (0.26%), had very low frequencies (each used 1-3 times). The following are examples of the application of translation techniques commonly used to maintain consistency in meaning with the target language.

Example of the application of the **established equivalent technique** used to maintain alignment of meaning with the target language:

Table 2. Example of data on the established equivalent technique

Translation technique	:	Established equivalent
Arabic	:	قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ
Translation in Rejang language	:	<i>Tobo 'o madeak; Tuhan keme namen bahwo sesungguakne keme yo niyen nutus magea kumu dau yo. (QS. Yasin:16)</i> They said, "Our Lord knows that indeed we are messengers sent to you."

Example of the application of the **explicitation technique** used to add explanations in the target language that were not explicitly stated in the source language:

Table 3. Example of data on the explicitation technique

Translation technique	:	Explicitation
Arabic	:	وَمَا عَلَيْنَا إِلَّا الْبَلِّغُ الْمُبِينُ
Translation in Rejang language	:	<i>Dan kewajiban keme coa luyen kecuali semapei (perintah Allah) de nyato. (QS. Yasin:17)</i> And our duty is none other than to convey (the message of Allah) clearly.

Example of the application of the **addition technique** used to add words or phrases that clarified the meaning in the target language:

Table 4. Example of data on the addition technique

Translation technique	:	Addition
Arabic	:	وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْهُورِ
Translation in Rejang language	:	<i>Dan tando (kelai Allah) magea tobo o, bahwa Keme kemnek anok-anok tobo o moi lem kepea de penuak ban (untuk makut tobo o nyeb'ang laut). (QS. Yasin:41)</i>
		And a sign (of Allah's greatness) for them is that We carried their descendants in a laden ship (to transport them across the sea).

Example of the application of the **particularization technique** used to clarify or narrow down the meaning in the target language:

Table 5. Example of data on the particularization technique

Translation technique	:	Particularization
Arabic	:	وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
Translation in Rejang language	:	<i>Dan matai bilai beputea neak sumbau ne, do o adebah bi tentep De Maho Perkaso, Maho Namen. (QS. Yasin:38)</i>
		And the sun moves in its orbit , such is the decree of the Almighty, the All-Knowing.

Example of the application of the **reduction technique** used to simplify the message in the target language without changing its essential meaning:

Table 6. Example of data on the reduction technique

Translation technique	:	Reduction
Arabic	:	وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ
Translation in Rejang language	:	<i>Dan kenmbus bah sangkakala (teropet) mako sewaktau o tobo o keliwea kundi kubua ne (lem keadaan idup) magea Tuhan ne. (QS. Yasin:51)</i>
		Then the trumpet is blown, and immediately they emerge from their graves (alive), swiftly heading towards their Lord.

In the verse above, the translators reduced/did not translate the word *yansilūn* (يَنْسِلُونَ) which literally means "swiftly." Example of the application of the **modulation technique** used to change the point of view or way of conveying the message in the target language:

Table 7. Example of data on the modulation technique

Translation technique	:	Modulation
Arabic	:	فَلَا يَحْزَنكَ قَوْلُهُمْ ۚ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ
Translation in Rejang language	:	<i>Mako mbeak bah kecek tobo o semdih udi, sesungguhnya Keme namen jano de neresio tobo'o dan jano de kenten ne. (QS. Yasin:76)</i>
		So do not let their words make you sorrowful ; indeed, We know what they conceal and what they reveal.

Example of the application of the **transposition technique** used to change the grammatical category of words or phrases from the source language to better suit the structure of the target language:

Table 8. Example of data on the transposition technique

Translation technique	:	Transposition
Arabic	:	قَالُوا يُؤَيِّلُنَا مَنْ بَعَثْنَا مِنْ مَرْقَدِنَا ۖ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ
Translation in Rejang language	:	<i>Samo madeak: "gen padeak, celako keme, api geminggut keme kundi penan tidua keme (kubua)?" dio bah de jenanjai Allah De Maho Pemueak magea udi dan benea bah rasul-rasul (Ne). (QS. Yasin:52)</i>
		They said, "Woe to us! Who has raised us from our resting place (grave)?" This is what was promised by Allah, the Most Compassionate, and indeed, the messengers (of His) spoke the truth.

Example of the application of the **discursive creation technique** used to create a more creative translation while still maintaining meaning:

Table 9. Example of data on the discursive creation technique

Translation technique	:	Discursive creation
Arabic	:	يُخَسِّرُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ
Translation in Rejang language	:	<i>Oi celako bah hamba-hamba ku, tip Rasul de teko magea tobo o, coa luyen slalu tobo o gemurek-ne. (QS. Yasin:30)</i>
		Woe to My servants; whenever a messenger came to them, they did nothing but mock him.

