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THE HISTORY OF ORIENTALIST QURAN TRANSLATION

Luthfia Shifaul Amanah Burhani¹, Annisa Fitri²

^{1,2}Universitas Islam Negeri Sunan Kalijaga Yogyakarta

e-mail: fiaburhani@gmail.com¹, annichaafitri@gmail.com²

Abstract

The orientalists' belief in the Qur'an as a product of human intervention is one of the reasons why Western scholars of Islam study the Qur'an. Then the crusades that took place between 1095 and 1291, also caused political and religious friction between Western Christians in Palestine and Islam, which had an impact on the spirit of Christian apologetics and their interest in translating the Qur'an in order to try to overthrow Islam with refutation and hatred of the Qur'an. The author focuses on analyzing the history of the emergence of orientalism to the process of translating the Qur'an which includes the periodisation of translation to the development of Qur'anic translation methods from time to time. This research is a type of qualitative research with a library research model using data sources in the form of books, encyclopaedias, dictionaries, and the like. The results of this research show that the study of Islam by orientalists in making translations of the Qur'an began with a Christianisation mission with the aim of insulting the Qur'an. But along with the times, the translation of the Qur'an changed its approach to become more scientific, critical and objective. So that some of the results of their research also contribute to Islam.

Keywords: *Historis; translation; Orientalist.*

Abstrak

Keyakinan kaum orientalis terhadap Al-Qur'an sebagai produk intervensi manusia menjadi salah satu latar belakang para pemerhati Islam di Barat mengkaji Al-Qur'an. Kemudian perang salib yang berlangsung antara 1095 sampai 1291, juga menjadi sebab timbulnya pergesekan politik dan agama antara Kristen Barat di Palestina dan Islam, sehingga berdampak pada semangat apologetik Kristen serta ketertarikan mereka untuk menerjemahkan Al-Qur'an dalam rangka mencoba menggulingkan Islam dengan sanggahan dan kebencian terhadap Al-Qur'an. penulis berfokus kepada analisis sejarah munculnya kaum orientalisme hingga proses penerjemahan Al-Qur'an yang mencakup pada periodisasi terjemahan hingga perkembangan metode terjemah Al-Qur'an dari waktu ke waktu. Penelitian ini merupakan jenis penelitian kualitatif dengan model

penelitian *library research* dengan menggunakan sumber data berupa buku, ensiklopedia, kamus, dan sejenisnya. Hasil dari penelitian ini menunjukkan bahwa pengkajian islam kaum orientalis dalam membuat terjemahan Al-Qur'an diawali oleh misi kristenisasi dengan tujuan melakukan penghinaan terhadap Al-Qur'an. Namun seiring dengan perkembangan zaman, penterjemahan Al-Qur'an beralih pendekatan menjadi lebih ilmiah, kritis dan objektif. Sehingga sebagian dari hasil penelitian mereka juga memberikan sumbangsih terhadap Islam.

Kata kunci: Sejarah; Penerjemahan; Orientalis.

PENDAHULUAN

The study of the Quran is of great interest to many different groups, not only to Muslims but also to Western observers of Islam. The Qur'an is likened to a compass for direction and guidance, as well as a torch for light in the darkness. This certainly makes non-Muslims (especially "orientalists" - Jewish and Christian missionaries) furious and resentful of this fact. Therefore, orientalism is very aggressively pursuing eastern studies and then concluding criticisms that tend to corner the east (Widya Oktavia Hasani Ahmad, Mardiyah Nur Batubara, 'Orientalism and Occidentalism: A Study of the Authenticity of the Qur'an', Al-Bayan: Journal of Qur'anic and Hadith Sciences, 5.2 (2022). One of the major concerns of Western scholars is their belief in the Qur'an as

a "product of human intervention". They believe that the Qur'an is a product of Muhammad's thoughts (Muhammad Chirzin, 'The Dynamics of Quran Translations (Comparative Study of the Qur'an Translations of the Ministry of Religious Affairs of the Republic of Indonesia and Muhammad alib)', 17.1 (2016).

