TRANSLATING REPRIMANDING DENIAL INTERROGATIVES IN INDONESIAN QUR'AN VERSIONS: REISS' TEXT TYPOLOGY

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ABSTRACT

This study offers a novel functionalist analysis of sacred text translation by applying Reiss's text typology to reprimanding-denial interrogatives (istifhām inkārī tawkībkhī) in ten strategically selected Qur'anic verses and their Indonesian translations. Through a qualitative comparison of three prominent versions (Ministry of Religious Affairs, 2019; Dahlan, 2021; and Shihab, 2021), grounded in authoritative classical tafsirs, this research identifies precisely how rhetorical functions—informative, operative, and expressive—are preserved or weakened. The findings reveal a clear pattern of functional preference: Shihab's version consistently excels in expressive depth, achieved through evocative lexical choices and explanatory parentheticals. Dahlan's version, in contrast, proves most effective in preserving the operative function, utilizing direct, persuasive phrasing to deliver the intended rebuke. The Ministry's version typically prioritizes informative clarity, a choice that, while ensuring semantic accuracy, frequently neutralizes the original's rhetorical intensity. The study's primary contribution is twofold. First, it validates the applicability of Reiss's typology for the nuanced analysis of sacred texts, demonstrating its capacity to move beyond literalism. Second, it provides a replicable empirical framework for evaluating translation based on rhetorical fidelity. By emphasizing that competence in Arabic rhetoric (balāghah) is as crucial as linguistic proficiency, this research informs a more functionally aware pedagogy for Qur'anic translation. This approach ultimately contributes to SDG 4 (Quality Education) by enhancing the linguistic and intercultural literacy required for a deeper, more faithful understanding of religious texts.

1. INTRODUCTION

Translating the Qur'an into Indonesian requires special attention. It is not only about translating the source language into the target language, but it must maintain the authenticity and accuracy of the religious messages. The success of translation depends not only on the ability to transfer meaning but also on considering the nuances and essence of the sacred text. The language of scriptures may contain laws, dogmas, and explanations intended to instill religious values in the reader. Consequently, translators of sacred texts become part of the reality of controlling the interaction between the translation and its readers (Savaskan, 2021). Controlling this interaction aims to translate and have the same impact as the original sacred text for its readers, which Eugene Nida calls creating "dynamic equivalence" (Nida, 1964). To create equivalence in the target text, the translator must identify the function of the source text. Reiss suggests three types of texts: informative, expressive, and operative (Reiss, 1981), and Qur'anic verses have these functions. Thus, translating the Qur'an into Indonesian should not distort the informative, operative, and expressive sides of the Qur'an as much as possible so that readers will still feel the same impact.

Translating the Qur'an is a challenging task. Despite being a necessity for Muslims around the world, translations of the Qur'an are often found to be distorted from the original version. Studies have shown that there are several problems in translating the Qur'an, namely the loss of some grammatical, semantic, and rhetorical aspects in the translation (Abdelaal & Md Rashid, 2016; Al Aqad et al., 2018; Ali et al., 2013; Fathi & Nasser, 2009; Khalaf & Yusoff, 2012). Religious radicalism can result from the mistranslation of key terms related to warfare, non-Muslims, and killing (Muta'ali, 2014). Due to the very low level of accuracy in translating verbal phrases in the Qur'an, Aldahesh goes so far as to call it untranslatable (Gunawan, 2022). The difficulty of translating the Qur'an is not only due to language differences but also the difference between God as Author, Authority, and Source on the one hand and humans as mere translators/interpreters on the other (Mustapha, 2011). Translators not only deal with linguistic aspects but also need to pay attention to the aspects of faith and dogma attached to the Quran as a miracle and a holy book.

One of the virtues of the Qur'an as a miracle of the Prophet Muhammad is that it has high literary value. Translating the Qur'an into another language will certainly eliminate the flavor and beauty of the language itself. Guillaume (1990) argues that translating the Qur'an means being prepared for a significant loss because the Qur'an has a distinctive beauty of rhythm and cadence that is mesmerizing to the ear. The Qur'an utilizes various rhetorical devices and all the superior features of the Arabic language and, therefore, cannot be fully translated into other languages (Leemhuis, 2006). Such superior features are, for example, that in some cases, the Qur'an uses interrogative sentences, but they are not intended to demand an answer. These interrogative sentences are more rhetorical (Al-Mubarrad, 1997, p. 277); although they are literal questions, their meaning differs. Question sentences can have a variety of functions according to the context (Abu Al-Addus, 2007). In one case, in rebuking the behavior of a people, the Qur'an uses rhetorical devices to highlight their faults and warn them (Al-Maraghi, 1993).

The use of interrogative sentences in the Qur'an has a high intensity, so it is no exaggeration that discussions related to this topic have received attention from scholars. As reported by Al-Mutaani (2011), there are at least 1,260 question sentences in the Qur'an. These questions are not all intended to demand answers as they are sometimes rhetorically used to perform certain functions such as testing, glorification, invocation, rebuke (Al-Farra', 1983), negotiation, and refutation (I. Najjar & Kadhim, 2021). The main challenge in translating Qur'anic rhetorical questions is whether to use a semantic translation, which is a literal translation to match the source language or to use a pragmatic translation, which is an idiomatic translation to convey the illocutionary force implied in the rhetorical question (Al-Smadi, 2022).