Example of the application of the **variation technique** used to provide flexibility in the translation product to create a more natural nuance in the target language:

Table 10. Example of data on the variation technique

Translation technique	:	Variation
Arabic	:	وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۖ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ
Translation in Rejang language	:	<i>Dan do tando (kuaso keme), magea tobo o Keme midup (semubur) bumai de bi matei (keing) dan keme kemluea kundi lem ne buak-buak, mako pao ne buliak udi mbuk. (QS. Yasin:33)</i>
		And a sign (of Our power) for them is that We give life (make fertile) to the dead (barren) land, and from it, We bring forth fruits , so that they may eat from it.

Example of the application of the **generalization technique** used to broaden the meaning of words, phrases, clauses, or sentences in the target language:

Table 11. Example of data on the generalization technique

Translation technique	:	Generalization
Arabic	:	لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ
Translation in Rejang language	:	<i>Coa mungkin matai bilai samusul bulen dan kelmen coa demute (melakeak) lueng. Saleak suang beputea neak gais ne. (QS. Yasin:40)</i>
		The sun cannot overtake the moon, nor can the night precede (surpass) the day. Each moves in its own line.

Example of the application of the **literal translation technique** used to directly translate the message in the source language while retaining the original sentence structure, without involving changes or adjustments to the structure in the target language:

Table 12. Example of data on the literal translation technique

Translation technique	:	Literal translation
Arabic	:	أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ
Translation in Rejang language	:	<i>Janokah tobo'o coa kemliak bahwo sesungguhnya Keme bi menea binatang-binatang ternok utuk tobo 'o, do o adebah pa'o kundi de nea Keme ngen tangen-tangen Keme dewek, sudo'o tobo'o menguasane? (QS. Yasin:71)</i> And do they not see that indeed We have created livestock for them, a part of what We have created with Our own hands , then they take control over them?

Example of the application of the **descriptive translation technique** used to explain more complex concepts, where the translators added context or relevant descriptions to clarify the meaning in the verse:

Table 13. Example of data on the descriptive translation technique

Translation technique	:	Descriptive translation
Arabic	:	قَالُوا إِنَّا نَطِيرُكُمْ بِكُمْ لَيْنٍ لَمْ تَنْتَهُوا لِنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ
Translation in Rejang language	:	<i>Tobo jemawab: "Sesungguhnya keme benasib malang kerno udi, sesungguhnya ne amen udi coa bedan (majok keme), niscayo keme meluk udi ngen butau, dan udi pasti meding sikso de gis kundi keme". (QS. Yasin:18)</i> They replied, "Indeed, we have suffered misfortune because of you. Truly, if you do not stop (persuading us), we will surely throw stones at you , and you will certainly feel a painful punishment from us."

Example of the application of the **amplification technique** used to add certain elements to the translation product to clarify the message intended in the target language:

Table 14. Example of data on the amplification technique

Translation technique	:	Amplification
Arabic	:	قَالُوا إِنَّا نَطِيرُكُمْ بِكُمْ لَيْنٍ لَمْ تَنْتَهُوا لِنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ
Translation in Rejang language	:	<i>Tobo jemawab: "Sesungguhnya keme benasib malang kerno udi, sesungguhnya ne amen udi coa bedan (majok keme), niscayo keme meluk udi ngen butau, dan udi pasti meding sikso de gis kundi keme". (QS. Yasin:18)</i> They replied, "Indeed, we have suffered misfortune because of you. Truly, if you do not stop (persuading us) , we will surely throw stones at you, and you will certainly feel a painful punishment from us."

The Quality of the Translation of Surah Yasin from Arabic to the Rejang Language

In this section, the researchers evaluated the quality of the translation of Surah Yasin from Arabic into the Rejang language, considering three main aspects: accuracy, acceptability, and readability. This evaluation was carried out through an empirical study involving a team of translators, expert assessors/informants, and Rejang-speaking respondents to measure how effectively the translation conveyed the message

communicatively. The following **Table 15** portrays the findings regarding the translation quality.

