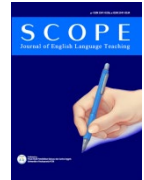




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Research Article

Translation of Arabic Polysemy in the Holy Quran: A Comparative Analysis

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KEYWORDS

Holy Quran;
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ABSTRACT

This study aims to analyze the translation of polysemy in the Qur'an, focusing on comparing different versions of the translation. Polysemy, which refers to a single word with multiple meanings, often poses challenges in translating sacred texts such as the Qur'an, where accuracy and context are crucial. This study used a qualitative method with a descriptive qualitative research design to evaluate how translators differ in interpreting and translating polysemy words from Arabic into Batak Angkola, Indonesian, and English. Batak Angkola language is one of the regional languages mainly spoken in the southern Tapanuli region. Batak Angkola was chosen because it is rarely used, especially for the younger generation who do not live in the area. Batak Angkola language translation of the Qur'an can make it easier, especially for those who are still limited in vocabulary, to better understand the translation of Qur'an and can be a reference for the future. In the analysis section, the five Arabic polysemies studied were collected and analyzed based on Katz and Fodor's theory of meaning component analysis. The findings of this study show that there are significant variations in the translation approaches used by translators, which affect the understanding and interpretation of the meaning of Qur'an verses. The article also underlines the importance of understanding the historical and linguistic contexts in the translation process so that the resulting meaning can remain consistent with the original text.

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INTRODUCTION

Al Quran has been designated as the holy book of Muslims, which contains all the teachings, commands, prohibitions and rules, not just an Arabic literary work (Daneshgar, 2015). For the meaning contained in the Al Quran to be conveyed well, translators must pay attention and consider many things, including polysemy (Elmarsafy & Bentaibi, 2015). Even though translators try to reflect the depth of meaning of the verses of the Al Quran (Haroun, 2021),

polysemy often becomes a challenge in itself when translating Al Quran because there are structural and typological differences between the source language and the target language, which not only gives uniqueness to polysemy but also requires a deep understanding of Arabic language and culture (Hassanein, 2016).

The main aim of this research is to analyze the translation of polysemy in the Qur'an, focusing on comparing different versions of the translation. Evidence shows that to investigate the semantic meaning of polysemy in the

translation of the Al-Quran and to define the translation techniques applied in translating wordplay in the Al-Quran from Arabic to English (Al Aqad, 2017). However, considering the challenges in translating Arabic polysemy into several target languages, it is essential to investigate or analyze the meaning components of each Arabic polysemy in the Al Quran (Leese, 2021).

Choi & Kim (2021) highlight issues that need to be paid attention to, including regarding the translation of the Al Quran. Many studies discuss the methods applied in translating the Al Quran, the importance of understanding the Arabic cultural and historical context in translating Arabic polysemy, and the rules for translating the word of Allah that translators must adhere to (Tareen, 2017). El-Farahaty (2015) also studied Arabic-English-Arabic Legal Translation. Although the focus is on legal translation, this book offers important insights on how to deal with polysemy words in Arabic, which is relevant to Quran translation. El-Farahaty emphasizes the importance of precision and clarity in choosing the right meaning. Another study that discusses polysemy has also been conducted by Al Aqad et.al., (2019), this study tries to investigate the semantic meaning of puns in Qur'an translation and to determine the translation techniques applied in translating Qur'an puns from Arabic to English.

Although there have been many previous studies that discuss Arabic polysemy translations contained in the Quran, there are still few that discuss the comparative analysis of Arabic polysemy translations contained in the Quran. Therefore, when translating sensitive texts, translators should use a sense-for-sense approach rather than translating word for word (Ruiz-Cortés, 2024). This study addresses the problem by considering Asbabun nuzul and tafsir. It was carefully designed by referring to the theory of Katz and Fodor (1963) to analyze the meaning components of the Arabic polysemy. This study reveals that the polysemy of Arabic contained in the Al-Quran is a form of the richness and depth of the Arabic language structure used in Islamic sacred texts. Al Quran often uses polysemy to provide an additional dimension to the meaning of its verses (Altohami & Khafaga, 2023). This view of translation is different from several other studies (Al Aqad, 2018), which only focus on the challenge of translating the meaning of polysemy (tawriyah) in the Al-Quran. This article also contributes to the literature by having a deep understanding of the Arabic language and its cultural context so that the messages of the Al Quran can be understood more comprehensively and accurately.

