

Moderated Foreignization in State-Sponsored Qur'an Translation: Ideology Behind Indonesia's Jihad Verses

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Abstract

Official Qur'an translations shape public understanding of theologically sensitive terms, and *jihad* is among the most contested of them. This study identifies the foreignization and domestication strategies applied to *jihad* verses in *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019* (QT 2019) and explains the ideological orientation underlying them. Using a qualitative descriptive-interpretive design, 28 verses containing the root *j-h-d* were collected from QT 2019 and its 2002 predecessor through document analysis, then analysed through data condensation, data display, and conclusion drawing, with each rendering and its paratext coded by Venuti's (1995) criteria as operationalised through Newmark (1988), compared diachronically, and verified by independent double coding and source triangulation. Lexical foreignization predominates in 20 of 28 verses but is consistently moderated by paratextual domestication, a pattern termed moderated foreignization. Three shift patterns emerge: domestication where militaristic misreading is likely, foreignization where the term had been over-domesticated, and stability in the majority. No verse renders *jihad* as *perang* (war) or *pembunuhan* (killing), which indicates an ideological tendency toward *wasatiyyah* (Islamic moderation). Theoretically, the study proposes paratextual domestication, combinative domestication, and moderated foreignization as extensions of Venuti's binary framework.

Domestication; Foreignization; Islamic Moderation; *Jihad* Translation

Abstrak

Terjemahan resmi Al-Qur'an turut membentuk pemahaman publik atas istilah teologis yang sensitif, dan *jihad* termasuk yang paling diperdebatkan. Penelitian ini mengidentifikasi strategi foreignisasi dan domestikasi pada ayat-ayat *jihad* dalam *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019* (QT 2019) serta menjelaskan orientasi ideologis yang melatarbelakanginya. Dengan desain kualitatif deskriptif-interpretatif, 28 ayat yang mengandung akar kata *j-h-d* dikumpulkan dari QT 2019 dan edisi 2002 melalui analisis dokumen, lalu dianalisis melalui kondensasi data, penyajian data, dan penarikan simpulan; setiap terjemahan beserta parateksnya dikodekan dengan kriteria Venuti (1995) yang dioperasikan melalui Newmark (1988), dibandingkan secara diakronik, dan diverifikasi melalui pengodean ganda independen serta triangulasi sumber. Foreignisasi leksikal dominan pada 20 dari 28 ayat, namun secara konsisten dimoderasi oleh domestikasi paratekstual, sebuah pola yang disebut foreignisasi termoderasi. Tiga pola pergeseran teridentifikasi: domestikasi pada ayat yang rentan dimaknai militeristik, foreignisasi pada ayat yang sebelumnya terlalu didomestikasi, serta kestabilan pada mayoritas ayat. Tidak satu pun ayat menerjemahkan *jihad* sebagai *perang* atau *pembunuhan*, dan hal itu menunjukkan kecenderungan ideologis ke arah *wasatiyyah* (moderasi Islam). Secara teoretis, penelitian ini mengusulkan domestikasi paratekstual, domestikasi kombinatorik, dan foreignisasi termoderasi sebagai perluasan kerangka biner Venuti.

Kata Kunci: Domestikasi; Foreignisasi; Moderasi Islam; Penerjemahan *Jihad*

INTRODUCTION

Qur'an translation is among the most consequential forms of intellectual production in Islam. For Muslim communities that do not read Arabic, who constitute the vast majority of the global Muslim population, the translated text functions not merely as a linguistic bridge but as the primary medium through which religious understanding is formed, contested, and institutionalised. When that translation is state-sponsored and reaches hundreds of millions of readers, its ideological dimensions become especially critical. Indonesia's *Al-Qur'an dan Terjemahannya* (QT), produced by the Ministry of Religious Affairs (Kementerian Agama, Kemenag), is the paradigmatic case. Home to the world's largest Muslim population, numbering well over 240 million, Indonesia relies on this official translation as the standard reference for Qur'anic understanding at every level of public life (Syatri et al., 2017). Lukman (2022) characterises it not simply as a religious project but as a political-religious one, in which the state positions itself as an active agent in constructing Indonesia's official Islamic discourse.

