AMBIGUITY IN THE TRANSLATION OF QURANIC EUPHEMSMS INTO THE MALAY LANGUAGE

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ABSTRACT

Background and Purpose: Translators encounter significant challenges when dealing with the structures of Quranic euphemisms, particularly in effectively avoiding ambiguity of meanings in the target text. This study aims to investigate ambiguity in the translation of Quranic euphemisms into the Malay language and identify effective approaches to address it.

Methodology: The present study employed a descriptive analysis, adapting Olimat’s (2018) Evaluation Model of Euphemism Translation in the Quran and Newmark’s (1981) Semantic and Communicative Theory. Six samples were meticulously chosen with the purpose of effectively capturing ambiguities in the translation of texts related to the domain of sexuality. This study presents each Quranic euphemism in its original Malay translation and a literal English translation, aiming to enhance comprehension and promote a deeper appreciation of the nuances and subtleties in the translation of Quranic euphemisms.

Findings: The findings revealed notable deficiencies in accurately conveying the intended meaning in certain translations, despite the implementation of parentheses to facilitate explicitation. Additionally, some translations fell short of fulfilling the lexical function of the words, leading to discrepancies and insufficiencies of information in communicating the contextual meaning. Furthermore, certain translations did not align with the target language context.
Contributions: Translators need to employ strategies such as contextual analysis, cultural adaptation, and clarification through additional explanatory to minimize ambiguity in the translated text. Overall, five main aspects need to be considered in the translation of Quranic euphemisms: conveying the true meaning, adherence to grammar rules, effectiveness in word selection, preservation of euphemistic style, and appropriateness of translation approaches. The findings of this study offer valuable insights to Quran translators, specifically those involved in the field of Arabic-Malay translation and pave the way for future advancements.

Keywords: Ambiguity, Quran translation, Quranic euphemisms, translation approach, translation quality.


1.0 INTRODUCTION

Euphemism is a common feature in the Quranic discourse (al-Qahtani, 2020), and it refers to the usage of indirect word structure to convey certain meanings instead of being too direct due to cultural and linguistic point of view. Al-Omoush (2011) categorizes euphemism in the Quran into two aspects, the first being moral decency including topics such as sexual relations, women, body parts and excretory functions. The second category relates to topics concerning hardship such as sickness, disability, death, judgment day, divorce, panic, defeat, hunger, and poverty. Meanwhile, Olimat (2019) classified the topic of euphemism in the Quran into 17 types as shown in the following figure:
Based on Figure 1, not all topics depicted can be classified as euphemisms within the Malay community, primarily due to language and cultural influences. However, there are universal domains in both languages such as death, divorce, excretion, health, and bodily parts that often require the use of euphemisms to provide a sense of comfort, maintain a respectful tone, avoid cultural insensitivities, and maintain a sense of discretion. In the chapters of the Quran, the topics of sex and death dominate the frequencies, with 243 and 169 mentions respectively. When it comes to the Malay translation, the term sexual intercourse is not directly stated as ‘hubungan seks’ but rather replaced with the word ‘mencampuri’, which literally means mixing. Substituting sexual intercourse with ‘mencampuri’ instead of ‘hubungan seks’ is a strategy which conforms to the cultural context and language rules for the Malay community.

Within the context of the Quran, euphemism is utilized across various domains to tackle social and cultural matters, including sexual intercourse, divorce, death, disability, and excretion. In terms of tradition and history, Albarakati (2018) states two rhetorical elements frequently employed as euphemisms, which are are kināyah (metonymy) and taʿrīḍ (innuendo).

1.1 Concept of Euphemism in Arabic Language and Malay Society

The usage of euphemism is a pervasive characteristic in the Quranic discourse (al-Qahtani, 2020). Arab linguistic scholars have explicated euphemism as the usage of agreeable expression to convey unpleasant concepts (Khadra & Hadjer, 2017). The term euphemism in Arabic, according to Mu'jam al-Mustalahāt al-Lughawiyyī (1990), it refers to لُغْفَ النَّعْمَ (lutf al-ta'būr), تَغْيِّصُ (tahwīn), تَلْتَلَّيْفُ (talīf al-kalām), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), كِنَايَةً (kināyah) and تَغْرِيِصَ (talīf), K

Figure 1: Classifications of Euphemism in the Quran (Olimat, 2018)
The concept of euphemism in the Arabic language has undergone a prolonged discourse, commencing from the early Arab linguists to contemporary Arabic linguists, who have been primarily shaped by the Western linguists (Ahmed, 2013). Arabic linguists in the past did not use certain and specific terms to label euphemism. Nonetheless, the term کَنْيةَ is the closest term to euphemism (Muzakki, 2022) and is the initial component used to elaborate the idea of euphemism.

Meanwhile, the concept of euphemism in the Malay society is closely related to politeness. Asmah (2002) asserted that the foundation of politeness is established when speakers adhere to three categories of rules, namely linguistic, sociolinguistic, and pragmatic. Linguistic rules pertain to the regulations of language usage, which underscore the precision of language structure. Meanwhile, sociolinguistic rules pertain to the use of language that emphasizes the social bond between the speaker and the listener. Lastly, pragmatic rules are concerned with the use of euphemistic language that is both courteous and efficient.