This study will focus on rhetorical questions that have a denial function. The denial function is chosen because it is the rhetorical function that appears most frequently in the Qur'an (Al-Maraghi, 1993). In addition, the denial function in Arabic question sentences is more complex than other functions. The denial function aims to deny the occurrence of something, reject false claims, reprimand or reproach a people for doing an act in the past or the present, and reproach something in the present or the future (for example, to deny something that does not exist) (Anis & Fareh, 2023). The researcher chose the denial meaning of reprimand because it has a complex contradiction. This function textually uses an interrogative device, but it is intended to deny a claim while reprimanding the subject who has the claim. Thus, the translator must carefully translate the verse that textually has this interrogative form.

Using Reiss' text typology analysis approach, it is assumed that it will be easier to compare which translation is closer to the original text's intention.

Many researchers have conducted various studies in the field of Qur'anic translation. Abdul-Raof (2018, p. 282) concluded that "the flavor and nuance of the Qur'anic message" is lost in English translations of the Qur'an. Qassem's (2021) analysis shows that understanding the meaning and function of rhetorical devices in the Qur'an cannot be done without being preceded by stylistic and exegetical analysis. Abdelaal and Rashid (2016) reveal deficiencies in translating grammatical aspects such as conjunctions, syntactic order, duality, tenses, and verbs. Al-Ghazalli (2012) highlighted the inaccuracy of the English translation of triliteral verb derivatives in the Qur'an. These studies show Arabic researchers and linguists need to pay attention to Qur'anic translation.

Studies related to translating rhetorical questions in the Qur'an have also been conducted. Najjar, et al. (2019) investigated two English translations used in the translation of Qur'anic rhetorical questions, Al-Smadi (2022) identified the difficulties of translating rhetorical questions in the Qur'an into English, and Najjar and Kadhim (2021) found rhetorical questions with denial functions tend to be highly distorted, especially in maintaining the relationship, status, and role of the participants in the text. Nonetheless, there is still a void of research on translating rhetorical questions in the Qur'an into Indonesian. Therefore, this study aims to fill that void.

Based on the above description, this study aims to analyze the informative, operative, and expressive functions of translating rhetorical questions with an admonitory tone in the Qur'an into Indonesian by considering Reiss' (1981) text typology.

2. METHOD

This qualitative research was designed using library research. A total of ten surahs in the Qur'an were randomly selected to analyze the translation of verses containing reprimanded denial interrogative sentences according to Reiss' (1981) perspective. The primary data sources are three books of Al-Qur'an translations published/compiled by the Ministry of Religious Affairs of the Republic of Indonesia (2019), Dahlan (UII) (2021), and Shihab (2021). *Al-Qur'an dan Terjemahnya* (The Qur'an and its Translations), published by the Ministry of Religious Affairs of the Republic of Indonesia, was chosen because the book was published by an official state institution and is widely used in the community. *Qur'an Karim dan Terjemahan Artinya* (The Qur'an Karim and its

Translations), published by the Islamic University of Indonesia, was chosen because it was published by Islamic university academics, and *Al-Qur'an dan Maknanya* (the Qur'an and its Meanings) by M. Quraish Shihab, was chosen because of the reputation of the compiler, who is a professor in the field of tafsir science.

In qualitative research, the research instrument is the researcher himself. However, in collecting and analyzing the data of this study, researchers used tools in the form of data cards and recapitulation sheets. As for analyzing the data, researchers sought information through secondary sources in the form of books of tafsir to get a complete and in-depth interpretation of the data. The commentaries used in this study are the commentaries by Ibn ʿĀshūr (1984), Al-Ālūsī (2011), Al-Zamakhsharī (1983), Al-Baghawī (1989), and Al-Bayḍāwī (1997).

This research was conducted following the steps proposed by Anis and Fareh (2023) as follows: (1) Identifying the three functions of each denial-refutation rhetorical question in the source text according to the above-mentioned commentaries; (2) Analyzing the translation of each question lexically, grammatically, and stylistically to determine the extent to which each translation reflects each function; (3) Identifying areas of weakness in each translation; and (4) Developing relevant recommendations for future Qur'anic translators.

3. RESULT AND DISCUSSION

This study analyzes the rhetorical functions of denial-reprimand interrogative sentences in ten Qur'anic verses from ten different surahs, namely Al-Baqarah:28, An-Nisa:21, At-Taubah:16, Ibrahim:19, An-Nahl:17, Al-Anbiya':66, Az-Zumar:9, Muhammad:24, Ath-Thur:35, Al-Mulk:30, using Reiss' text typology which includes informative, expressive, and operative functions. Each verse is analyzed based on the three functions, all of which appear simultaneously albeit with varying intensity, and reviewed through classical commentaries such as Ibn ʿĀshūr, Al-Ṣābūnī, and Al-Shaʿrāwī. Furthermore, the analysis results are compared with three Indonesian translations of the Qur'an, namely those of the Ministry of Religious Affairs of the Republic of Indonesia (2019), Dahlan (UII) (2021), and Shihab (2021), to evaluate the appropriateness of the translations to the rhetorical functions in question.