The present study focuses on the most sensitive subset of this translation: verses containing the Arabic root *j-h-d*, from which the word *jihād* derives. The semantic range of this root in the Qur'an is wide, encompassing personal spiritual striving, socioeconomic effort, and, under strictly regulated conditions, armed resistance (Afsaruddin, 2007, 2013; Mostfa, 2021). In contemporary global discourse, however, this range has been drastically narrowed. Extremist groups have exploited decontextualised translations of *jihād* verses to legitimate violence (Al-Tarawneh, 2021; Mahasneh, 2021), while Western media coverage has reinforced the conflation of *jihād* with warfare and terrorism. Fuadiah et al. (2025), in their analysis of Sayyid Qutb's interpretation of Surah an-Nisā' verse 94, demonstrate that even within contemporary Islamic scholarship the term carries principled ethical and social dimensions far exceeding armed struggle, a point that translation choices either illuminate or obscure.

Within Translation Studies, Venuti's (1995) foreignization-domestication framework has proved one of the most productive tools for uncovering the ideological dimensions of translation choices. Foreignization, which orients the translation toward the source text and culture while preserving its foreignness, and domestication, which adapts the text to target-language norms and expectations, represent not merely linguistic options but ethical and ideological stances (Venuti, 1995). Recent research confirms that in practice the two strategies need not be mutually exclusive: they can coexist and interact within a single translated text, their relative balance shaped by contextual and historical considerations (Khademnabi & Delzendehrooy, 2024). Studies of Qur'an translation in particular show that strategy choices correlate systematically with the ideological affiliations of translators and sponsoring institutions (Al-Hamzi et al., 2026; Aldeeb, 2026; Gunawan, 2022; Gunawan, Nababan, Syukri, & Burdah, 2022).

Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019 (hereafter QT 2019) is Kemenag's most recent edition, produced through a revision process spanning 2016–2019 in response to criticisms that earlier editions risked generating misunderstanding of theologically sensitive terms, including *jihād* (Solihin, Muchtar, & Halimatussa'diyah, 2022). Nirwana et al. (2024) find that QT 2019 embeds the concept of *wasat'iyyah* (Islamic moderation) and that its lexical choices reflect the state's official moderation agenda. This positions QT 2019 not as a neutral philological document but as an instrument of religious policy. The 2019 revision therefore provides a uniquely rich site

for investigating how a state-sponsored translation manages a lexeme that sits at the intersection of Islamic theology, global politics, and domestic security concerns.

Despite valuable prior contributions, three systematic gaps remain. *First*, the major studies of *jihād*-verse translation, including Mollanazar and Eskandari (2024), Mahasneh (2021, 2023), and Al-Tarawneh (2021), focus exclusively on English-language translations, leaving QT 2019 underrepresented in international scholarship. *Second*, existing studies of QT Kemenag employ *ḥarfīyyah-tafsīrīyyah* or critical discourse analysis frameworks; Venuti's foreignization-domestication framework, designed precisely to expose the ideological dimensions of translatorial choice, has not been applied specifically to the *jihād* verses of QT 2019. *Third*, no study has systematically compared the *jihād*-verse strategies of QT 2002 and QT 2019 with a view to tracing ideological shifts, yet this diachronic dimension most directly reflects the state's evolving response to the global threat of religious radicalisation.

This study addresses these gaps by pursuing three research questions: (RQ1) What translation strategy is dominant in the *jihād* verses of QT 2019? (RQ2) How do the translation strategies for *jihād* verses shift between QT 2002 and QT 2019? (RQ3) What ideology underlies the observed pattern of choices? Beyond answering these questions, the study proposes three new analytical categories, namely paratextual domestication, combinative domestication, and moderated foreignization, as theoretically productive extensions of Venuti's binary framework, better suited to capturing the complexity of state-sponsored sacred-text translation.

METHOD

This study adopts a qualitative descriptive-interpretive design. As Glynn (2021) demonstrates, qualitative approaches dominate theory-driven translation research in Thomson Reuters Social Sciences Citation Index (SSCI) and Arts and Humanities Citation Index (A&HCI)-indexed journals precisely because they attend to dimensions of translatorial practice that resist quantification. Almjlad (2025) argues that this design suits the layered, context-dependent meanings of sacred texts, whose analysis must attend to how semantic, rhetorical, and theological dimensions shift across editions. The analytic technique is qualitative document analysis, applied through the interactive model of Miles et al. (2014).

The theoretical framework is Venuti's (1995) foreignization-domestication theory as developed in *The Translator's Invisibility*. Foreignization is defined as a strategy that preserves source-language and source-culture elements, allowing readers to experience the foreignness of the original; domestication adapts the text to target-language norms. The framework is selected because it directly links translatorial strategy to ideology: Venuti's central argument is that the choice between the two strategies is never neutral but always reflects the positionality of the translator or sponsoring institution (Sideeg, 2015). During analysis, a third category emerged inductively, namely combinative domestication, comprising instances in which lexical foreignization coexists with paratextual domestication within a single translatorial unit. The two paragraphs below set out the coding indicators and the grounds for admitting this category.