1.2 Difficulties and Challenges in Translating Quranic Euphemisms

Despite the provision of guidelines by the Department of Islamic Development Malaysia (JAKIM) for translating the Quran into Malay, there are still persistent issues related to the translated content (Muhammad Hadi & Haziyah, 2022). These issues arise due to linguistic excellence, literary style, cultural elements, semantic features and rhetorical styles (Khan & Ali, 2021) present in the Quran. As a result, it becomes necessary to revise the translated text of the Quran (Nasimah & Lubna, 2019) to mitigate ambiguity and enhance its quality.

Translators of the Quran encounter various difficulties when dealing with euphemism structures (Raed, 2022; Olimat, 2019). Al-Qahtani (2020) suggests that translators face the difficult decision of either minimizing the loss of meaning or sacrificing the function of Quranic euphemisms. Furthermore, maintaining the euphemistic style presents additional challenges (Olimat, 2018) due to its close association with cultural and sociolinguistic values (Nasimah & Lubna, 2019). Olimat (2019) highlights potential issues that may arise during euphemism translation, such as inaccurately conveying the intended meaning, deviating from grammatical patterns, and using inappropriate translation methods. Thus, translators need to possess cross-cultural knowledge and sociolinguistic skills, in addition to linguistic proficiency, to accurately capture the original meaning of euphemisms (Taghian, 2021) and avoid the use of dysphemism.

The highlighted study differs from the current research in terms of the cultural and linguistic domain. However, the study by Nasimah and Lubna (2019) shares similarities in
terms of the significance of preserving cultural elements through euphemistic style in discourse. Based on previous research, studies focusing on the translation of Quranic euphemism structures, particularly into the Malay language, have not been specifically and comprehensively examined. Consequently, the gaps and shortcomings in research have created an imbalance in the study of translating Quranic euphemisms into the Malay language.

In this context, conducting a study that addresses the issue regarding culture and linguistic items becomes essential to produce high-quality translation works. Therefore, this current study is significant in providing valuable contributions from both the theoretical and practical perspectives. Hence, the objectives of this study are to investigate the uncertainty arising from translating Quranic euphemisms into the Malay language and discover effective methods to resolve this ambiguity.

2.0 LITERATURE REVIEW

Ali Albashir and Mohamoud Ali (2017) conducted a study on translation issues from the perspective of discrepancies and differences in meaning and euphemistic style in English language works. The findings indicated that English translation poses challenges due to language and cultural factors, particularly concerning the nuances of connotative and figurative meanings. Although the study differs in the Malay language domain, it significantly contributes to current research in understanding the concept and meaning of Quranic euphemisms and word choice that need to be taken in the Malay language.

From the perspective of translation quality assessment, the study revealed that most translations of euphemisms related to sexual relationships are text-oriented, conveying denotative and literal meanings (Raed, 2022; al-Sharafi & Khader, 2019). Additionally, cultural elements are often left unmatched, and translators tend to maintain semantic translations to explain the concepts in the Quran. As a result, the Quranic euphemism intended meanings are not communicated effectively, leading to conflicts, and creating a dysphemistic discourse.

In the Malay language domain, Nasimah and Lubna (2019), as well as Muhammad Luqman Ibl Hakim and Zulazhan (2021) are among the scholars who have studied topics related to euphemism. The first study examined the elements of euphemism in the translated texts of the Quran, while the second study investigated the structure of Quranic euphemisms, encompassing the aspects of meaning, stylistics, and grammar. Overall, both findings revealed that language impoliteness and inaccuracies in the translated texts are due to non-compliance with sociolinguistic rules and the use of literal translations. These findings highlight the need for further research in this area.
2.1 Crucial Aspects in Translating Quranic Euphemisms

Warren (1992) emphasized the significance of context in interpreting euphemisms due to its ambiguous meaning. In a similar vein, Olimat (2018) defined context as a specific situation or extralinguistic elements within a text that help clarify its true meaning. Hence, it is crucial to prevent ambiguities that may arise from interpreting the meaning of euphemisms without considering their contextual framework.

Translating Quranic euphemisms requires analyzing exegetical interpretation, lexical meaning, and textual context (Olimat, 2018). This approach ensures that the translated version stays true to the original delivery without deviating from its intended meaning. In the study of the Quran, exegetical books serve the purpose of determining whether the translations effectively convey the euphemistic implications or compromise them.

Another crucial factor that must be considered when translating Quranic euphemisms is the cultural differences between the source language and the target text (al-Qahtani, 2020). In other words, certain terminologies or phrases may have unique cultural connotations that cannot be fully captured by a direct translation. Hence, to guarantee an accurate and true translation of Quranic euphemisms, it is essential to have a comprehensive understanding of the vocabulary and the cultural subtleties present in both the source and target languages.

2.2 Approaches to Solve The Ambiguity in Translation

One of the suggested approaches is to prioritize the meaning of euphemisms and cultural equivalence in translation, which can be achieved through linguistic and cultural methods (Mohammad Qasem & Asma Mohammad, 2013). The linguistic approach is utilized in cases where there is no exact lexical match, requiring the translator to select the closest equivalent term without compromising the function and style of the original euphemism. Meanwhile, the cultural approach is employed to steer clear of literal translation in situations where cultural compatibility is necessary.