3.1. *Translation Of Interrogative Verses of Denial-Reprimand in Indonesian Qur'anic Translations*

Al-Baqarah (2): 28

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ

"How can ye reject the faith in God? Seeing that ye were without life and He gave you life; then will He cause you to die and will again bring you to life; and again to Him will ye return."

Ministry of Religious Affairs: *Bagaimana kamu ingkar kepada Allah, padahal kamu (tadinya) mati, lalu Dia menghidupkan kamu, kemudian Dia akan mematikan kamu, Dia akan menghidupkan kamu kembali, dan kepada-Nyalah kamu dikembalikan*

Dahlan: *Mengapa kamu ingkar kepada Allah padahal dahulunya kamu adalah benda mati, lalu dihidupkan oleh Allah, kemudian dimatikan, lalu dihidupkan kembali. Kelak kamu akan dihadapkan hanya kepada Allah.*

Shihab: *Bagaimana kamu terus menerus kafir kepada Allah, padahal kamu sebelumnya mati, kemudian Dia menghidupkan kamu (di bumi), kemudian Dia mematikan (mencabut nyawa) kamu, kemudian Dia menghidupkan kamu (kembali di alam Barzakh), kemudian kepada-Nyalah kamu dikembalikan (untuk diperhitungkan amal perbuatan kamu selama hidup di dunia).*

An-Nisa (4): 21

وَكَيْفَ تَأْخُذُوْنَهٗ وَقَدْ اَفْضٰى بَعْضُكُمْ اِلٰى بَعْضٍ وَّاَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا

"And how could ye take it when ye have gone in unto each other and they have taken from you a solemn covenant?"

Ministry of Religious Affairs: *Bagaimana kamu akan mengambilnya (kembali), padahal kamu telah menggauli satu sama lain (sebagai suami istri) dan mereka pun (istri-istrimu) telah membuat perjanjian yang kuat (ikatan pernikahan) denganmu*

Dahlan: *Bagaimana kamu tega mengambil kembali padahal kamu telah bercampur dengan mereka. Dan mereka telah menerima perjanjianmu dengan kuat."*

Shihab: *Bagaimana kamu akan mengambilnya kembali, padahal sungguh sebagian kamu telah bergaul luas (sebagai suami-istri) dengan sebagian yang lain. Dan mereka (istri-istri) telah mengambil dari kamu perjanjian yang teguh (untuk hidup bersama dan saling menjaga rahasia).*

At-Taubah (9): 16

اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جَاهَدُوْا مِنْكُمْ وَلَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ وَلَا رَسُوْلِهٖ وَلَا الْمُؤْمِنِيْنَ وَلِيْجَةً ۗ وَّاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ☐

"Or think ye that ye Shall be abandoned, As though God did not know Those among you who strive With might and main, and take None for friends and protectors Except God, His Apostle, And the (community of) Believers ? But God is well-acquainted With (all) that ye do."

Ministry of Religious Affairs: *Apakah kamu mengira bahwa kamu akan dibiarkan (tanpa diuji), padahal Allah belum mengetahui (dalam kenyataan) orang-orang yang berjihad di antara kamu dan tidak menjadikan selain Allah, Rasul-Nya, dan orang-orang mukmin sebagai teman setia. Allah Maha Mengetahui apa yang kamu kerjakan.*

Dahlan: *"Apakah kamu mengira bahwa kamu tidak akan diuji, sedangkan Allah belum membuktikan mana di antaramu orang yang berjuang, dan belum pernah mengambil pelindung di luar Allah, Rasul-Nya dan orang beriman. Allah Maha Mengetahui segala yang kamu kerjakan."*

Shihab: *Apakah kamu mengira bahwa kamu akan dibiarkan (tanpa diuji dengan aneka ujian), sedangkan Allah belum mengetahui (dalam kenyataan) orang-orang yang berjihad di antara kamu dan yang tidak menjadikan se- lain Allah, Rasul-Nya (Nabi Muhammad saw.) dan orang-orang mukmin sebagai teman setia. Dan Allah Mahat- eliti terhadap apa yang kamu kerjakan.*

Ibrahim (14): 19

اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۗ اِنْ يَّشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيْدٍ

"Seest thou not that God Created the heavens and the earth In Truth? If He so will, He can remove you And put (in your place) A new Creation?"

Ministry of Religious Affairs: *Tidakkah engkau memperhatikan bahwa sesungguhnya Allah telah menciptakan langit dan bumi dengan hak? Jika Dia menghendaki, niscaya Dia membinasakanmu dan mendatangkan makhluk yang baru (untuk menggantikanmu).*

Dahlan: *"Apa tidak kau sadari bahwa Allah telah menciptakan seluruh langit dan bumi dengan haq. Jika Dia menghendaki, Dia sangat kuasa untuk menghapus kamu kemudian menciptakan lagi makhluk baru."*

Shihab: *Tidakkah kamu memperhatikan bahwa Allah telah menciptakan langit dan bumi dengan (cara dan tujuan yang) haq (benar)? Jika Dia menghendaki, pasti Dia membinasakan kamu dan mendatangkan makhluk yang baru (untuk menggantikan kamu).*

An-Nahl (16): 17

اَفَمَنْ يَّخْلُقُ كَمَنْ لَّا يَخْلُقُ ۗ اَفَلَا تَذَكَّرُوْنَ

"Is then He Who creates Like one that creates not ? Will ye not receive admonition?"