Venuti's categories were operationalised into four indicators applied to every translatorial unit, defined as the rendering of a *j-h-d* item together with any gloss or footnote attached to it. A

unit was coded as lexical foreignization when the Arabic-derived form *jihad* or an affixed derivative was retained without paratextual explanation, and as lexical domestication when that form was replaced by an ordinary Indonesian equivalent such as *berjuang* or *berusaha dengan sungguh-sungguh*. It was coded as combinative domestication when the Arabic-derived form was retained but accompanied by a gloss or a footnote that expands, narrows, or otherwise directs interpretation. The direction of each paratextual intervention was additionally recorded as expanding or narrowing. Newmark's (1988) faithful and communicative translation served as the linguistic tests, so that classification rested on identifiable textual features rather than on impressionistic judgement.

The third category was not imposed in advance but was required by units satisfying both criteria at once, and its adoption rests on three grounds. Conceptually, recent syntheses show that foreignization and domestication are increasingly treated as adaptive positions rather than mutually exclusive poles, so intermediate categories are consistent with how the framework is developing (Gang, 2024; Khademnabi & Delzendehrooy, 2024). Empirically, paratext in Qur'an translation compensates for semantic loss and steers readers toward one reading among several, which means that a gloss performs translatorial work of the same order as a lexical choice (Hassanein & Abalkheel, 2026; Shehab & Hamamra, 2025). Analytically, coding such units as foreignization alone erases the constraint imposed by the paratext, while coding them as domestication alone erases the retained source form. The category is therefore defined by two observable features and remains falsifiable, since any unit retaining the Arabic-derived form without paratextual guidance falls outside it.

The primary data source is QT 2019 (Kementerian Agama, 2019), with QT 2002 (Departemen Agama, 2006) serving as the comparative baseline. The corpus comprises 28 verses containing *jihad* and its morphological derivatives (root *j-b-d*). Afsaruddin (2013) identifies approximately 41 Qur'anic verses involving this root, but 13 are excluded because their primary referent lies outside the semantic field of *jihad* as conventionally understood: these address *ṣabr* (patience) and its rewards, *qitāl* (fighting) and its derivatives, cessation-of-hostilities provisions, and references to *syuhada'* (martyrs). Parenthetical glosses and footnotes are treated as integral components of the translatorial strategy, not as supplementary apparatus, because they function to modify, constrain, or direct textual meaning in ways that are analytically inseparable from the lexical translation itself (Al-Hanini, 2019; Shehab & Hamamra, 2025).

Data collection proceeded through systematic document analysis. All 28 verses were inventoried in both editions on a coding sheet with fixed columns for the verse reference, the Arabic form, the Indonesian rendering, any gloss, any footnote, and the assigned code, so that every unit was recorded under identical categories. Analysis then proceeded through three concurrent stages. In the condensation stage, each rendering of *jihad* together with its paratextual apparatus was classified using the four indicators above. In the display stage, the coded units were arranged in matrices placing QT 2002 and QT 2019 side by side, which made the shifts reported in Tables 1 and 2 legible as patterns rather than as isolated cases. In the conclusion drawing stage, those patterns were interpreted against the context of text production, the *Lajnah Pentashihan Mushaf Al-Qur'an* (LPMQ) team's documented revision methodology, and Kemenag's religious moderation policy, and each conclusion was checked back against the coding sheet.

To ensure analytical rigour, a two-stage verification procedure was employed. All 28 units were coded independently by a second coder with expertise in Arabic linguistics and Qur'an translation, working from the same coding sheet and indicators without access to the first coder's decisions. Disagreements clustered at the boundary between lexical foreignization and combinative domestication, and were resolved through discussion until consensus was reached (Miles et al., 2014). Ideological interpretations were then triangulated against three independent evidence sources: the primary textual data, LPMQ's published revision documentation (Solihin et al., 2022), and the secondary literature on Indonesian religious moderation policy. Following O'Connor and Joffe (2020), inter-coder agreement was treated as a means of sharpening the coding frame rather than as a statistical warrant for the findings. The lead researcher's positionality as a Muslim scholar with proficiency in Arabic and Indonesian is acknowledged, and all interpretations are grounded in explicit textual evidence and subjected to inter-rater verification.