METHOD

The method used in this research is qualitative, using a comparative analysis technique (Kostagiolas, et.al., 2018; Liao & Liu, 2022). This research will identify and analyze

Arabic polysemy words in the Qur'an that have more than one meaning in Arabic. The comparative analysis in this study aims to compare the way various translations of the Al-Quran handle words in Arabic that have multiple meanings or polysemy. This process involves identifying Arabic polysemy words in the original Al-Quran text and analyzing how each translation presents these meanings in the target language. Through this approach, differences and similarities in translated interpretations are analyzed to understand the extent to which the translation remains faithful to the nuances of the original meaning or favors one of the interpretations (Arntsen & Waldrop, 2018; Walker, 2024). In addition, the cultural and linguistic context of the target language is also considered, as these factors can influence the translator's decisions in conveying meaning (Bergantino, 2023; McDonough Dolmaya, 2017). The results of this analysis provide insight into the complexities of translating sacred texts and highlight the challenges of maintaining the integrity of the Al-Quran message in multiple languages.

The primary data consists of Al-Quran verses containing Arabic polysemy words as the source text. In contrast, the secondary data consists of translations of Al-Quran verses in three languages, namely the first Quran translated into Indonesian by the Ministry of Religious Affairs of the Republic of Indonesia (2021), the second Quran translated into Angkola by Parluhutan Siregar, et al. (2016), and the third Quran translated into English by Talal Itani (2016) as the target text. The analysis will involve comparing the translations to see how each translator interprets the words in various contexts. In the analysis section, five of the Arabic polysemy words under study are collected and analyzed based on Katz and Fodor's (1963) theory of meaning component analysis, which is used to examine the meaning of words as each word consists of several meaning characteristics that are marked + (plus) to signify the presence of the characteristic and - (minus) to signify the absence of the characteristic. Katz and Fodor's (1963) theory is used to analyze the meaning components of a word, i.e. whether the word has a broad meaning or a narrow and fixed meaning, or to examine or select the most appropriate meaning of a word.

Next, a contextual analysis will be conducted to assess the conformity of the translation with the original meaning in Arabic. After that, Newmark's (1988) translation method is used to see how the translators translate the Quran into Indonesian, Angkola, and English. After identifying each translator's method, the frequency of each method is presented in a table to identify the most frequently used method by each translator. Finally, conclusions are drawn based on the data analysis that has been conducted. The results of the analysis will be presented in the form of a comparison table showing the differences in translation, followed by a discussion on the implications of these

differences for the understanding of the Al-Quran text. The validity of the research results will be strengthened through data triangulation from various sources of tafsir and translation, as well as cross-checking with experts in the field of tafsir and Arabic linguistics (Iankovskaia, 2024; Abalkheel & Sourani, 2023).

RESULTS AND DISCUSSION

This section will examine five examples of Arabic polysemy from the Qur'an using the theory of meaning component analysis (Kats & Fodor, 1963) and translation methods (Newmark, 1998). The aim is to determine the accuracy of polysemy or Arabic translations in the Al Quran and identify the translation methods used in translating sentences from Arabic to the target language in the Holy Quran.

Example 1

Source: Surah “Adz-Dzariyat” verse 47

ST: وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

Latin Transliteration: “*Was-samā`a banaināhā bi`aidi wa innā lamuṣi`un*”.

Quran 1: Dan langit Kami bangun dengan kekuasaan (Kami), dan Kami benar-benar meluaskannya.

Quran 2: Langit Hami pajongjong dohot kuaso-Nami, dung i botul-botul Hami na (mabaen i) na lobi bolak.

Quran 3: We constructed the universe with power, and We are expanding it.