Ministry of Religious Affairs: *Maka, apakah (Zat) yang (dapat) menciptakan (sesuatu) sama dengan yang tidak (dapat) menciptakan? Apakah kamu tidak mengambil pelajaran?*

Dahlan: *"Apakah sama yang menciptakan dengan yang tidak dapat menciptakan sesuatu? Mengapa pula kamu tidak mau mengambil pelajaran?"*

Shihab: *Maka, apakah (Allah swt.) Yang menciptakan sama dengan siapa yang tidak dapat menciptakan? Maka. tidakkah kamu mengambil pelajaran?*

Al-Anbiya (21): 66

قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا وَّلَا يَضُرُّكُمْ ۗ

"(Abraham) said, " Do ye then Worship, besides God, Things that can neither Be of any good to you Nor do you harm?"

Ministry of Religious Affairs: *Dia (Ibrahim) berkata, "Mengapa kamu menyembah sesuatu selain Allah yang*

tidak dapat memberi manfaat sedikit pun dan tidak (pula) mendatangkan mudarat kepada kamu?

Dahlan: *Ibrahim menjawab "apakah kamu menyembah selain allah? Yang tidak memberi manfaat sedikitpun kepadamu dan tidak memberimu mdarat?"*

Shihab: *(Nabi Ibrahim as.) bertanya: "Maka, mengapa kamu menyembah selain allah sesuatu yang tidak dapat memberi manfaat kepada kamu sedikit pun dan tidak pula mendatangkan mudharat (bencana) kepada kamu?*

Az-Zumar (39): 9

اَمَّنْ هُوَ قَانِتٌ اٰنَاۤءَ الَّيْلِ سَاجِدًا وَّقَاۤئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖۗ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ۗ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ

"Is one who worships devoutly During the hours of the night Prostrating himself or standing (In adoration), who takes heed Of the Hereafter, and who Places his hope in the Mercy Of his Lord—(like one Who does not) ? Say : " Are those equal, those who know And those who do not know ? It is those who are Endued with understanding That receive admonition."

Ministry of Religious Affairs: *(Apakah orang musyrik yang lebih beruntung) ataukah orang yang beribadah pada waktu malam dalam keadaan bersujud, berdiri, takut pada (azab) akhirat, dan mengharapkan rahmat Tuhannya? Katakanlah (Nabi Muhammad), "Apakah sama orang-orang yang mengetahui (hak-hak Allah) dengan orang-orang yang tidak mengetahui (hak-hak Allah)?" Sesungguhnya hanya ululalbab (orang yang berakal sehat) yang dapat menerima pelajaran.*

Dahlan: *Apakah mereka sama dengan orang yang khusyuk beribadat pada tengah malam dengan sujud maupun berdiri? yang selalu takut pembalasan akhirat dan selalu mengharap rahmat Tuhannya. Katakan Muhammad, "Apakah sama orang yang mengetahui dengan yang tidak tahu sama sekali?" Hanyalah orang-orang yang berpikiran tajam saja yang dapat menerima peringatan*

Shihab: *Apakah orang yang beribadah (dengan tekun dan tulus) waktu malam dalam keadaan sujud dan berdiri, sedangkan dia takut 8 kepada (azab) akhirat dan mengharapkan rahmat Tuhan Pemeliharanya (sama dengan yang durhaka?) Katakanlah: "Adakah sama orang-orang yang mengetahui (hak-hak Allah swt. dan mengesakan-Nya) dengan orang-orang yang tidak mengetahui (hak-hak Allah swt. dan mengingkari-Nya)?" Sesungguhnya orang yang dapat menarik pelajaran hanyalah Ulul Albab (orang-orang yang berakal bersih, murni dan cerah).*

Muhammad (47): 24

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ اَقْفَالُهَا

"Do they not then Earnestly seek to understand The Qur-ān, or are Their hearts locked up By them?"

Ministry of Religious Affairs: *Tidakkah mereka merenungkan Al-Qur'an ataukah hati mereka sudah terkunci?*

Dahlan: *Apakah mereka tidak mempertahankan*

kandungan Al-Qur'an, atau memang hatinya terkunci rapat?

Shihab: *Maka, apakah mereka (lengah atau tidak berakal, sehingga) tidak memperhatikan al-Qur'an, (atau) bahkan pada hati (mereka) terpasang kunci-kuncinya?*

At-Tur (52): 35

اَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ اَمْ هُمُ الْخَالِقُوْنَ

"Were they created of nothing, Or were they themselves The creators?"

Ministry of Religious Affairs: *Apakah mereka tercipta tanpa asal-usul ataukah mereka menciptakan (diri mereka sendiri)?*

Dahlan: *Apakah mereka tercipta secara kebetulan dan berlangsung selama ini (mustahil) Apakah mereka sendiri yang mencipta dirinya? (mustahil)*

Shihab: *Atau apakah mereka diciptakan tanpa (ada) sesuatu (yang menciptakan mereka), atau apakah mereka adalah para pencipta (diri mereka sendiri)?*

Al-Mulk (67): 30

قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَاۤؤُكُمْ غَوْرًا فَمَنْ يَّأْتِيْكُمْ بِمَاۤءٍ مَّعِيْنٍ ☐

"Say : "See ye ? — If your stream be Some morning lost (In the underground earth), Who then can supply you With clear-flowing water?""