RESULTS AND DISCUSSION

Overview of Translation Strategy Classification

The analysis of 28 verses reveals that QT 2019 deploys foreignization and domestication in a patterned and ideologically explicable manner. Neither strategy is randomly distributed; both follow a consistent logic shaped by the semantic context of individual verses and by the overarching ideological orientation of the translation project. An overview of the classification is presented in Table 1.

Table 1. Classification of translation strategies for *jihad* verses in QT 2019

Strategy	Translation	Frequency	Example Verses
Lexical foreignization	<i>jihad</i> / <i>berjihad</i> / <i>berjihadlah</i> [jihad / perform jihad / perform jihad [imperative]	20	QS. an-Nisā' [4]:95; al-Mā'idah [5]:54; al-Anfāl [8]:72, 74, 75; at-Taubah [9]:16, 19, 20, 24, 41, 44, 81, 86, 88; an-Naḥl [16]:110; al-Furqān [25]:52; Muḥammad [47]:31; al-Ḥujurāt [49]:15; al-Mumtaḥanah [60]:1; aṣ-Ṣaff [61]:11
Lexical domestication	<i>berjuanglah</i> [strive]	1	QS. al-Ḥajj [22]:78
	<i>berusaha dengan sungguh-sungguh</i> [strive earnestly]	2	QS. al-'Ankabūt [29]:6, 69
Combinative domestication	<i>berjihadlah (berjuanglah)</i> [perform jihad (strive)]	1	QS. al-Mā'idah [5]:35
	<i>berjihadlah (melawan)</i> [perform jihad (against)]	2	QS. at-Taubah [9]:73; at-Taḥrīm [66]:9

Strategy	Translation	Frequency	Example Verses
	<i>berjihad</i> [perform jihad] + inclusive-definition footnote]	2	QS. al-Baqarah [2]:218; Āli ‘Imrān [3]:142
Total		28	

*Note: Indonesian translations are rendered in italics; English translations appear in brackets beneath each Indonesian entry. Source (Kementerian Agama, 2019)

Addressing RQ1: the dominant strategy is lexical foreignization, applied in 20 of 28 verses through direct retention of the Arabic-derived forms *jihad*/ *berjihad*/ *berjihadlah* [*jihad*/ *perform jihad*]. Critically, however, this foreignization is consistently moderated by paratextual domestication, instantiating what this study terms *moderated foreignization*. No verse in the corpus renders *jihad* as *perang* [war] or *pembunuhan* [killing], an ideologically significant non-choice.

Foreignization Strategies

The most pervasive form of foreignization in QT 2019 is the direct retention of the Arabic-derived word *jihad* and its derivatives without substitution. Twenty of the 28 verses employ the forms *jihad*/ *berjihad*/ *berjihadlah* as the primary lexical translation without any accompanying paratextual explanation. A representative example is QS. an-Nisā’ [4]:95:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ
 الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ
 أَجْرًا عَظِيمًا ﴿٩٥﴾

“Tidak sama orang-orang mukmin yang duduk (tidak turut berperang) tanpa mempunyai uzur dengan orang-orang yang berjihad di jalan Allah dengan harta dan jiwanya. Allah melebihkan derajat orang-orang yang berjihad dengan harta dan jiwanya atas orang-orang yang duduk (tidak ikut berperang tanpa uzur). Kepada masing-masing, Allah menjanjikan (pahala) yang terbaik (surga), (tetapi) Allah melebihkan orang-orang yang berjihad atas orang-orang yang duduk dengan pahala yang besar.” (Kementerian Agama, 2019)

Those believers who sit back (without a valid excuse) are not equal to those who perform jihad (*berjihad*) in the cause of Allah with their wealth and their lives. Allah has elevated in rank those who perform jihad with their wealth and their lives above those who sit back (without a valid excuse). To each, Allah has promised the finest reward (Paradise), yet Allah has distinguished those who perform jihad above those who sit back with a great recompense.

This decision aligns with Venuti’s (1995) definition of foreignization as a strategy that preserves source-culture elements and provides target-language readers an authentic experience of the original. Retaining *jihad* carries deliberate semantic consequences. In Indonesian, the *Kamus Besar Bahasa Indonesia* (KBBI) records three simultaneous meanings for *jihad*: striving with all one’s resources for the good; sincere effort to defend Islam by sacrificing wealth, body, and soul; and holy war against unbelievers under specified conditions. By retaining the term, translators leave all three meanings available to readers rather than imposing a single interpretation, preserving the polysemic openness of the source (Pan et al., 2025).