Translation Evaluation

This verse explains that Allah SWT has created the sky with a beautiful shape that expresses the greatness of His power, such as lifting the sky upwards with His power, making it like a high and sturdy roof. Moreover, Allah SWT is almighty over all of that. He was never tired or weary and never felt tired. Indirectly, this verse refutes the words of the Jews who said that Allah SWT created the heavens and the earth for six days, but on the seventh day Allah rested and lay down on His throne because he was tired. The word 'sky' is often used in various verses of the Al Quran. In several verses, this word has the meaning of the universe, as well as in the verse above. The universe is not something static. The universe is dynamic, always changing and developing.

In the following verse, the polysemy expression is located in the word *وَأَنَّا*. According to the interpretation of Ibnu Katsir's translation, the word *وَأَنَّا* , is interpreted as and indeed We. Not only does He have the power to punish people who disobey and disbelieve in the teachings of the Prophet, but Allah also has the power to create the heavens and the universe. Furthermore, We build a vast sky above

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your head with Our Almighty and Perfect power, and indeed We have unlimited power so that nothing can prevent Us from expanding it. The first Al Quran translates the word *وَأَنَّا* as and We, while the second Quran interprets the word *وَأَنَّا* after that truly we and the third Quran translates and us.

The polysemy in this verse is a type of pun tawriyyah al-murashaa or reinforced polysemy because the word *وَأَنَّا* functions to strengthen the translation from the source language. The first Al Quran translated surah "adz-dzariyat" verse 47 using a semantic translation method based on Newmark's theory. The second Quran succeeded in conveying the meaning of the source language into Indonesian using the semantic translation method as well and the third Quran used the free translation method. So, it can be concluded that all of the three Al-Qurans translate polysemy equally well.

Table 1. Analysis of Meaning Components Q.S. Adz-Dzariyat(47)

Meaning of Original Words	Component s of the Meaning of Quran Translation 1	Components of the Meaning of Quran Translation 2	Components of the Meaning of Quran Translation 3
وَأَنَّا	Kami	Dung i botul botul hami	and We
+pronoun	+pronoun	-pronoun	+pronoun
+Allah	+Allah	+Allah	+Allah
-human	-human	-human	-human
-gender	-gender	-gender	-gender
+Almighty	+Almighty	+Almighty	+Almighty
+adverb	-adverb	+adverb	-adverb
+abstract	+abstract	+abstract	+abstract

Example 2

Source: Surah “Ar-Rahman” verse 6

ST: وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

Latin transliteration: “*Wan-najmu wasy-syajaru yasjudān*”.

Quran 1: Dan tetumbuhan dan pepohonan, keduanya tunduk (kepada-Nya)”.

Quran 2: Suan-suanan na manjurur dohot tanom-tanoman na marbona, haduana sujud tu-Sia.

Quran 3: And the stars and the trees prostrate themselves.

Translation Evaluation

This letter is called the ar-Rahman letter because this letter begins with the name Allah ar Rahman. There is no

authentic history regarding the reason this letter came down. However, it is stated in several tafsir books that this letter was revealed in response to a question from polytheists who asked, "Who is ar-Rahman?" or a rebuttal to their statement, "Indeed the Al Quran was taught by a human being." The word of Allah subhanahu wa ta'ala: And the plants and trees both submit to Him. (Ar-Rahman: 6) Ibnu Jarir said that tafsir scholars have different opinions about the meaning of an najm in this verse after they agreed that what is called syajar or trees are plants that stand upright on a tree (stem).

In this verse, the polysemy expression is located in the word النُّجْمُ. The meaning of the word النُّجْمُ is and plants. (And plants) types of plants that do not have stems (and trees). The types of plants with stems (both are subject to Him) are subject to what He wills. The first Quran interprets النُّجْمُ as plants, while the second Quran interprets النُّجْمُ as plants, and the third Quran translates as trees. The polysemy in this verse is a type of al-mubayyinah tawriyah polysemy (clarifying polysemy) for parables of words or distant meanings because the word النُّجْمُ functions to clarify the translated sentence into the target language.