Ministry of Religious Affairs: *Katakanlah (Nabi Muhammad), "Terangkanlah kepadaku jika (sumber) air kamu surut ke dalam tanah, siapa yang akan memberimu air yang mengalir?"*

Dahlan: *Katakanlah (Nabi Muhammad saw. kepada mereka yang mengharapkan kematianmu): "Terangkanlah kepadaku jika Allah mematikan aku dan orang-orang yang bersama denganku atau merahmati kami (dengan memanjangkan usia kami), maka siapakah yang melindungi orang-orang yang kafir dari azab yang pedih?"*

Shihab: *Tanyakan, "Coba terangkan kalau Allah membinasakan daku dan orang-orang yang bersamaku, atau Ia memberi rahmat kepada kami, siapakah yang dapat menyelamatkan orang- orang kafir dari azab yang sangat menyakitkan?"*

3.2. Rhetorical Function of Interrogative Verse Denial-Reprimand

3.2.1. Informative Function

The informative function focuses on conveying theological facts without excessive rhetorical elements (Reiss, 1981, p. 124). Al-Baqarah:28 (كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ...) describes the cycle of creation, death, and resurrection, with the choice of أمواتا (amwātan) emphasizing the state of non-existence before creation (Al-Sāmirā'ī, 2006). An-Nisa:21 (وَكَيْفَ تَأْخُذُوْنَهٗ...) emphasizes the ethics of marriage through the fact that the marriage contract is a shar'i covenant (Al-Ṣābūnī, 1997). At-Taubah:16 (اَمْ حَسِبْتُمْ...) conveys the fact that testing is an integral part of faith (Ibn

'Āshūr, 1984). Ibrahim:19 (اَلَمْ تَرَ...) emphasizes the creation of the heavens and the earth with a divine purpose (Al-Saʿdī, 2000). An-Nahl:17 (اَفَمَنْ يَّخْلُقُ...) distinguishes the Creator from the creation, rejecting idolatry (Al-Ṣābūnī, 1997). Al-Anbiya':66 (اَفَتَعْبُدُوْنَ...) informs the powerlessness of idols (Marāghī, n.d.). Az-Zumar:9 (...اَمَّنْ هُوَ قَانِتٌ) confirms the superiority of the knowledgeable (Al-Ṭabarī, 2013). Muhammad:24 (اَفَلَا يَتَدَبَّرُوْنَ...) highlights the importance of pondering the Qur'an (Al-Ṣābūnī, 1997). Ath-Thur:35 (...اَمْ خُلِقُوْا) emphasizes the Creator's need for existence (Al-Rāzī, n.d.).Al-Mulk:30 (...قُلْ اَرَءَيْتُمْ) emphasizes man's dependence on water as a favor from Allah (Al-Ṣābūnī, 1997). Overall, the informative function in these verses conveys theological truths, such as the oneness of Allah, ethics, and human dependence on Him.

3.2.2. Operative Function

The operative function aims to influence attitudes through repudiation and rebuke (Reiss, 1981). Al-Baqarah:28 denounces disbelief in a tone of astonishment, encouraging reflection on illogic (Al-Saʿdī, 2000). An-Nisa:21 denounces the taking back of dowry with strong condemnation, emphasizing the ethics of marriage (Al-Shaʿrāwī, 1997). At-Taubah:16 refutes the notion that believers are not tested, encouraging introspection (Ibn ʾĀshūr, 1984). Ibrahim:19 admonishes humans to worship Allah as Creator, emphasizing dependence on Him (Al-Saʿdī, 2000). An-Nahl:17 rejects equating God with idols, denouncing idol worship (Al-Ṣābūnī, 1997). Al-Anbiya':66 condemns idol worship that is not beneficial, calling for common sense (Marāghī, n.d.). Az-Zumar:9 denies equality between the knowledgeable and the uninformed, encouraging awareness of the value of knowledge (Ibn ʾĀshūr, 1984). Muhammad:24 rebukes negligence in reading the Qur'an, encouraging contemplation (Al-Ṣābūnī, 1997). Ath-Thur:35 rejects the denial of the Creator, challenging logic (Al-Rāzī, n.d.). Al-Mulk:30 rebukes idolatry by emphasizing dependence on Allah (Al-Ṣābūnī, 1997). This operative function uses rhetorical questions to encourage piety, introspection, and rejection of shirk.

3.2.3. Expressive Function

The expressive function utilizes artistic language styles to evoke emotions (Reiss, 1981, p. 124). Al-Baqarah:28 uses enallage (switching point of view from third to second person) to reinforce rebuke and astonishment, with أمواتا emphasizing the state of death in the abstract (Al-Sāmirā'ī, 2006; Ṭanṭāwī, 1998). An-Nisa:21 uses the metaphor ميثاقا غليظا (firm