The beginning of the West's interest in Islam began during the Crusades that took place from 1095 to 1291 (Nasir, 2021). After this event, there was a significant change in the thoughts of Westerners towards Islam. They paid great attention to Islamic studies. They assume that Islam is not just a religion, but a source of civilization that in the future will be able to dominate progress in various fields of knowledge. Realizing this, the West began to take into account the power of Islam and began to conduct

studies on the Orient which of course tended to be more subjective, and could not be separated from religious or racial bigotry. So that in conducting studies there are many mistakes and even deliberate, especially in matters relating to pure religious matters (Aziz, 2021). As a result, Western hate speech against Muslims has become rampant. The followers of Islam were labeled as a nation with a bad character and ferocious by the orientalists for the purpose of spreading Christianity. They consider Islam as a group that provides a negative image based on fairy tales, fantasies and myths without any solid evidence (Abd Rahman et al., 2020). It was the culmination of this issue that eventually became the door to the distortion of Islamic works, especially the translation of the Quran by Western scholars. The orientalist group who lacked Arabic language skills distorted the interpretation of the Quran by translating it based on the logic of reason alone, not only that, they also issued personal views that were clearly contrary to the facts in the

Quran. Some of their opinions include the following:

1. The Prophet Muhammad was not a revelator of Allah SWT as mentioned in the history of Islam (Margoliouth 1975) but just an ordinary human being. The Prophet was a despicable and cunning man in spreading the religion of his creation by using the Quran which was a copy of the Jewish and Christian religious books.
2. They consider Islam to be a cultural religion shaped by Arab societies in the Middle East based on a hot climate, thus influencing people's behavior such as being violent and violent.
3. The Prophet Muhammad SAW spread Islam on the basis of economics and the desire to control the source of wealth from every colonized land. This indirectly shows Islam as a religion that prioritizes violence to control something and must be feared by other nations (Abd Rahman et al., 2020).

Based on the explanation above, we can see how powerful the

impact of the crusades that greatly influenced the transmission of Islamic thought and science to the West (Hasyim Asy'ari, 'The European Renaissance and the Transmission of Islamic Science to Europe', JUSPI (Journal of the History of Islamic Civilization), 2.1 (2018). Although not so intense, it still left a lasting trauma. The impact of the Crusades not only ignited the spirit of Christian apologetics, but also resulted in various Western misconceptions about Islam (Fawaid, 2013). This made the West hostile towards Islam and then carried out a mission to humiliate the Quran (Anshori, 2018). Initially, the purpose of orientalism's mission of studying Islamic civilization and the Arabic language was actually an inspiration from generations of European and Western societies, as well as a follow-up to the tragedy of the Crusades. Over time, orientalism developed into an internationally popular scientific material and became a popular discourse in the academic world. Orientalism can almost be found in every Western

university, it can be seen from the large number of scholars and scholars in various fields of eastern specifications who receive funding as a guarantee of their future and contribution in maintaining the continuity of the academic world (Sodikin, 1973).

LITERATURE REVIEW

There have been many studies related to the study of the Qur'an by orientalists, but not all of them examine in depth the periodization of the translation of the Qur'an from time to time. In a study entitled "Orientalist Views on Early Islamic History" by Rizki Ulfahadi and Reynaldi Adi Surya, it is mentioned that historically, the reality of Western studies of Islam was initially a support for Western imperialism and colonialism. However, as colonialism disappeared, orientalists became independent and were no longer trapped by political paradigms, orientalists began to realize that Islamic studies were important studies that should be pursued (Rizki Ulfahadi and Reynaldi Adi Surya, 2020).