Lexical foreignization is applied consistently to verses whose contextual scope is broad or semantically ambiguous, covering both conflict and non-conflict settings. In QS. al-Ḥujurāt [49]:15, *jihād* is mentioned alongside faith, absence of doubt, and sacrifice of wealth and life in a description of authentic believers. In QS. al-Mumtaḥanah [60]:1, it appears in a prohibition on befriending enemies for those who set out to strive on God's path. In both cases, *berjihad* [perform jihad] is retained despite very different contextual settings, demonstrating that lexical foreignization is employed where the range of meaning is broad and not exclusively referential to any single dimension of *jihād*. This pattern reflects what Newmark (1988) terms faithful translation, in which source-form fidelity preserves theological coherence across verses, since decisions about foreignization or domestication for polysemic terms are critically conditioned by the degree of contextual specificity of each verse (Pan et al., 2025).

Foreignization extends beyond the lexical level to sentence structure. Translators consistently maintain the Arabic moral-evaluative dichotomy that distinguishes active participants in *jihād* (who receive positive appraisal) from those who refrain (who are morally criticised). In QS. an-Nisā' [4]:95, *al-mujāhidūna* is rendered as *orang-orang yang berjihad* [those who perform jihad] and *al-qā'idūna* as *orang-orang yang duduk (tidak turut berperang)* [those who sit back (without a valid excuse)]. Both are active-participle constructions in Arabic, yet they occupy evaluatively opposite positions: the former praised, the latter censured. QT 2019 preserves this evaluative dichotomy intact, so that the Qur'an's rhetorical effect, encouraging active engagement and criticising unjustified passivity, is fully maintained in Indonesian. Similarly, QS. at-Taubah [9]:81 retains the connotative nuance of *al-mukhallaḥūna* as *orang-orang yang ditinggalkan (tidak ikut berperang)* [those who were left behind (and did not join the fighting)], a term that in Indonesian carries the same moral connotation of deliberate, blameworthy absence rather than mere physical non-attendance.

Domestication Strategies

Although foreignization predominates, lexical domestication appears in three verses that render *jihād* with equivalents entirely remote from military connotation: QS. al-Ḥajj [22]:78, QS. al-ʿAnkabūt [29]:6, and [29]:69. In QS. al-Ḥajj [22]:78, the Arabic phrase *wa jāhidū fī Allāh haqqa jihādihī* is rendered as *Berjuanglah kamu pada (jalan) Allah dengan sebenar-benarnya* [Strive for Allah with true and earnest striving]. The choice of *berjuanglah* [strive] constitutes clear lexical domestication: in Indonesian, this verb encompasses social, economic, educational, and spiritual struggle without strong military connotation. In QT 2002, the same verse was rendered as *berjihadlah kamu di jalan Allah dengan jihad yang sebenar-benarnya* [Perform jihad for Allah, a jihad worthy of the utmost effort], foreignization using the word *jihad* twice in a single clause. Al-Saidat and Al-Khawalda (2012) show that *jihad* in the Qur'an invariably carries a defensive and non-aggressive character, encompassing inward struggle, verbal effort, and self-protection, and that its association with violence represents a semantic degradation arising from political pressures after the September 11, 2001 attacks. QT 2019's lexical domestication in these three verses therefore corrects that degradation by returning *jihad* to its fuller semantic range.

The most elaborated domestication strategy in QT 2019 operates at the paratextual level through footnotes. Of the 28 *jihād* verses analysed, two are accompanied by footnotes directly addressing *jihād*: QS. al-Baqarah [2]:218 and QS. Āli ʿImrān [3]:142. Despite their limited textual

scope, these footnotes exert an ideological function extending far beyond their immediate context. The footnote on QS. al-Baqarah [2]:218 provides an explicit and inclusive definition:

“Jihad secara umum berarti mencurahkan segala kemampuan, baik harta maupun raga untuk memperjuangkan agama Allah Swt. dengan niat yang ikhlas karena Allah Swt.” [Jihad generally means devoting all capacity, both wealth and body, to championing the religion of Allah, with a sincere intention solely for His sake.]

This definition functions to expand *berjihad* [perform jihad] beyond military connotation, affirming that *jihad* is fundamentally a comprehensive, sincerely motivated endeavour. Al-Tarawneh (2021) demonstrates that extremist groups systematically exploit translations lacking contextual explanation as theological legitimation for violence. Almjlad (2025) identifies footnotes as among the most effective paratextual solutions for handling polysemic theological concepts, enabling the translation to render the primary semantic layer while preserving nuance that cannot be contained within the main text.