covenant) to emphasize the firmness of the marriage contract, with a critical tone (Al-Ṣābūnī, 1997). At-Taubah:16 utilizes أم منقطعة to shift the focus and express astonishment at a false assumption (Ibn ʾĀshūr, 1984). Ibrahim:19 uses ألم تر to encourage deep contemplation of creation (Ibn ʾĀshūr, 1984). An-Nahl:17 uses a double rhetorical question (...أفمن يخلق أفلا تذكرون) to denounce the equation of God with idols (Ibn ʾĀshūr, 1984). Al-Anbiya':66 expresses astonishment and sharp criticism of idol worship (Al-Ṣābūnī, 1997). Az-Zumar:9 uses rhetorical questions to praise the knowledgeable and condemn ignorance (Al-Ṭabarī, 2013). Muhammad:24 condemns negligence with the visual image of "the keys" (Al-Shaʿrāwī, 1997). Ath-Thur:35 uses a double rhetorical question to challenge the logic of the Creator's denial (Al-Rāzī, n.d.). Al-Mulk:30 expresses awe and criticizes ingratitude for the blessing of water (Al-Ṣābūnī, 1997). This expressive function reinforces the message through language styles such as enallage, metaphor, and emotional tone.

3.2.4. A Comparative Analysis Of Rhetorical Functions In Indonesian Qur'anic Translations

An analysis of three Indonesian translations of the Qur'an, Ministry of Religious Affairs of the Republic of Indonesia (2019), Dahlan (UII) (2021), and Shihab (2021), show variations in the preservation of rhetorical function in interrogative disavowal-reprimand verses. In Al-Baqarah:28, Shihab accentuates the continuous disbelief and emotional aspect with "continuously disbelieving," Dahlan accurately translates the meaning of non-existence, and Ministry of Religious Affairs tends to be rhetorically flat. In An-Nisa:21, Dahlan voices a strong rebuke. Shihab strengthens the emotional expression, but all three lack the metaphor of a "firm covenant." For At-Taubah:16, Shihab adds expressive depth through the phrase "with various trials," while the Ministry of Religious Affairs and Dahlan convey the basic meaning more neutrally. In Ibrahim:19, Shihab's deep interpretation of the meaning of "Haq" reinforces the reflective dimension versus the literal approach of Ministry of Religious Affairs and Dahlan. In An-Nahl:17, Shihab avoids ambiguity by explicitly naming Allah as the creator, and Dahlan adds operative pressure with an urgent question. Al-Anbiya':66 shows Shihab's strength in presenting rhetorical dramatization, while the Ministry and Dahlan stick to an informative function. Az-Zumar:9 shows Shihab's expressive superiority through spiritual phrasing, while Dahlan is operatively effective, and Ministry of Religious Affairs is less evocative. In Muhammad:24, Shihab

creates a dramatic visualization to show the hardness of the heart, and Dahlan emphasizes the urgency of understanding the content of the Qur'an; Ministry of Religious Affairs is more subdued in its delivery. In Ath-Thur:35, Dahlan asserts explicit rejection, while Shihab maintains rhetorical and reflective subtlety, and the Ministry of Religious Affairs tends to be neutral. Finally, in Al-Mulk:30, the Ministry of Religious Affairs is most faithful to the operative and expressive function of water as God's favor. At the same time, Dahlan and Shihab shift the focus to the theme of punishment, which is less relevant to the original function of the verse.

3.2.5. Rhetorical Functions in Qur'anic Contexts

Analysis of the rhetorical functions of the interrogative sentence of denial-reprimand in ten Qur'anic verses (Al-Baqarah:28, An-Nisa:21, At-Taubah:16, Ibrahim:19, An-Nahl:17, Al-Anbiya':66, Az-Zumar:9, Muhammad:24, Ath-Thur:35, and Al-Mulk: 30) and their translations into Indonesian (Dahlan, 2021; Kemenag RI, 2019; Shihab, 2021) show that informative, operative, and expressive functions complement each other in conveying theological messages, encouraging introspection, and evoking emotions. This finding aligns with Reiss' (1981) text typology, which states that a text can have multiple functions depending on its communicative purpose. This discussion elaborates on the main findings, relates them to classical and modern literature, and discusses their implications for Qur'anic translation theory and practice.

Informative functions in verses such as Al-Baqarah:28, An-Nahl:17, and Al-Mulk:30 convey theological facts about creation, the oneness of God, and human dependence on His favors. Ibn ʿĀshūr (1984) explains that the interrogative form in the Qur'an is often *istifhām inkārī*, i.e., a question that implies a rejection of a false premise, as shown in Al-Mulk:30 which challenges humans to recognize God's power over water (Al-Ṣābūnī, 1997). Abdul-Raof (2001) adds that this rhetorical form combines logical argumentation with theological appeal.

The operative function, which encourages introspection through admonition, appears in verses such as An-Nisa:21, At-Taubah:16, and Al-Anbiya':66, which condemn unethical behavior and polytheism. Al-Shaʿrāwī (1997) mentions that using the interrogative form in these verses strengthens the critique by highlighting the absurdity of human behavior. Malik (2022) asserts that rhetorical questions in the Qur'an serve as powerful tools of persuasion that lead readers to reflect on the contradictions of their beliefs, in line with the logos

and pathos approach in Aristotle's theory of rhetoric (Kennedy, 2007).

The expressive function is prominent in verses such as Al-Baqarah:28 (through the use of enallage), Muhammad:24 (with its "keys" metaphor), and Az-Zumar:9 (which contains an expression of gratitude). Ṭanṭāwī (1998) explains that the shift in perspective in Al-Baqarah:28 creates a dramatic effect, increasing emotional engagement. Seabocker (2017) states that enallage is a distinctive stylistic feature of the Qur'an that is difficult to translate due to its highly contextual nature. Visual imagery, such as in Muhammad:24, also resonates with Peirce's (1998) iconicity theory in semiotics, reinforcing expressive function.