Hasani Ahmad Said's research is entitled *Portrait of Al-Quran Studies in the Eyes of Orientalists*. The study shows the hard efforts of orientalists in reconstructing the Quran, from criticizing to accusing the prophet Muhammad of lying about the revelation of God revealed to him. This study also looks at the history of the translation of the Quran among orientalists, but this study is more focused on criticism, so that the content of this matter is only briefly discussed (Hasani Ahmad Said, 2018). Another study related to the study of figures who studied the Qur'anic translation of Arthur John Arberry. In the study, the author mentions that in his translation Arthur provides new colors and perspectives among orientalists. Arthur broke the claims of orientalism often describing the Qur'an as a failed product that needs to be criticized and questioned for its originality. Through his work entitled "The Koran: An Introduction with Selection" Arthur translates the Qur'an objectively and views it as a supernatural work. Although he was a

devout Christian, he did not incorporate his religious views into his translation. This makes his work accepted and appreciated by Muslims and non-Muslims (M. Riyah Hidayat et al, 2021).

Then the journal "Portrait of the Methodological Development of Orientalist Groups in the Study of the Qur'an" by Ihwan Agustono. In the study, the author mentions that the grouping of western studies of the Koran is divided into 5 time periods based on their respective characteristics, which cover from the 12th century to the contemporary era of the Qur'an, which is motivated by their mission to convert Muslims, by looking for weaknesses in Islam and provoking Christian doctrine as the truest religion studied through historical criticism methods, historical criticism method, namely and philological approach to find the language mixture of the previous state of society in the Qur'anic verse, resulting in an understanding that the Qur'an is strongly influenced by cultural circumstances and is not

original revelation of God, which will make Muslims slowly abandon the Qur'an (Ihwan Agustono, 2020). From the research described, in general, studies related to the translation of the Koran by orientalists have been carried out, but have not yet reached a complex level. In this case the author will examine the history of orientalist Quran translation, translation methods, and works presented by western intellectuals.

RESEARCH METHODS

This research is a type of qualitative research which is a research process to understand human or social phenomena through a comprehensive and complex picture presented through words, detailed views based on informant sources in a natural setting. (Muhammad Rijal Fadli, 2021). Library research model Library research is research that uses data in the form of books, encyclopedias, dictionaries, and the like. As well as paying attention to the steps in processing library materials and equipment that must be prepared

in this research, in order to facilitate researchers in obtaining data (Sari, 2020). Data collection in this study was carried out through reconstructing various sources such as books, journals, and existing research. Then the data analysis method uses descriptive analysis which is intended to describe existing phenomena, both natural and human engineering, by paying attention to the characteristics, quality, interrelationships between activities (Zulkhairi et al., 2019).

RESULTS AND DISCUSSION

The History of Orientalists

After the Crusades, a period of eighteen waves of violent confrontation between Christians and Muslims that lasted for approximately two centuries, left scars on the hearts of Westerners who had experienced defeat, failure, hatred, and anger that required innovation. From these events, Orientalism began to emerge with various motives to compete with Muslims (Rahim, 2010). At first the hatred of Orientalism was so burning that it wanted to attack it thoroughly and mobilize colonial powers in order

to accelerate and facilitate the achievement of its mission (Setiawan & Muhsinin, 2016). In addition, the achievements of Muslims during the golden age after the Crusades also attracted the attention of Westerners, so they came to the Islamic world to study science and then develop it. Although the Islamic world had experienced a decline in the 19th century, Islam still preserved the treasures of civilization at that time. This encouraged Westerners who had science and technology to develop expertise in the study and reintroduction of the Islamic world, so that Westerners who were experts in the field of the East were born, called Orientalists (Rahim, 2010).

Linguistically, orientalism comes from French, orient meaning east. Etymologically, orientalism is the study of things related to the eastern world, including culture, religion, literature, language and civilization. In a narrower sense, orientalism is an intellectual study of the East (Suhendar, 2018). The Orientalist movement was called Orientalism

from the 18th century onwards, although the study of Oriental languages and literature (especially Islam) had been carried out long before that. A J. Arberry (1905-1969) in his research stated that the term Orientalism appeared in 1638 and was used by a member of the Eastern (Greek) Church.