In QT 2002, the translation of QS. al-Baqarah [2]:218 carried no footnote, leaving readers to interpret *berjihad* [perform jihad] through prior understanding potentially already contaminated by militaristic narratives. The addition of the footnote in QT 2019 constitutes a deliberate editorial intervention. The strategic function is extended through a cross-verse referencing mechanism in QS. Āli ‘Imrān [3]:142, where the translation of *berjihad* is accompanied by footnote marker 121, directing readers to the inclusive definition at QS. al-Baqarah [2]:218. A single definition of *jihad* thus serves as a semantic anchor that binds the understanding of the term to a broad, non-militaristic meaning across both verses.

The most theoretically significant category is what this study terms *combinative domestication*: verses that are translated with lexical foreignization at the word level but accompanied by paratextual explanation that constrains or directs interpretation. The representative case is QS. al-Mā'idah [5]:35 “...*dan berjihadlah (berjuanglah) di jalan-Nya agar kamu beruntung.*” [...and perform jihad (strive) on His path so that you may prosper]. Here *berjihadlah* [perform jihad] is a foreignization, but the addition of *(berjuanglah)* [(strive)] in parentheses domesticates the meaning by expanding it toward the broader sense of general struggle, thereby moderating the militaristic connotation. A contrasting paratextual function operates in QS. at-Taubah [9]:73 and QS. at-Taḥrīm [66]:9, both rendered in QT 2019 as *berjihadlah (melawan) orang-orang kafir* [perform jihad (against) the unbelievers]. Here the addition of *(melawan)* [(against)] narrows and concretises the meaning toward confrontation. In QS. at-Taḥrīm [66]:9, this represents a shift from QT 2002's *Perangilah* [Fight], without reducing *jihad* fully to war; QS. at-Taubah [9]:73 shows no such shift, retaining the same combinative rendering across both editions. These two cases demonstrate that parenthetical explanations do not function uniformly: they expand meaning at QS. al-Mā'idah [5]:35 and narrow it at QS. at-Taubah [9]:73 and QS. at-Taḥrīm [66]:9. This context-sensitive calibration reflects Gunawan's (2022) finding that micro-level translation techniques systematically reflect the ideological dispositions of official translators.

Diachronic Shifts and Underlying Ideology

Addressing RQ2, a systematic comparison of QT 2002 and QT 2019 across all 28 verses reveals three distinct shift patterns, as shown in Table 2.

Table 2. Comparison of *jihād*-verse translations between QT 2002 and QT 2019

Verse	QT 2002	QT 2019	Shift Pattern
QS. al-Baqarah [2]:218	<i>berjihad</i> [perform jihad (no footnote)]	<i>berjihad</i> [perform jihad + inclusive-definition footnote]	Foreignization → Combinative domestication
QS. Āli ‘Imrān [3]:142	<i>berjihad</i> [perform jihad (no footnote)]	<i>berjihad</i> [perform jihad + cross-reference footnote: See footnote to Surah al-Baqarah/2: 218]	Foreignization → Combinative domestication
QS. al-Ḥajj [22]:78	<i>Dan berjihadlah kamu di jalan Allah dengan jihad yang sebenar-benarnya</i> [Perform jihad for Allah, a jihad worthy of the utmost effort]	<i>Berjuanglah kamu pada (jalan) Allah dengan sebenar-benarnya</i> [Strive for Allah with true and earnest striving]	Foreignization → Lexical domestication
QS. al-‘Ankabūt [29]:6	<i>berjihad</i> [perform jihad]	<i>berusaha dengan sungguh-sungguh (untuk berbuat kebajikan)</i> [strive earnestly (to do good)]	Foreignization → Lexical domestication
QS. al-‘Ankabūt [29]:69	<i>berjihad untuk (mencari keridaan) Kami</i> [perform jihad to (seek Our pleasure)]	<i>berusaha dengan sungguh-sungguh untuk (mencari keridaan) Kami</i> [strive earnestly to (seek Our pleasure)]	Foreignization → Lexical domestication
QS. al-Furqān [25]:52	<i>dan berjuanglah terhadap mereka dengannya (Al-Qur’an) dengan (semangat) perjuangan yang besar</i> [and strive against them by means of it (the Qur’an) with great (spirit of) striving]	<i>dan berjihadlah menghadapi mereka dengannya (Al-Qur’an) dengan (semangat) jihad yang besar</i> [and perform jihad against them by means of it (the Qur’an) with great (spirit of) jihad]	Domestication → Foreignization
QS. at-Taḥrīm [66]:9	<i>Perangilah orang-orang kafir dan orang-orang munafik</i> [Fight the unbelievers and the hypocrites]	<i>berjihadlah (melawan) orang-orang kafir dan orang-orang munafik</i> [perform jihad (against) the unbelievers and the hypocrites]	Domestication → Foreignization
QS. al-Mā’idah [5]:35	<i>berjihadlah (berjuanglah) di jalan-Nya</i> [perform jihad (strive) on His path]	<i>berjihadlah (berjuanglah) di jalan-Nya</i> [perform jihad (strive) on His path]	No shift