Leppihalme (1997) proposed nine translation strategies to handle euphemism and reduce ambiguity. These methods include normal translation, literal translation, addition, footnotes/endnotes usage, replacing target language terms, reduction, adaptation, retention, and elimination. Unseth (2006) simplified these into four methods: common language use, literal translation, different language use, and a mix of both. Taghian (2021) recommended strategies like paraphrasing, parentheses, and footnotes to ensure Quranic euphemisms convey their intended meaning in the target text.
In translating Quranic euphemisms into Malay, Muhammad Luqman Ibnul Hakim and Zulazhan (2021) applied Darwish's (2010) intervention translation technique to understand the translation procedures used. The findings highlighted borrowing, expansion, and extension as frequently used translation techniques. Successful procedures in minimizing ambiguity in the target language include the appositive technique in parentheses, modulation replacement technique, and explanatory technique in footnotes.

Newmark (1981), a notable figure in translation, discussed the conflict between loyalty to the source language and conveying meaning in the target language. This tension often leads to compromises that might diminish meaning or effectiveness in the translated text. To address these challenges, semantic and communicative translation theories were proposed. The communicative approach aims for the target readers’ experience to resemble the original readers, while semantic translation focuses on conveying the source text meanings within its semantic and syntactic boundaries.

3.0 RESEARCH METHODOLOGY

In order to carry out this qualitative research, a comparative content analysis was utilized. The researcher collected data and performed the analysis by utilizing the Corpus of Euphemism in the Quran, which was created by Olimat (2018). A total of six samples representing sex-related euphemisms from the corpus were carefully chosen, involving sexual acts and bodily parts. The rationale for selecting this domain is based on its relevance in studying sensitive yet universal topics, which truly reflect the challenges in translating euphemisms from the Quran into the Malay language.

This study highlights and emphasizes each euphemism found in the Quran by presenting it in its original Malay translation form alongside a literal English translation. The purpose of offering this literal translation is to provide the audience with a clearer understanding and a sense of familiarity with the euphemistic context. To gauge the accuracy of the translation, the researcher utilizes reputable interpretations of the Quran, including works by Al-Baghawī (1993), Al-Baidhāwi (2003), Al-Khāzin (2004), Al-Ṭabarī (2000), Al-Zamakahsyarī (1995), Ibn ʿĀshūr (1984), and Ibn Kathīr (2000). In this study, two translated works of the Quran were used as research materials, namely:

The selection of translated works was made based on certain justifications, which included the approval of regulations for publication by the Ministry of Home Affairs. In
addition, these two works stand out from other translation works due to the explanation of the translation approach and the incorporation of multiple reference sources for translating the Quran. In terms of data analysis, the researcher utilized the Al-Quran Euphemism Translation Evaluation Model created by Olimat (2018) and Newmark's (1981) Semantic and Communicative Approach. The model is known as the Linguistic Model which was proposed to perform a critical evaluation of the translation of euphemisms of the Quran. The model consists of two primary components, namely the study of the meaning of euphemisms in the Quran and the evaluation of translated works, as depicted in Figure 2.

Figure 2: Al-Quran Euphemism Translation Evaluation Model (Olimat, 2018)

Meanwhile, the rationale for selecting Newmark's (1981) Semantic and Communicative Approach lies in its suitability and applicability in contrastive studies (Liu, 2017), due to its provision of efficient and systematic guidance. The subsequent section presents the adaptation of both components:

Figure 3: Research analysis procedure
4.0 ANALYSIS AND DISCUSSION

In order to initiate the discussion, a summary of the meaning of Quranic euphemisms will be presented followed by a comparative analysis of the translation production in two translated works, which will be discussed subsequently. Next, an evaluation is conducted on aspects concerning the translation approach, the conveyance of meaning, the selection of terminology, and grammar rules. Accordingly, suggestions for improvement and justification are also proposed as deemed necessary and appropriate.

Table 1: Translation of the euphemism وَاتَّبَعُوا الْشَّهَوَاتِ in surah Maryam (19: 59)

<table>
<thead>
<tr>
<th>Source Text: Kemudian datanglah setelah mereka, pengganti yang mengabaikan solat dan mengikuti keinginannya, maka mereka kelak akan tersesat. PE 2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literal: Then come after them, successors who ignore prayer and follow their wishes, then they will go astray.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Target Text: Kemudian mereka digantikan oleh keturunan-keturunan yang tidak mengerjakan solat serta mengikut hawa nafsu, maka mereka akan menghadapi azab (dalam neraka). TB 2019</th>
</tr>
</thead>
<tbody>
<tr>
<td>Literal: Then they will be replaced by descendants who do not pray and giving in to their desires, then they will face punishment (in hell).</td>
</tr>
</tbody>
</table>

According to Kamus Besar Arab Melayu Dewan (Dewan Bahasa dan Pustaka, 2006), شَهَوَةً is characterized as strong desire, lust, and desired object. The euphemism وَاتَّبَعُوا الْشَّهَوَاتِ carries the literal meaning of giving in to desires or yielding to lust. Kamus Dewan (Dewan Bahasa dan Pustaka, 2010) defined the term ‘keinginan’ (wishes) as something that is eagerly yearned for or wanted. Contextually, the verse suggests that most people who came after the passing of prophets and messengers strayed away from the true teachings of the faith. This deviation was due to their disregard for prayer and their constant surrender to their desires, seeking pleasure even if it meant disobedience to the divine commandments (Ibn Kathīr, 2000). Al-Zamakhsyarī (1995) detailed the meaning of deviance in the verse as indulging in prohibited acts such as
consuming alcohol, allowing marriage with one's paternal sisters, neglecting obligatory prayers, and engaging in immoral behavior.