3.2.6. Translation And Preservation of Rhetorical Functions

In the aspect of translation, Shihab (2021) excels in capturing rhetorical nuances through the strategy of exploitation and selection of emotional diction, such as "with various trials" (At-Taubah:16) and "calamities" (Al-Anbiya':66), which strengthen the expressive function. Dahlan (2021) stands out in the operative function, with lexical choices such as "heartless" (An-Nisa:21) and "impossible" (Ath-Thur:35), while the Ministry of Religious Affairs (2019) is consistent in conveying the informative function in a literal manner, especially in Al-Mulk:30.

However, a significant challenge remains the preservation of rhetorical style. Al-Sāmirāʾī (2006) emphasizes the importance of considering connotations in translating terms such as أمواتا (Al-Baqarah:28), which Dahlan translates as "inanimate objects," capturing shades of non-existence. Al-Rāzī (n.d.) asserts that the question in Ath-Thur:35 targets the reader's logic, and Dahlan's translation of "impossible" is in line with the intent of the text. On the other hand, a deviation of meaning is seen in Al-Mulk:30, where Dahlan and Shihab emphasize the theme of punishment, moving away from the original context of the blessing of water, contrary to Al-Ṣābūnī's (1997) interpretation.

Modern translation studies support the importance of maintaining rhetorical effects. Nida and Taber (1969) introduced the concept of equivalence of response or dynamic equivalence, i.e., maintaining the emotional and rhetorical impact of the source text. Shihab approaches this with the phrase "diligent and sincere" in Az-Zumar:9, approximating the meaning of qānitun (Al-Ṭabarī, 2013). In contrast, the Ministry's literal approach to verses such as Al-Baqarah:28 and An-Nisa:21 often detracts from the rhetorical effect, as noted by Baker

(2011). Hatim and Mason (2005) warn that excessive contextual interpretation can lead to distortion of the original meaning, as seen in the case of Al-Mulk:30.

Theoretically, these findings affirm the importance of a functional approach in translating the Qur'an, particularly by integrating Reiss's (1981) text typology into the study of sacred texts with dual or multiple functions. Abdul-Raof (2001) emphasizes that rhetorical analysis should be a core component in Qur'anic translation studies. Translators must be trained in *balāghah* (Arabic rhetoric) to capture stylistic devices such as enallage and metaphor effectively. For example, rendering *mīthāqan ghalīẓan* (An-Nisa:21) as "a firm and sharia-based covenant" may enhance comprehension for Indonesian readers, aligning with Newmark's recommendations for translating culturally rich texts (Newmark, 1988).

Cultural context also plays a crucial role. Word choices like "*tega*" ("cruel") in Dahlan's translation of An-Nisa:21 illustrate effective domestication, consistent with Venuti's (2003) theory. However, over-interpretation, such as in Al-Mulk:30, risks compromising the authenticity of the original message, as critiqued by Eco (2001).

This study is limited to three Indonesian translations and ten verses, thus limiting generalizability. The approach relies on Reiss's typology and does not accommodate alternative models such as Skopos theory (Vermeer, 2021) or discourse analysis. Classical exegetical sources dominate the analysis, while modern translation literature is restricted to general studies. Future research could expand to Qur'anic translations in other languages, such as English or Malay, to compare how rhetorical functions are preserved, as Baker (2011) suggested. In addition, quantitative methods such as corpus analysis of *istifhām inkārī* (interrogative-reprimand) frequency could complement the qualitative findings. Reader reception studies may also help evaluate translations' rhetorical effectiveness, as Hatim and Mason (2005) proposed.

To systematically present the findings of the comparative analysis, Table 1 below provides a comprehensive summary of the results. The table maps each of the ten selected verses against the three Indonesian translations: the Ministry of Religious Affairs (MoRA), Dahlan, and Shihab. Each translation is evaluated based on its success in conveying the informative, operative, and expressive functions as defined by Reiss's text typology. To enhance the transparency and validity of the assessment, key phrases from the Indonesian translations are included alongside their English equivalents. The final column provides an overall assessment, synthesizing the analysis to determine which version most effectively conveys the dominant rhetorical function of the source text.

Table 1: Summary Of Rhetorical Functions and Translation Performance.

Verse	Dominant Function	MoRA Version	Dahlan's Version	Shihab's Version	Overall Assessment
Al-Baqarah 28	Expressive	Informative; neutral.	Stronger than MoRA.	**Superior:** Adds expressive depth with the key phrase "*terus-menerus kafir*" (continuously disbelieve).	Shihab best captures the continuity of the attitude of denial conveyed in the verse.
An-Nisa 21	Operative	Overly literal, loses its rebuking force.	**Superior:** Highly operative with the emotive choice of word "*tega*" (cruelly).	Expressive, but lacks Dahlan's persuasive force.	Dahlan is the most effective in conveying the strong, persuasive rebuking function.
At-Taubah 16	Expressive	Informative, loses rhetorical intensity.	Adequately operative.	**Superior:** Enriches the expressive dimension with the explanatory phrase: "*(tanpa diuji...)*" (without being tested...).	Shihab most successfully presents the deep meaning and emotional nuances of the rhetorical question.
Ibrahim 19	Expressive	Neutral and informative.	Adequately operative.	**Superior:** Interprets "haq" as "*(cara dan tujuan yang) benar*" ((in) a true (manner and purpose)) to encourage contemplation.	Shihab is the most adept at facilitating the verse's expressive-reflective function.