Ibnu Jarir stated: "The commentators have different opinions regarding His words: النُّجْمُ after they agree that the meaning of الشَّجَرِ is a tree that stands on its trunk." Narrated by "Ali bin Abi Talhah, from Ibn "Abbas ra, he said: النُّجْمُ is what grows on the surface of the earth, namely plants". This was also stated by as-Suddi and Sufyan ats Tsauri. Moreover, he thinks that is also Ibnu Jarir's choice. Meanwhile, Mujahid said: "What is meant by النُّجْمُ are the stars in the sky." That is what al Hasan and Qatadah also said. And this last opinion is clearer. The first and second Qurans translate and convey the meaning of surah "ar-rahman" verse 6 using Newmark's semantic translation method. The third Quran translates and conveys meaning using the idiomatic method based on Newmark's theory. As a result, it can be concluded that the first Quran and second Quran are more accurate in conveying polysemic meanings from the source language to the target language than the third Quran.

Table 2. Analysis of Meaning Components Q.S. Ar-Rahman(6)

Meaning of Original Words	Components of the Meaning of Translation 1	Components of the Meaning of Translation 2	Components of the Meaning of Translation 3
وَالنُّجْمُ	Tetumbuhan	Tanom-tanoman	the trees
+noun	+noun	+noun	+noun
+plant	+plant	+plant	+plant
+live	+live	+live	+live

+/-	+derivation	-derivation	-derivation
derivation			
+/-	-repetition	+repetition	-repetition
repetition			
+plural	+plural	+plural	+plural

Example 3

Source: Surah "An-Nahl" verse 16

ST: وَعَلَّمَكَ بِالنَّجْمِ هُمْ يَهْتَدُونَ

Latin transliteration: "Wa 'alāmāt, wa bin-najmi hum yahtadun"

Quran 1: Dan (Dia menciptakan) tanda-tanda (penunjuk jalan). Dan dengan bintang-bintang mereka mendapat petunjuk.

Quran 2: Asa (Ibana mangadongkon) bahat tanda tanda (patudu dalan), jana dohot bintang-bintang halahi dapot pinduman (arah).

Quran 3: And landmarks. And by the stars they guide themselves.

Translation Evaluation

In this series of verse themes, Allah explains that only He has created the ocean with everything that exists, in the form of fish that are halal to eat and all their beauty, oceans where ships can freely sail, mountains that stand tall so that this earth firm and unmoving, rivers that flow across the earth in all directions, from right to left, from north to south, from east to west, and vice versa. Paths that show them to cross from one country to another, with the aim and benefit of the creatures on this earth. Then, Allah emphasizes this verse even more when it says, "And (He created) signs (guidelines)." what this means is that all the big mountains and smaller hills were made to be a guide that the people can use. Travelers discover their position on Earth if they get lost while travelling by land or sea during the light of day. Then, in a fragment of His words, "And by the stars they get guidance", as a guide on the night journey, as expressed by Ibn Abbas (Mubarakfury, 1999).

In the following example, the pun expression is located in the word وَالنَّجْمِ. According to the interpretation of Ibnu Katsir's translation (2004), the word وَالنَّجْمِ means and with the stars. Furthermore, Allah also created signs, namely guides, so that humans can achieve their goals correctly. Moreover, with the stars scattered and sparkling in their sky, the earth's inhabitants, including the polytheists, are guided in the right direction. The first Quran translated the word وَالنَّجْمِ as stars.

On the other hand, the second Quran interprets the word وَالنَّجْمِ as with stars, and the third Quran translates polysemy

as stars. Polysemy in this verse is a type of pun tawriyyah al-murashaa or reinforced polysemy because the word **وَبِالنَّجْمِ** functions to strengthen the translation from the source language. The first and third Qurans succeeded in translating surah "an-nahl" verse 16 using the communicative translation method based on Newmark's theory. Meanwhile, the second Quran succeeded in conveying the meaning of the source language into Indonesian using the Faithful Translation method based on Newmark's theory. So, it can be concluded that the second Quran accurately translates Surah An-Nahl verse 16.