Table 15. Quality of the translation of Surah Yasin from Arabic to the Rejang language

No	Translation Quality	Score
1	Accuracy	2.93
2	Acceptability	2.98
3	Readability	3.00
TOTAL		2.95

Notes: The total score for translation quality was calculated using the following formula (Nababan et al., 2012):

$$\frac{(total\ accuracy\ score \times 3) + (total\ acceptability\ score \times 2) + (total\ readability\ score \times 1)}{6}$$

$$\frac{(2.93 \times 3) + (2.98 \times 2) + (3.00 \times 1)}{6}$$

Based on the evaluation results, the translation of Surah Yasin from Arabic into the Rejang language obtained an average score of 2.95. In more detail, the accuracy aspect received a score of 2.93, acceptability 2.98, and readability 3.00. Although it did not reach a very high level of accuracy or readability, these results indicated that the translation was fairly adequate. The score suggested that the translation product was reasonably accurate and acceptable to Rejang readers. However, there was room for improvement, particularly in the accuracy aspect, so that the message could be conveyed more precisely without sacrificing the acceptability and readability of the text.

Discussion

In this section, the researchers explore the translation techniques and quality aspects identified in the study of the translation of Surah Yasin from Arabic to the Rejang language. The focus is on how these elements contribute to the accessibility and cultural alignment of the text. The findings demonstrated a predominant use of the established equivalent technique (64.08% of total techniques), emphasizing familiar terms that could resonate with Rejang speakers. This choice reflects an effort to make the text relatable and enhance comprehension. Techniques such as explicitness (16.54%) and addition (5.94%) were also prominent and frequently used to clarify implicit meanings or provide additional context, thereby bridging gaps between Arabic and Rejang linguistic structures. Correspondingly, the overall quality score of 2.95, broken down into accuracy (2.93), acceptability (2.98), and readability (3.00), indicates that the translation is accessible and broadly acceptable to Rejang readers, with readability being the highest-scoring factor. While readability and acceptability were strong, slight accuracy improvements could enhance the translation's precision without compromising its accessibility and cultural alignment.

The present study's findings share similarities with research by Gunawan et al. (2020) regarding the use of the established equivalent technique to clarify implicit meanings, thereby making the text more accessible to audiences. Both studies emphasized accuracy, acceptability, and readability. However, Muhammad Thalib's Qur'an translation, particularly of Surah Yasin, took a more interpretive approach by incorporating additional cultural references Gunawan et al., (2020). In contrast, the Rejang translation remains closer to straightforward linguistic choices. This comparison highlights the shared challenge of balancing Qur'anic linguistic precision with cultural relevance and underscores the importance of thoughtfully applying diverse techniques to adapt sacred texts for different languages and dialects.

The present study further contributes to the broader field of Qur'anic translation by examining the nuanced strategies employed in translating Surah Yasin into the Rejang language. This aligns with approaches taken in the Mongondow translation, as outlined by Mokodompis and Hunawa (2022). In this regard, both studies utilized established equivalent and explicitness as dominant techniques, though each served distinct purposes. In the Rejang translation, the use of established equivalents aimed to maintain accessibility, similar to the Mongondow team's approach to core religious terms. However, explicitness was particularly useful in the Rejang translation to provide necessary context when implied meanings might pose challenges to understanding, thereby enhancing clarity while balancing accuracy and readability. This overlap suggests that despite different linguistic and cultural landscapes, translators encounter common challenges in preserving the Qur'an's original meanings while meeting the needs of regional language speakers.

A previous study by Al-Abbasi and Haider (2020) examined the accuracy and consistency of lexical choices in rendering the Arabic near-synonyms *'afā*, *ṣafaḥa*, and *ḡafara* into English across three translations: Ali (2001), Khan (2006), and Pickthall (1997). By applying componential analysis, the study assessed whether the translators maintained consistent word choices across different verses. The findings revealed that translators frequently used different English equivalents for the same Arabic term, sometimes interchangeably, leading to a loss of subtle distinctions between the original meanings. Additionally, while none of the translations maintained full consistency, Ali (2001) and Khan (2006) exhibited more consistency than Pickthall (1997). A key distinction between the two studies was their focus: while Al-Abbasi and Haider (2020) prioritized lexical accuracy and consistency, the present study emphasized reader comprehension and cultural adaptation. The previous study highlighted inconsistencies in word choices among different English translators, sometimes blurring nuanced differences in meaning. Meanwhile, the present study found that the translation strategy in Rejang prioritized readability over lexical fidelity, leading to domestication to enhance accessibility but sometimes at the expense of precise accuracy. Despite their differences, both studies acknowledge the trade-off between accuracy and readability in Qur'anic translation. Al-Abbasi and Haider (2020) argue that inconsistencies in English translations can obscure subtle but important distinctions in meaning. Similarly, the present study recognizes that while domestication could enhance readability, it might

dilute the precision of the original message. Ultimately, both studies highlight the ongoing challenge of balancing fidelity to the source text with making the translation comprehensible and culturally relevant to the target audience.