Table 1 demonstrates the process of translation production, revealing that in TB 2019, the lexical term ‘hawa’ was introduced through the collocation of ‘hawa nafsu’. This expansion procedure was employed to elucidate the dominant connotation of the word ﻓُطْرَ. The word ‘hawa’ in the Malay language refers to a strong desire to do something (Dewan Bahasa dan Pustaka, 2010). Similarly, the word ‘nafsu’ means a strong desire, or desire to do something that is unscrupulous. Upon comparing the two meanings, it can be inferred that the terms ‘hawa’ and ‘nafsu’ are synonymous in nature. Darwish (2010) advised against the unnecessary repetition of synonymous words, as it can lead to redundancy and fails to enhance the clarity of meaning. However, in the Malay grammar system, the use of collocations involving ‘hawa nafsu’ (strong desire) is deemed acceptable and practical (Dewan Bahasa dan Pustaka, 2010), as it aids in reinforcing understanding within the language (Newmark, 1988).

It can be deduced that TB 2019 has effectively adhered to the culture and linguistic style of the source language by providing an accurate translation of the phrase ‘mengikuti hawa nafsu’ (giving in to their desires). In contrast, the semantic approach adopted by PE 2018 for the translation of the phrase has affected the contextual meaning parameters. The reason behind this is that the use of the lexical function ‘mengikuti keinginannya’ (follow their wishes) results in a less grammatically sound sentence, which could potentially cause ambiguity, confusion and raise questions regarding the nature of the desire being followed.

As a result, the translation practiced by TB 2019 can produce a translation discourse that is easy to understand and becomes an effective method to mitigate ambiguity. Hence, the researcher proposed an alternative translation that reads: ‘Kemudian datanglah sesudah mereka keturunan-keturunan yang mengabaikan solat dan menurut hawa nafsu (dengan melakukan maksiat); maka mereka bakal menghadapi azab (di dalam neraka)’ (And there came after them successors who neglected prayer and give in to their desires (indulging in immoral acts); they shall suffer the consequences (in the form of punishment in hell)). By adding the parenthesis ‘dengan melakukan maksiat’ (indulging in immoral acts) the implication of sinful acts and the violation of Allah SWT's commandments are indirectly conveyed (Dewan Bahasa dan Pustaka, 2010).
Table 2: Translation of the euphemism تَخَافَانُ أنْ تُؤْسَكُمُ in Surah al-Baqarah (2: 187)

<table>
<thead>
<tr>
<th>Source Text:</th>
<th>Allah mengetahui bahawa kamu tidak dapat menahan dirimu sendiri, tetapi Dia menerima taubatmu dan memaafkanmu. PE 2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>Target Text:</td>
<td>Allah mengetahui bahawasanya kamu pernah mengkhianati diri sendiri, lalu Dia menerima taubat kamu dan memaafkan kamu. TB 2019</td>
</tr>
</tbody>
</table>

Literal: Allah knows that you cannot restrain yourselves, but He accepts your repentance and forgives you.

Literal: Allah knows that you have betrayed oneself in the past, but He accepts your repentance and forgives you.”

Ibn ʿĀshūr (1984) narrated that when the month of Ramadan arrives, men refrain from approaching women and may betray themselves. According to al-Baghawi (1993), betraying in this context means struggling to pursue intimate relationships with women. This suggests that abstaining from such interactions during Ramadan can be a challenge for men as they navigate their own personal desires. Al-Ṭabarī (2000) reported two perspectives on the matter, one being the prohibition of intimate relations with one's spouse and the other being the prohibition of eating and drinking during designated times. From a lexical standpoint, the word تَخَافَانُ means you betray/deceive (Dewan Bahasa dan Pustaka, 2006; Fayrūzābādī, 1997). Meanwhile, the word اللَّفْسَ refers to a person's will, desires, and self (Dewan Bahasa dan Pustaka, 2006).

The euphemism contextually refers to a companion of the Prophet Muhammad SAW who observed the fast during the day but broke the fast by engaging in sexual intercourse with his wife at night, despite not being permitted at that time (Ibn Kathīr, 2000). According to al-Baghawi (1993), the incident that occurred led to the revelation of verse al-Baqarah [2:187], which permits sexual intercourse with one's spouse during the night of fasting. This verse is part of a larger passage that delves into the rules and regulations pertaining to fasting during the sacred month of Ramadan. Within this passage, the verse in question specifically focuses on the permissibility of engaging in sexual relations with one's spouse during the night preceding the day of fasting.
From a translation production view, PE 2018 employs a communicative approach to clarify the meaning of betray by modulating it with the match ‘kamu tidak dapat menahan dirimu sendiri’ (you cannot restrain yourself). While TB 2019 takes a semantic approach by maintaining the source language with the match ‘kamu pernah mengkhianati diri sendiri’ (you have betrayed oneself). The preservation of linguistic register is employed to uphold the elements present in the source language. However, in terms of word choice, the phrase ‘mengkhianati diri’ (betray oneself) conveys a denotative meaning of “to cause someone to suffer a setback or failure” and “harming oneself” (Dewan Bahasa dan Pustaka, 2010). Meanwhile, the term ‘tidak dapat menahan dirimu’ conveys the concept of ‘tidak dapat menahan nafsumu’ (being unable to restrain oneself to the action of controlling one's lust) in the Malay language, as stated in the Kamus Besar Arab Melayu Dewan (Dewan Bahasa dan Pustaka, 2006).