According to Edward W. Said, Orientalism is a way of understanding the Eastern world through a style of thinking based on ontological and epistemological differences between the East and the West. In summary, orientalism can be understood as the activities of Eastern and Western scholars regarding religions in society. East, especially Islam (Rahim, 2010). Basically, Oriental studies is an objective science that includes its own theories, methods, and research objects. However, Orientalism accompanies the ideologies, religions, and beliefs of Western society and precedes the clear dichotomy between West and East, so this scientific subject tends to be uncolored by Western religious, political, and

scientific values (Yuangga Kurnia Yahya, Syamsul Hadi Untung, and Umi Mahmudah, 2020).

Historical Periods of Qur'ānic Translation in Europe

Oriental studies was initially a supporter of Western imperialism and colonialism. (Rizki Ulfahadi and Reynaldi Adi Surya, 2020). After the Crusades, there was hatred and hostility towards religion and Muslims. This is undeniable because at the time of their birth, Orientalists generally consisted of Jewish and Catholic priests and were equally motivated by the failure of the Crusades to conquer themselves (Setiawan & Muhsinin, 2016). In general, the main factors that led to the emergence of the Orientalist movement were religion, ideology and politics, especially the fear of the faithful of the loss of their own religious existence, and how they could bring people back to their previous beliefs. (Syukri Al Fauzi Harlis Yurnalis, 2019).

They see Islam as a big direct threat to their politics and religion (Hasani

Ahmad, Mardiyah Nur Batubara, 2022). So they carry out Christianization missionaries with the aim of overthrowing Islam, through the study of eastern Islam (Saifullah, 2020). The study of Islam by orientalists begins with translating the Quran, then studying it with various purposes and motives. In this case, the process of translating the Quran by orientalists is divided into 4 periods as follows:

Early Middle Ages

In the 12th century, orientalists began to study the Quran, but it remained apologetic and rich in polemical nuances put forward by Jewish and Christian scholars (Ulfahadi & Surya, 2020). During this period, early translations of the Qur'an were made into Latin and other European languages, such as Spanish and Italian, which were generally limited in scope and tended to reflect Christian views. Against the backdrop of burgeoning scientific activity in Europe at the time, Western scholars of the Christian persuasion traveled to the Orient to discover the high level of

Islamic civilization and knowledge. In this period, the first translations of the Quran into Latin and other European languages, such as Spanish and Italian, were often limited in scope and tended to reflect a Christian viewpoint. Amidst the flourishing scientific activity in Europe at this time, Western Christian scholars traveled to the eastern regions to learn more about Islamic civilization and knowledge.

In 1142 CE Peter Venerabilis, abbot of Cluny in France, was the first Muslim to come up with the idea of translating the Qur'ān into Latin. Stemming from his admiration for the Musta'ribīn Catholics, particularly the Arabic-speaking Christians living under the rule of the Islamic dynasty during his visit to Toledo, Spain, Peter trained, funded and appointed a team to translate the Qur'ān into Latin, then other texts: Arabic texts such as hadith, Muhammad's biography and Islamic history for the purpose of baptizing Islamic ideology, aiming to convert a Muslim to Christianity. This translation of the Qur'ān was later republished by Theodor Bibliander, a

Swiss orientalist, and was first printed in Switzerland in 1543 under the title "Machumetis Saracenorum". In the table of contents, the term Qur'an is translated as "collection of teachings" and "laws of shirk". The Prophet Muhammad is also accused of fabricating the content and claiming to receive inspiration from angels. (Theodor Bibliander and others, 2014). He also mentioned that the Quran used to be just an ordinary book, but after Islam spread, they exaggerated it (Muttaqin Muttaqin and Moh Agung Fambudi, 2022). Despite many errors, this translation of the Quran led to other translations of the Quran in five languages, namely Italian, French, English, Dutch and German.