Previous studies have examined various other aspects of Qur'anic translation. Al-Tarawneh (2021) analyzed the interpretative challenges of *muqatta'āt* (disjointed letters) and proposed a novel approach based on Skopos theory, emphasizing the role of the Hebrew language in understanding these elements. Al-Tarawneh (2022) explored how mistranslations of the Qur'an have influenced Western perceptions of Muslim women, highlighting how the literalist approach has distorted intended meanings. Al Salem et al. (2023) investigated the translation of broken plurals in the Qur'an, revealing that morphological nuances were constantly overlooked in English translations. Meanwhile, Nirwana et al. (2024) examined the diction used in the Indonesian Ministry of Religious Affairs' translation and its role in promoting interreligious tolerance through the concept of *wasatiyyah*. Unlike these studies, which primarily focused on Arabic-English or Indonesian translations, the present study investigated the localization of Qur'anic translation for a minority language, specifically the Rejang language.

Regarding translation techniques, previous studies mentioned above generally criticized the literalist approach for failing to capture the depth of meaning in the original Arabic text. Al Salem et al. (2023) and Al-Tarawneh (2022) argue that a purely literal translation often results in distortion and loss of intended meaning. The present study aligns with these findings, as it identified that the most frequently applied translation technique was the established equivalent, providing a natural and familiar expression for Rejang speakers.

Theoretically, the present study adds to the growing body of literature in descriptive translation studies, particularly within the context of sacred texts. It supports the effectiveness of Molina and Albir's techniques when adapted to minority languages. This research also contributes to the broader discourse on balancing accuracy, readability, and acceptability in translating religious texts. Furthermore, this study provides valuable practical implications for translators, educators, and Islamic institutions. For translators, it offers a structured model for adapting religious texts into regional languages by combining several translation techniques, ensuring clarity and cultural relevance. Islamic institutions can apply these findings to enhance the reach of sacred texts among diverse linguistic communities, fostering religious understanding. In educational settings, the research contributes to curriculum development in translation and religious studies, especially for localized content.

CONCLUSION

This study provides an in-depth analysis of the translation techniques and quality of the translation of Surah Yasin into the Rejang language. Through qualitative content analysis and Focus Group Discussion (FGD), the findings revealed that the most frequently applied translation technique was the established equivalent, ensuring naturalness and familiarity in the Rejang language. Other techniques, such as explicitness, addition, particularization, and modulation, played supportive roles in

clarifying meanings and adapting the translation to the Rejang linguistic and cultural context. In terms of quality, the translation scored relatively high in readability and acceptability, demonstrating that the Rejang-speaking community can understand and engage with the text. However, the accuracy aspect showed room for improvement, suggesting the need for further refinement to ensure a more precise conveyance of the original message. The balance between accuracy, acceptability, and readability remains a critical aspect of translating religious texts, particularly in ensuring that the spiritual and theological meanings of the Qur'an are preserved while being accessible to the target audience.

This study contributes to the field of Qur'anic translation by highlighting the challenges and strategies involved in adapting sacred texts to minority languages. The findings offer valuable insights for future translation projects involving regional languages, emphasizing the need for a balanced approach that upholds linguistic fidelity while ensuring cultural resonance. Future research could further explore comparative studies between different local translations of the Qur'an to examine broader trends and best practices in achieving effective and meaningful translations. While the study offers comprehensive insights, it has certain limitations. *Firstly*, the scope was restricted to Surah Yasin, limiting the generalizability of the findings to the rest of the Qur'an. *Secondly*, although the translation quality was assessed through expert discussions and content analysis, the reliance on qualitative data introduced an element of subjectivity, particularly in evaluating accuracy and acceptability. *Lastly*, the study did not deeply explore the reception or interpretive impact of the translation on Rejang-speaking communities, leaving a gap in understanding how the target audience engages with the translated text in practical religious contexts. Therefore, future research should expand the analysis to include additional chapters or the entire Qur'an to determine whether the identified patterns in translation techniques are consistent. Comparative studies with translations in other local languages would help identify broader trends and best practices in regional Qur'anic translation. Researchers are also encouraged to conduct reader-reception studies to explore how native speakers perceive, use, and understand translated texts. Additionally, integrating computational tools or machine-assisted translation could be investigated to support and streamline the translation of sacred texts while maintaining linguistic and cultural fidelity. Finally, future studies could examine how ideological choices like domestication versus foreignization influence the theological and interpretive experience of the readers.

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