Consequently, the modulation procedure employed in PE 2018 successfully communicates the implied meaning of Quranic euphemisms by considering the linguistic context, culture, and pragmatic competence of the intended reader. Moreover, it could be recommended as an effective strategy to address ambiguity. On the other hand, TB 2019’s literal translation fails to acknowledge the prosodic characteristics of Quranic euphemisms (Raed, 2022) and disregards the intended purpose of Quranic lexical elements (Olimat, 2018). This ultimately results in the erosion of the true essence and intended message of the Quran, leading to a restricted comprehension and ambiguity for the target reader. In order to achieve a translation that is both accurate and contextually appropriate, a communicative approach can be employed. This approach ensures clarity by considering the communicative intent of the original text and tailoring the translation to effectively convey the intended message. For example, ‘Allah mengetahui bahawasanya kamu tidak dapat menahan nafsumu (untuk mencampuri isteri)’ (Allah knows that you cannot hold back your lust (to have sexual relation with your wife)).
Table 3: Translation of the euphemism ﻣَﺘْرُضَصَّ ﺑِآفْصِﻬَنُ in al-Baqarah (2: 228)

<table>
<thead>
<tr>
<th>Source Text:</th>
<th>Dan para isteri yang diceraikan (wajib) menahan diri mereka (menunggu) tiga kali quru’*</th>
</tr>
</thead>
<tbody>
<tr>
<td>*berarti suci atau haid. PE 2018</td>
<td></td>
</tr>
<tr>
<td>Literal: And the divorced women (must) keep themselves restrain (wait) of three menstrual quru’*</td>
<td></td>
</tr>
<tr>
<td>*means purification or menstruation</td>
<td></td>
</tr>
<tr>
<td>Target Text:</td>
<td>Dan isteri-isteri yang diceraikan itu hendaklah menunggu dengan menahan diri mereka (daripada berkahwin) selama tiga kali suci (daripada haid). TB 2019</td>
</tr>
<tr>
<td>Literal: And the divorced women shall wait, restraining themselves (from remarriage) for three purification cycles (from menstruation).&quot;</td>
<td></td>
</tr>
</tbody>
</table>

The lexical meaning of تَرُضَصُ is to wait or anticipate an opportunity, to wait for the end of menstruation in order to marry another man, or to wait for good or bad (Dewan Bahasa dan Pustaka, 2016). The euphemism ﻣَﺘْرُضَصَّ ﺑِآفْصِﻬَنُ refers to the act of waiting before getting remarried (al-Ṭabarî, 2000; al-Baghawî, 1993). It specifically pertains to a woman who has been divorced by her husband and is waiting out the three-month Quru' period before marrying again. According to al-Baghawî (1993), exegetes have different interpretations of the term Quru', with some stating that it refers to menstruation, as quoted by Ibn ʿAbbās, al-Hasan, and Mujâhid. Meanwhile, other scholars, such as Zaid bin Tsâbit, Qatâdah, Imam Syâfie, and Imam Mâlik, believe that the term Quru' refers to the period of purity a woman experiences after the end of her menstrual cycle (Ibn Kathîr, 2000). However, despite the differing opinions, the term can be translated into two words, either the period of purity a woman experiences after the end of her menstrual cycle or menstruation. Thus, the differences of the term can be acceptable since both translations are supported.

The aspect of translation illustrates that both translations employ the semantic approach, utilizing the expansion technique to convey the meaning of the euphemism as 'menahan diri mereka' (keep themselves restrained/restraining themselves). However, upon comparison, TB 2019 includes the additional information 'daripada berkahwin’ (from
remarriage) to fully capture the meaning of the verb ‘menahan’ (restrain/restraining). The adaptation enhances the comprehensiveness and appropriateness of the translation, aligning it with the linguistic context.

In contrast, the additional information introduced by PE 2018 through the lexical ‘menunggu’ (wait) is interpreted differently. Based on the Malay grammar, the transitive verb requires an object in the form of a noun or noun phrase (Nik Safiah et al., 2010) to avoid ungrammatical sentences (Ismail, 2016). Consequently, the lexical function of the word ‘menunggu’ (wait) along with the complementary phrase ‘tiga kali Quru’ (three times Quru') can potentially result in discrepancies in conveying the intended meaning of ‘berkahwin’ (remarriage). Instead, it may give rise to interpretations such as [the divorced wife having to wait three times during her menstruation cycle]. In fact, authoritative interpreters clarified that the euphemism refers to the act of waiting before getting married for three times Quru', which can potentially create confusion. Therefore, it is crucial to adhere to the syntactic pattern of the target language (Olimat, 2018) and carefully select appropriate translation terms, as they significantly impact the readership's understanding.