Verse	QT 2002	QT 2019	Shift Pattern
20 remaining verses*	<i>berjihad</i> [perform jihad]	<i>berjihad</i> [perform jihad]	No shift
Total	28 verses		

*QS. an-Nisā' [4]:95; al-Mā'idah [5]:54; al-Anfāl [8]:72, 74, 75; at-Taubah [9]:16, 19, 20, 24, 41, 44, 73, 81, 86, 88; an-Nahl [16]:110; Muḥammad [47]:31; al-Ḥujurāt [49]:15; al-Mumtaḥanah [60]:1; aṣ-Ṣaff [61]:11

*Note: Indonesian translations are rendered in italics; English translations appear in brackets beneath each Indonesian entry. Source (Departemen Agama, 2006; Kementerian Agama, 2019)

The first pattern is a move toward domestication, occurring in five verses. QT 2019 adopts a more domesticating strategy in these cases, either by adding an inclusive-definition footnote or cross-reference (QS. al-Baqarah [2]:218; QS. Āli 'Imrān [3]:142), or by replacing *berjihad* [perform jihad] with an equivalent more remote from military connotation (QS. al-Ḥajj [22]:78; QS. al-'Ankabūt [29]:6, 69). In QT 2002, these verses were liable to produce unduly narrow or militaristic readings; QT 2019 responds by adding domesticating elements to expand or guide readers' understanding.

The second pattern is a counter-move toward foreignization, occurring in two verses. In QS. al-Furqān [25]:52, QT 2002 rendered *wa jāhidhum bihi jihādan kabīran* as *dan berjuanglah terhadap mereka dengannya (Al-Qur'an) dengan (semangat) perjuangan yang besar* [and strive against them by means of it (the Qur'an) with great (spirit of) striving], a full lexical domestication in which *jihād* disappears entirely. QT 2019 restores both instances: *dan berjihadlah menghadapi mereka dengannya (Al-Qur'an) dengan (semangat) jihad yang besar* [and perform jihad against them by means of it (the Qur'an) with great (spirit of) jihad]. In QS. at-Taḥrīm [66]:9, QT 2002's *Perangilah orang-orang kafir dan orang-orang munafik* [Fight the unbelievers and the hypocrites] reduces *jihād* to its militaristic dimension alone. QT 2019 corrects this with *berjihadlah (melawan) orang-orang kafir dan orang-orang munafik* [perform jihad (against) the unbelievers and the hypocrites], foreignization moderated by a parenthetical gloss that prevents total semantic reduction.

The third pattern, quantitatively dominant at 20 of 28 verses, is one of stability. Both editions retain *berjihad* [perform jihad] as the primary translation, reflecting an editorial judgment that these verses require neither additional domestication nor domestication-correction. Read together, these three patterns reveal an ideological logic more nuanced than a simple push toward domestication. Khademnabi and Delzendehrooy (2024) confirm that foreignization and domestication in actual translation practice function as complementary rather than mutually exclusive strategies, and that competent translators balance both in proportion to contextual demands rather than applying one exclusively. In QT 2019, this balance is not arbitrary: the move toward domestication occurs precisely where militaristic misreading is most probable, and the counter-move toward foreignization occurs precisely where prior over-domestication had obscured the Qur'anic term itself.

Addressing RQ3: the ideology underlying these patterns is Islamic moderation (*wasatīyyah*), reflecting Indonesia's official religious moderation agenda. Since the early 2000s, Kemenag has actively promoted moderate Islam as a response to the threat of radicalism (Umar, 2016), a policy formally integrated into the National Medium-Term Development Plan 2020–2024 (Presiden

Republik Indonesia, 2020; Qoumas, Mohd. Hussain, & Abdul Rahim, 2024). Three concrete indicators in the data confirm this ideological grounding. First, not one of the 28 verses renders *jihād* as *perang* [war] or *pembunuhan* [killing]. Where the word *berperang* [to wage war] appears in parenthetical glosses, such as QS. an-Nisā' [4]:95's (*tidak turut berperang*) [(without participating in war)], it translates the situational context, not the lexeme *jihād* itself. Second, the footnote at QS. al-Baqarah [2]:218 defines *jihad* inclusively as devoting all capacity, both wealth and body, clearly reflecting the moderation agenda. Third, the lexical domestication at QS. al-'Ankabūt [29]:6 and [29]:69 positions *jihad* explicitly as personal spiritual effort, namely *berusaha dengan sungguh-sungguh* [strive earnestly], rather than as an external conflict.