The Age of Enlightenment (Late 17th to Early 18th Century)

During this period, European kings and queens supported the collection of all kinds of information about the East (Zarkasyi, 2011). European interest in Arabic and Islamic culture increased, resulting in more in-depth and accurate translations. At the end of the 17th

century, in 1698, Ludovico Marracci (1612-1700), an Italian priest, translated the Quran into Latin under the title *Alcorani Textus Receptus* (Standardized Quranic Text). This translation was better than previous translations because the translator referred to various sources from the Vatican library and other libraries in Italy for 40 years, although there were still many errors and deviated from the meaning of the original text (Suhendar, 2018).

In this century, the first English translation of the Quran also appeared, namely "The Alcoran of Mahomet" by Alexander Ross, published in 1649. in 1834, a German orientalist named Gustav Flugel translated the Quran into German with the title "Corani texn Arabus" which was printed in Leipzig. The translation also included instructions for use. This edition was widely used by Western scholars until printed copies were produced and widely distributed after the First World War. However, this edition still had many shortcomings, especially the numbering system of

surahs which was not in accordance with the numbering system used by Muslims in general (Fatma Zahro, Nissa Nurul Shalihah, Bardan Muzaki, n.d.). Then the next printing of the Quran was done by Abraham Hinckelmann, the head priest in Hamburg, who received special education in Oriental studies in Wittenberg from 1668 to 1672. It was printed in Hamburg in 1694 under the title "Alcoranus s. lex Islamitica Muhammadis, filii Abdallae Pseudoprophetae 4 years later, a printed edition of the Quran with a Latin translation was reprinted in Padua by Reverend Ludovico Maracci for theological purposes. This edition contained the Arabic text and Latin translation, the Muslim commentators' interpretation of the original Arabic text, and a refutation of Islam by Ludovico Maracci. This edition is better known as the "Alcorani Textus Universe" (Hamam Faizin, 2011).

The 19th and 20th centuries

In the early 19th century orientalism entered its second period. At that time, Quranic studies in the

West began to undergo significant changes, from apologetic and polemical to more academic studies. In this period, Quran translation became more popular with translations of various European languages and some versions were translated using a more scientific and critical approach. Some of the translations presented in this period include Palmer (1880), Richard Bell (1937), A.J. Arberry (1955), N.G David (1956), etc. which are all in English. The French translations include Edward Lois (1929), G. Jeahn (1972), Masson Denis (1977), etc.; and the German translations include David Fredrich (1772), L. Olman (1840), L. Gold Smith (1916), M. Henning (1901), Rudi Paret (1963). (Suhendar, 2018) In addition, Ludwig Maracci's 18th and 19th translations are still used as a reference in translating the Quran. Edward mentioned in the introduction to George Sell's translation of the Quran that there is no translation of the Quran in Europe. European languages are as good as Marracci's translation, the preface to his

translation includes everything Europeans knew about Islam and Muhammad's Qur'an at the time (Suhendar, 2018).

21ST Century to Present

In this century, Quranic translations continued to grow. This century is also known as the "Golden Age of Quranic Studies". (Nur Fahrizi and Muhammad Zubir, 2022. In the early 20th century, Westerners came to the East to trade and reconnect with the aim of subjugating the Easterners. Just as Napoleon came to Egypt in 1789 by bringing orientalists to study the customs, politics, economics and agriculture of the local people (Nasir, 2021). In this period the western world discovered an amazing wilderness of scientific treasures. The contribution of orientalism today has contributed to many significant developments, one of which is the proliferation of Islamic studies institutions in the West which have developed into the roots of regional or area studies about the East in modern Western universities. One of them is the Orientalist Congress, which was renamed the International

Congress on Asia and North Africa. Then the congress has established centers of oriental studies such as the Ecole des Langues Orientalis Vivantes (1975) in Paris (Fatwa, 2020).