| Source Text | Perempuan-perempuan yang kamu bimbangi akan nusyuz*, hendaklah kamu beri nasihat kepada mereka, tinggalkanlah mereka di tempat tidur (pisah ranjang), dan (kalau perlu) pukullah mereka. PE 2018 |
| Target Text | Wanita yang kamu bimbang akan nusyuz*, hendaklah kamu nasihati mereka, (jika mereka masih degil) pisahkan mereka di tempat tidur dan (jika perlu) pukullah mereka. TB 2019 |

Literal: The women you fear about nusyuz*, you should advise them, leave them in bed (separate beds), and (if necessary) beat them.
As stated by al-ʿAṣfahānī (1997), the term āḥjar refers to the act of individuals distancing themselves from one another, which can occur physically, verbally, or emotionally. It encompasses various forms of separation, such as the physical absence of an individual from another person's presence, the lack of communication between two individuals, or the emotional distancing of one person from another. In essence, āḥjar connotes a state of separation that can manifest in different ways and affect individuals' relationships in various aspects of life. Al-ʿAṣfahānī (1997) also noted that the euphemism waʿāḥjar waḥmar is a metaphorical expression that discourages approaching women and intertextually different from the phrase waʿāḥjar waḥmar mentioned in Surah al-Muzzammil [73: 10]. The latter phrase implies a form of separation that includes physical, verbal, and motivated feelings for which individuals have to strive to do good despite the separation.

From a lexical point of view, āḥjar means to stay away, leave, and separate (Dewan Bahasa dan Pustaka, 2006). Contextually, waʿāḥjar waḥmar refers to a husband's act of separating his bed from his nusyuz wife after advising her. This step is prescribed in Islamic teachings as one way to deal with a nusyuz wife. However, it should be noted that this step comes after other measures, like advising and discussing the issue. The separation of the bed should not aim to harm or be violent towards the wife, but rather to encourage reflection and improved conduct. Advising a nusyuz wife to improve her behavior is reflected in the term ʿaṭṭoḥ waḥmar, which implies gentle and respectful counsel, urging the wife to reflect and strive for positive behavior.

Al-ʿBaghawī (1993) quoted Ibn ʿAbbās to explain the meaning of the phrase waʿāḥjar waḥmar in the mashaʿaṭ. According to them, this phrase implies that a husband should turn his back on his nusyuz wife while in bed, refrain from speaking to her, and avoid physical intimacy. This interpretation is based on the lexical analysis of the term āḥjar which connotes physical separation, verbal silence, and emotional distance. By adopting this approach, a husband can send a clear message to his wife that her behavior is not acceptable and encourage her to reflect on her actions.

Al-Ṭabarī (2000) and Ibn Kathīr (2000) narrated from Ibn ʿAbbās about the meaning of the hijran which is husband and wife are on the same bed without having sexual intercourse. Different interpretations exist regarding the phrase with scholars like al-Khāzin (2004) and al-Baghawī (1993) suggesting that it implies a husband physically separating his bed from his nusyuz wife's bed. Even though there may be some disagreement among mufassirs, they all agree on the treatment of not going to the wife, which is to avoid physical intimacy.

The translation production by PE 2018 implies the approach to address a nusyuz wife with isolating her in separate beds. The interpretation is derived from the use of the semantic
approach through imperative verb ‘tinggalkanlah mereka’ (leave them) along with the added information ‘pisah ranjang’ (separate from them in bed). According to Kamus Dewan (Dewan Bahasa dan Pustaka, 2010), the word ‘tinggalkan’ (leave) can be understood to mean to let someone go away from a particular place and stay away from it. This definition highlights the idea of physical separation or distance. However, using the word ‘tinggalkan’ in the Malay language without emphasizing the potential consequences of persisting after giving advice can lead to a different interpretation by the target reader. Furthermore, the use of the term ‘tinggalkan’ (leave) sacrifices the euphemistic style in comparison to the synonymous term ‘pisahkan’ (separate).

By comparison, TB 2019 presents a distinct interpretation that supports the idea of separating the wife within the same bed which maintain physical proximity but refrain from engaging with her. This can be inferred from the translation of the phrase ‘pisahkan mereka di tempat tidur’ (separate from them in bed). The use of the preposition ‘di’ (in) before the noun phrase [di + tempat tidur (bed)] indicates a place and occurs at that place, as noted by Nik Safiah et al. (2010). Thus, the interpretation aligns with the views of al-Baghawi (1993). In summary, the production of TB 2019 incorporates the element of consequences for persisting after giving advice through the parenthetical phrase ‘jika mereka masih degil’ (if they are still persistent). This translation successfully communicates the intended meaning by considering linguistic context, euphemistic style, and the pragmatic competence of the intended reader.

Based on the researchers’ findings, the phrase ‘pisahkan mereka’ (separate from them) appears to have been used to assert the subject, which is ‘mereka’ (them). This is allowed in the Malay grammar system (Nik Safiah et al., 2010). However, the words ‘pisahkan’ (separate) and ‘pukullah’ (beat) in the translation presented by TB 2019 are seen not to meet structural parallelism. The conjunction ‘dan’ (and) is commonly used to indicate a sequential relationship between two items of equal importance. According to Hasmidar (2011), it serves to connect two phrases or clauses that are grammatically equivalent, highlighting the relationship between them. This use of conjunctions is an important aspect of language structure and allows for more nuanced communication. Therefore, the imperative verb ‘pisahkan’ (separate) should be accompanied by the particle (-lah) becoming ‘pisahkanlah’ to function as a command verb (Mohd Fahimi, 2021). This linguistic construction is commonly used to express emphasis and softness in the tone of the command. As noted by Nik Safiah et al. (2010), this particle serves to amplify the strength of the predicate and to convey a sense of respect towards the addressee.