An-Nahl 17	Operative & Informative	Informative, lacks persuasive force.	**Superior** (Operative): Very direct with the question: "*Mengapa pula kamu tidak mau mengambil pelajaran?*" (Why, then, do you not take heed?).	**Superior** (Informative): Avoids ambiguity by explicitly naming "*Allah Swt.*".	Dahlan & Shihab share superiority; Dahlan for its directive force, Shihab for its informative clarity.
Al-Anbiya' 66	Expressive	Reductive, simplifies the rhetorical complexity.	Adequately operative.	**Superior**: Most successful in presenting the dramatization and sharpness of Abraham's rhetorical question.	Shihab conveys the nuances of sarcasm and reprimand in the dialogue with superior skill.
Az-Zumar 9	Expressive & Operative	Adequately informative.	**Effective** (Operative): Clearly promotes awareness of the value of knowledge.	**Superior** (Expressive): Uses spiritual phrasing "*beribadah pada waktu malam*" (prostrating himself in the watches of the night) and parenthetical notes.	Shihab excels expressively, while Dahlan excels in conveying the operative message.
Muhammad 47	Expressive & Operative	Lacks expressive force.	**Effective** (Operative): Emphasizes the urgency to understand its "*kandungan*" (contents).	**Superior** (Expressive): Creates a dramatic visualization with the metaphor: "*terpasang kunci-kuncinya*" (are there locks upon them?).	Shihab is most successful in its expressive visualization, while Dahlan is more direct in its operative call.
Ath-Thur 52	Operative	Overly literal.	Superior: Emphatically asserts the denial function by adding the word "(*mustahil*)" (impossible).	Adequately expressive.	Dahlan most successfully conveys the function of denial, which is central to this verse's rhetorical question.
Al-Mulk 67	Operative & Expressive	**Superior**: Most faithful to the original operative & expressive functions, focusing on "*air yang mudah didapat*" (easily accessible water).	Slightly shifts focus by interpreting it as "vanishes into the earth".	Adds interpretative elements not present in the original text.	The MoRA version is deemed most appropriate for preserving the original rhetorical balance of the verse.

As visually summarized in the table, clear patterns emerge from the analysis. The findings consistently demonstrate that Shihab's version excels in capturing the expressive function, often employing evocative language and explanatory notes to convey deeper emotional and reflective nuances. Dahlan's translation, in contrast, frequently proves most effective in preserving the operative function, using direct and persuasive phrasing to deliver the intended rebuke or call to action. The MoRA version typically adopts a more neutral, informative-focused approach, which, while ensuring clarity, often diminishes the rhetorical intensity of the original verses. Ultimately, the table provides a clear, empirical foundation for this study's central argument: that translating Qur'anic interrogatives requires a profound competence in *balāghah* (Arabic rhetoric) to navigate the interplay of these textual functions successfully.

4. CONCLUSION

This study confirms that reprimanding-denial interrogatives in the Qur'an are not mere stylistic devices, but are functionally complex hybrid texts that simultaneously operate on informative, operative, and expressive levels. While the three analyzed Indonesian translations demonstrate varying degrees of success, the overarching finding is that a purely literal or semantically-focused approach is insufficient to capture the full rhetorical force of the source text. This realization carries significant implications for the future methodology, pedagogy, and research of Qur'anic translation.

The most critical implication of this research is the need for translators to adopt a functional-rhetorical model of translation. Rather than beginning with a word-for-word rendering, this model mandates that a translator's primary step should be to diagnose the dominant rhetorical function of a given verse. They must ask: Is the primary purpose here to inform, to persuade and command (operative), or to evoke an emotional response (expressive)? Only after identifying this dominant function can a translator select the appropriate lexical and stylistic strategies

in the target language to faithfully reproduce that intended impact. This model moves the practice beyond simple linguistic equivalence to a more holistic rhetorical fidelity.

Consequently, these findings suggest a need for a pedagogical shift in the training of future translators. It is not enough to be proficient in Arabic and Indonesian; a deep, formal competence in Arabic rhetoric (*balāghah*) is essential. This study provides empirical evidence that translation programs for sacred texts must integrate rigorous training in rhetoric to equip translators with the tools to analyze and recreate the functional nuances of the Qur'anic discourse. Without this training, translators will continue to produce versions that, while perhaps accurate in meaning, remain functionally and emotionally muted.

Finally, this study opens several avenues for future research. The proposed functional-rhetorical framework should be tested on other types of complex linguistic structures in the Qur'an, such as oaths, metaphors, and irony. Furthermore, comparative studies involving different target languages (e.g., English, Malay, Urdu) could reveal universal challenges versus language-specific issues in translating Qur'anic rhetoric. To complete the communication cycle, future researchers could conduct empirical research involving reader-response surveys to assess how contemporary audiences perceive the rhetorical impact of different translation choices, providing invaluable data to validate and refine future translation strategies.

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