In the 20th century, several Quran translators emerged, including Richard Bell, Arthur J. Arberry, and Nessim Joseph Dawood. In this period, interest in Islamic studies also increased, marked by the establishment of Islamic Studies, History, Language, Civilization, and Middle Eastern Culture programs in many Western and European universities. In addition, there were also various Islamic scholars who translated the Qur'an. At least 73 English translations were published in this century. In the 21st century, studies tended to focus on the development of translation analysis models. In addition, further translations were also launched in various other European languages, including Russian, Polish, Swedish, Greek, Portuguese, Croatian, Bulgarian, Romanian, Czech, Danish, and so on. Besides the orderly mushafi

translation, the orientalists also translated the Qur'an according to the sequence of revelation. As practiced by J. M. Rodwell Hubert Grimme and Richard Bell (Akbar, 2021).

The Orientalist Translation Method

Since the beginning of the study of Islam, Western religious motives have been against the doctrines of Islam. They consider Islam to "sow the wind" and then reap the storm of conflict with Christianity. This became a strong reason for them to carry out missionary Christianization in various ways and efforts (Zarkasyi, 2011). In the early period, the orientalists used the philological method by translating the Quran into various modern European languages to make it easier for them to consume. Just like the background of their mission, this method cannot be separated from the Christian polemical-apologetic spirit against Islam which always leads to a negative view of Islam and the Qur'an. The method lasted for approximately six centuries, until the end of the 18th

century. Entering the 19th century, the strategy of the orientalists shifted to be more critical, no longer apologetic. In this period, orientalists used the method of historical criticism that Western scholars had originally applied to the Bibles. In practice, this method separates legends and myths from actual historical facts. It explains the reasons why the Biblical authors reported different versions, and then determines which are actually the words of Jesus and which are external additions. Abraham Geiger utilizes this historical criticism approach by combining it with the philological method, as an analytical knife to prove the influence of Jewish and Christian traditions found in the Qur'an, to say that the Qur'an is not a transcendent product (revelation from God), but rather the creation of the Prophet who was inspired by Jewish-Christian books and Jahiliyah traditions, thus giving birth to the understanding that the Qur'an is nothing more than an imitation of existing books previously adopted by Muhammad. In this approach, there are several other

types of criticism that are interrelated, including text criticism, literary criticism, form criticism, and editorial criticism.

In the third period, the studies of orientalists were still characterized by critical criticism, but with a different focal point. If previously, the issue of linkage as well as tracking the genetic origins of the Qur'an in the Jewish-Christian tradition dominated the study of the Qur'an, after the Second World War the Prophet Muhammad has become the main center point in the study of the Qur'an. Entering the 20th century, orientalists combined the historical approach with the method of source criticism to criticize the quality of Islamic history from various sources written by Muslim scholars, and widely believed to be true to ensure that the Islamic historical tradition was protected from various theological influences. In addition, this period also used the literary analysis method to identify external factors, including the words of the Prophet which they thought had been infiltrated and added to the

original redaction of the Koran (Agustono, 2020).

CONCLUSION

The efforts of orientalists who made translations of the Qur'an in making translations of the Qur'an had a mission of Christianization with the aim of insulting the Qur'an, weakening the teachings of Islam and the Prophet Muhammad, especially the Qur'an and showing the benefits and superiority of the Bible. So as to lead people's thoughts to refute to insult the teachings of Islam in the Qur'an. But apart from the misconceptions of the orientalists in destroying Islam, on the other hand, their contribution to Islamic civilization also has many positive impacts. Along with the development of the times, the study of orientalism shows its existence and continues to grow in various countries both in quality and quantity. Western European countries have established many colleges and universities, as well as institutions for the study of the Orient for the benefit of orientalists.

The development of the orientalism movement has a great influence on the development of the Islamic world. Through the study of orientalism, Muslims can know the thoughts of orientalists who try to destroy Islam, so that they can take part in responding to the thoughts of orientalists through criticism to straighten them in the right direction in order to develop Islamic science properly.

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