In consideration of the euphemism and the interpretations provided by mufassir, it can be argued that the phrase ‘tinggalkanlah mereka’ (leave them) used in the
translation of PE 2018 and ‘pisahkan mereka’ (separate from them) in the translation by TB 2019 align with the prescribed structure and semantic parameter. However, it is important to further emphasize the implied meaning embedded within the euphemism's structure, as well as to maintain the euphemistic style and adhere to the syntactic pattern. Therefore, an improved translation could be: ‘pisahkanlah mereka (dengan tidak mencampurinya)’ (separate from them (by avoiding any physical intimacy).

Table 5: Translation of the euphemism إن كُنتم فُعلُين in surah al-Hijr (15: 71)

<table>
<thead>
<tr>
<th>Source Text:</th>
<th>Dia (Lut) berkata, “Mereka itulah puteri-puteri (negariku) (nikahlah dengan mereka), jika kamu hendak berbuat.” PE 2018</th>
</tr>
</thead>
<tbody>
<tr>
<td>Target Text</td>
<td>Lut berkata, “di sini ada anak-anak perempuan, jika kamu mahu melakukan (secara halal iaitu berkahwin)” TB 2019</td>
</tr>
</tbody>
</table>

Literal: Lot said, “here are my daughters, if you wish to do (halal i.e. marry)”

Al-Aṣfahānī (1997) explained that the term الفعل has a broad meaning that reveals the impact of an act or action in general for a good purpose or otherwise. Meanwhile, the word الفعل means one who does (deeds) (Dewan Bahasa dan Pustaka, 2006). From a contextual aspect, the phrase إن كُنتم فُعلُين was uttered by Prophet Lot (AS) to his people who intended to harm his guests and engage in homosexual acts, instead instructing them to marry women and refrain from approaching men. Instead, he instructed them to marry women. This intertextually connects to Surah Hud [11: 78], where Al-Ṭabarî (2000) quoted Qatādah, explaining that the structure of the verse قال هِوَلَاءُ بناتٍ إن كُنتم فُعلُين summarizes Prophet Lot's desire to protect his guests and daughters. Al-Zamakhshyarî (1995) provided an interpretation of the phrase هِوَلَاءُ بناتٍ as “those are my daughters”, referring to women. This is based on the belief that every nation is considered the children of the Prophet who holds the status of a father (al-Baidhāwi, 2003). Thus, men and women are both considered his sons and daughters.
Prophet Lot AS intended to marry his daughters to those who followed Islam, by adhering to what is permissible and avoiding what is forbidden. According to Al-Zamakhsyari (1995), the euphemistic structure of the phrase conveys a connotative meaning that includes an element of doubt, as if the Prophet was saying to his people, “If you do what is ordered and what I think you will do”. Another interpretation of the euphemism is that the Prophet was saying: “If you wish to fulfill your desires in a permissible way according to the commands of Allah SWT” (ibid). Moreover, the euphemism implies an offer to marry his daughter to curb and extinguish the lust of his people (Ibn ᶜĀshūr, 1984).

The aspect of translation work reveals that both texts employ the semantic approach through the expansion procedure to explain the meaning of the euphemism. Despite using the same approach, variations and arrangements in word choices can be observed between them. The translation of ‘nikahlah dengan mereka, jika kamu hendak berbuat’ (marry them if you want to do) by PE 2018 aligns with the views of exegetical, but it lacks a complement to form a complete sentence. Passive verbs starting with (ber -Buat) (do) are transitive and require a complement (Nik Safiah et al., 2010). Therefore, they need to be adjusted to the context to form a coherent and meaningful sentence structure. This adjustment is crucial to prevent insufficient information and misinterpretation by the target reader, such as ‘(marry them), if you want to engage in [homosexual acts]’. Inaccuracies in interpretation may arise considering the linguistic context of the verse which discusses the sinful acts of Prophet Lot AS’s people. Therefore, the researcher suggests a translation such as, ‘nikahlah dengan mereka, jika kamu hendak berbuat (secara halal)’ ((marry them), if you want to fulfill your desires (in a halal manner)). This proposed translation provides a more accurate and clear interpretation of the verse's linguistic context, which pertains to the immoral behavior of Prophet Lot AS's people. In contrast to TB 2019, the translation incorporates the definition technique of ‘iaitu berkahwin’ (halal i.e. marry) as a corresponding meaning, accompanied by the explanatory phrase ‘jika kamu mahu melakukan’ (if you want to do). This adaptation is an effective strategy to mitigate ambiguity and results in a more appropriate and precise translation that aligns with the pragmatic competency of the target reader.
Table 6: Translation of the euphemism "أَنْ يَتَمَسَّا" in surah al-Mujadilah (58: 4)