These indicators are consistent and systematic across all 28 verses, pointing to planned editorial policy at the LPMQ level rather than individual translator preference. This finding resonates with Gunawan (2022), who shows that the official Kemenag translation reflects moderate Islamic practice as state representation, and with Wijaya et al. (2025), who demonstrate that state-sponsored exegesis functions as an ideological instrument actively shaping public religious discourse. Critically, the understanding of *jihad* promoted by QT 2019 is well-grounded in Islamic scholarship: Fuadiah et al. (2025), in their analysis of Sayyid Qutb's interpretation of Surah an-Nisā', show that even a thinker noted for his emphasis on political Islam articulates *jihad* as an ethical struggle encompassing moral, social, and spiritual dimensions that far exceed armed conflict. QT 2019's translation choices broadly align with this inclusive scholarly tradition, presenting *jihad* to Indonesian readers as principled, comprehensive striving rather than reducing it to any single dimension.

The position of balance between foreignization and domestication observed throughout QT 2019 instantiates what this study terms *moderated foreignization*: a dominant tendency in which source-form retention and paratextual guidance operate synergistically. This tendency reflects *wasatiyyah* as the philosophical foundation of the official state translation, a discursive space actively negotiated through translatorial choices that appear technical but are in practice laden with ideological significance (Syamsuni, 2026). The concept of moderated foreignization differs from plain foreignization in that it never presents the Arabic term without contextual guidance when the risk of misreading is significant; it differs from domestication in that it never abandons the Arabic-derived lexeme in favour of a culturally familiar equivalent unless the contextual semantics make such abandonment unambiguous and justified. This tripartite architecture, comprising foreignization, domestication, and the new combinative category in between, captures the translatorial complexity of QT 2019 in ways that Venuti's binary framework alone cannot.

CONCLUSION

This study has demonstrated that the dominant strategy in QT 2019's treatment of *jihād* verses is moderated foreignization. Lexical foreignization, retaining the Arabic-derived forms *jihad/berjihad/berjihadlah* [jihad/perform jihad], predominates in 20 of 28 verses, yet is consistently tempered by paratextual domestication through parenthetical glosses and footnotes. Comparison with QT 2002 reveals three concurrent shift patterns: a move toward domestication where militaristic misreading was probable, a counter-move toward foreignization where prior over-domestication had erased the Qur'anic term, and stability in the majority of verses. These

bidirectional shifts reflect a coherent ideological logic grounded in the Indonesian state's *wasatīyyah* agenda, confirmed by three concrete textual indicators, namely the absence of *perang* [war] or *pembunuhan* [killing] as translations of *jihād*, the inclusive-definition footnote at QS. al-Baqarah [2]:218, and the lexical domestication at QS. al-ʿAnkabūt [29]:6 and [29]:69 that positions *jihād* explicitly as personal spiritual striving. The study advances knowledge in Qur'an translation studies by proposing three new analytical categories: paratextual domestication as mechanism, combinative domestication as strategic category, and moderated foreignization as dominant tendency. They reveal that state-sponsored sacred-text translation operates according to a logic of equilibrium between theological authenticity and ideological moderation.

These findings open several directions for future research. For LPMQ translation policymakers, the concepts of moderated foreignization and combinative domestication may serve as methodological guides in future revision cycles, particularly for other theologically sensitive lexemes such as *qitāl* [fighting], *ḥarb* [war], and *ribāṭ* [frontier striving] that remain underexamined in the literature. Reception studies are needed to assess whether QT 2019's paratextual moderation substantively alters Indonesian Muslim readers' understanding of *jihād* compared with QT 2002, an empirical question that the present study, by its documentary design, cannot resolve. Finally, systematic comparative analysis of QT 2019 against official translations from Muslim-majority states such as Malaysia, Turkey, and Morocco, using the same analytical framework, would test the generalisability of the three categories proposed here.

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DECLARATION OF USING AI

The authors used Claude.ai to improve language and readability. The authors reviewed and edited the output and take full responsibility for the content.

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