<table>
<thead>
<tr>
<th>Source Text:</th>
<th>فَمَنْ لَمْ يَنْتَفِقْ فِصْلَانِ شَهْرَيْنِ مَتَابِعَنَّينَ منْ قَلِلْ أَنْ يَتَمَسَّا</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maka barang siapa tidak dapat (memerdekakan hamba sahaya), maka (dia wajib) berpuasa dua bulan berturut-turut sebelum keduanya bercampur. PE 2018</td>
<td></td>
</tr>
<tr>
<td>Literal: So whoever is unable to (free his slave), then (he must) fast for two consecutive months before the two mix.</td>
<td></td>
</tr>
<tr>
<td>Target Text:</td>
<td>Kemudian sesiapa yang tidak dapat (memerdekakan hamba), maka hendaklah dia berpuasa dua bulan berturut-turut sebelum mereka (suami isteri) itu menggauli. TB 2019</td>
</tr>
<tr>
<td>Literal: Then whoever cannot (free the slave), then he should fast for two consecutive months before they (husband and wife) have intercourse.</td>
<td></td>
</tr>
</tbody>
</table>

Denotatively, the word "مَسَّ" means to touch with the hand (Ibn Fāris, 1999). According to Al-Aṣfahānī (1997), the word "المَسَّ" is typically used to describe tangible objects that can be perceived through the senses, but in this context, it is used metaphorically to refer to the act of marriage. In its contextual setting, the first four verses of Surah al-Mujadilah narrate the story of Khaulah bint Tha’labah, a wife who brought her complaint to the Prophet Muhammad SAW regarding her husband's use of the prohibited form of divorce known as *zihar*. *Zihar* is a practice where a husband would compare his wife to his mother or another female relative that he cannot marry. By doing so, he would stop having sexual relations with her without divorcing her. Consequently, the husband had to perform an act of penance which involves freeing a slave, as stated by al-Baghawi (1993). If the husband is unable to free a slave, he must fast for two consecutive months without interruptions, unless there is a valid excuse such as illness (al-Baghawi, 1993; al-Khazin, 2004). Once the penance is completed, the husband is permitted to resume sexual relations with his wife (al-Ṭabarī, 2000). If he is still unable to do so, he must feed 60 poor people (ibid).

From the perspective of translation production, the communicative approach can be observed when the figurative element of the euphemism "أَنْ يَتَمَسَّا", which semantically means 'keduanya menyentuh' (both touch), is removed and replaced with 'bercampur' (mix) and 'menggauli' (intercourse). According to Newmark (1988), the translation is adapted to prioritize
the reader's understanding and response. Literally, the term 'bercampur' means mixing, while 'gaul' is derived from the affix [(meng) + root word (gaul) + (i)], and it is used as a metonymy for sexual relations with the wife. Therefore, TB 2019's translation of 'menggauli' aligns with the euphemistic style and corresponds to the linguistic context, cultural background of the Malay community, and the perspective of the mufassirs. However, in the Malay language context, the term 'bercampur' with the prefix [-ber + campur] is colloquially used to refer to unmarried couples being in an intimate relationship (Dewan Bahasa dan Pustaka, 2010). Consequently, its usage in the translation creates an implication that does not align with the intended meaning in the given context. To ensure accuracy, it would be necessary to adjust the term by adding appropriate affixes, such as 'mencampuri', which specifically conveys the meaning of sexual intercourse between husband and wife (Dewan Bahasa dan Pustaka, 2010).

5.0 CONCLUSION

This study highlights crucial issues related to ambiguity that require addressing during the translation of euphemisms from the Quran into the Malay language. Furthermore, evaluating the quality and accuracy of translated Quranic euphemisms can be achieved through a critical textual analysis, revealing several translation issues, as presented in table 7.

Table 7: Results of the study

<table>
<thead>
<tr>
<th>Issues Related to Ambiguity</th>
<th>Approaches for Addressing the Problem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Failure to convey true meaning of Quranic euphemisms, ineffective word choice and dysphemism.</td>
<td>Emphasize equivalence in translation: Align contextual meaning with suitable terminology for Malay cultural background (euphemistic style). Besides, use explanatory information in translation.</td>
</tr>
<tr>
<td>Non-compliance with syntactic patterns</td>
<td>Prioritize consistency: Maintain uniformity in phrases, diction, grammar, and translation methods.</td>
</tr>
<tr>
<td>Inappropriate translation approaches</td>
<td>Avoid literal translations except when there are cultural and linguistic similarities between the languages being translated.</td>
</tr>
</tbody>
</table>

This study suggests that any method employed to retain the essence of Quranic euphemisms in translation should encompass additional information that conveys the intended meaning from the source language. Furthermore, the use of literal translation poses a risk of eliminating figurative elements, potentially leading to confusion in comprehension, particularly in cases where there is a lack of linguistic and cultural alignment between the source and target.
languages. Hence, it is crucial to implement strategies that prioritize the pragmatic competence of the target readers, aiming to enhance their comprehension and understanding.

The significance of this study lies in its call for additional research and investigation into the translation of Quranic euphemisms from diverse perspectives, as this domain remains relatively underexplored. Moreover, such research endeavors can greatly contribute to the advancement of proficient translation approaches and techniques, thereby enhancing the precision and reliability of Quranic translations in subsequent undertakings. Through a comprehensive exploration of this topic, the study makes a valuable contribution to the field of translation, paving the way for future research and advancements in this critical area. Ultimately, it is hoped that these findings will help to enhance understanding and appreciation of the Quran for Malay-speaking readers.

REFERENCES