Table 3. Analysis of Meaning Components Q.S. An-Nahl (16)

Meaning of Original Words	Components of the Meaning of Quran Translation 1	Components of the Meaning of Quran Translation 2	Components of the Meaning of Quran Translation 3
وَبِالنَّجْمِ	Bintang-bintang	Dohot bintang bintang	the stars
+noun	+noun	+noun	+noun
-human	-human	-human	-human
-gender	-gender	-gender	-gender
-pronoun	-pronoun	-pronoun	-pronoun
+sign	+sign	+sign	+sign
+conjunction	- conjunction	+ conjunction	- conjunction

Example 4:

Source: Surah "Al-Ghasyiyah" verse 8

ST: **وَجُوهٌ يُّوْمِذِ نَّاعِمَةٌ**

Latin transliteration: *nā'imah*". "*Wujuhuy yauma`izin*

Quran 1: Pada hari itu banyak (pula) wajah yang berseri-seri.

Quran 2: Di ari i bahat (juo) muko na ias manyirlak.

Quran 3: Faces on that Day will be joyful.

Translation Evaluation

Radiant with the pleasure that Allah 'Azza Wa Jalla has given them because they are happy, they also get many rewards because that has been known since they were still in the grave. Humans in the grave enjoy the door to heaven that has been opened. They will come through their spirit and enjoyment to feel happy (radiant).

In the following example, the pun expression is located in the word **وَجُوهٌ**. According to the interpretation of Ibnu Katsir's translation (2004), **وَجُوهٌ** means many faces. On the

Day of Resurrection, there will also be faces that will be very radiant due to the recompense of their deeds in the world. These faces will be happy. They will be in heaven with a high place and position. Allah explains that in heaven, the faces of believers will glow with joy. They feel happy to see the results of their efforts approved by Allah and get the reward of heaven they dream of.

The first Quran defines the word **وَجُوهٌ** as many faces. However, the second Quran defines the word **وَجُوهٌ** as many faces. On the other hand, the third Quran translates with many faces. The polysemy in this verse is a type of tawriyyah al-mujaradah pun or double word polysemy, which is stripped away because the word **وَجُوهٌ** functions to reflect a direct meaning. The first, second and third Qurans translate surah "al-ghasyiyah" verse 8 using the communicative translation method based on Newmark's theory. So, it can be concluded that the first, second and third Quran translations are correct in translating polysemy.

Table 4. Analysis of Meaning Components Q.S. Al-Ghasyiyah(8)

Meaning of Original Words	Components of the Meaning of Quran Translation 1	Components of the Meaning of Quran Translation 2	Components of the Meaning of Quran Translation 3
وَجُوهٌ	Banyak wajah	Bahat juo muko	Faces
+noun	+noun	+noun	+noun
+human	+human	+human	+human
+concrete	+concrete	+concrete	+concrete
+specific meaning	+specific meaning	+specific meaning	+specific meaning
+gender	+gender	+gender	+gender

Example 5

Source: Surah "Yusuf" verse 70

ST: **فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رِجْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعِزِّيرُ إِنَّكُمْ لَسَارِقُونَ**

Latin transliteration: "*Fa lammā jahhazahum bijahāzihim ja'alas-siqāyata fī rahli akhīhi summa azzana mu`azzinun lasāriqun*". *ayyatuhul-`iru innakum*

Quran 1: Maka ketika telah disiapkan bahan makanan untuk mereka, dia (Yusuf) memasukkan piala ke dalam karung saudaranya. Kemudian berteriaklah seseorang yang menyerukan, "Wahai kafilah!Sesungguhnya kamu pasti pencuri.

Quran 2: Hatiha dihobas barang-barang ni halahi, ia (Yusuf) pamasuk sada piala (mangkuk ni raja i) tu harung ni angginia i. Dung i talking sora ni sada halak pio-pio: "O hamu rombongan on! Hamu botul-botul madung tangkas panakko".

Quran 3: Then, when he provided them with their provisions, he placed the drinking-cup in his brother's saddlebag. Then an announcer called out, "O people of the caravan, you are thieves".

Translation Evaluation

The brothers of the Prophet Yusuf a.s. Came to Egypt with his youngest brother and appeared before the Prophet Yusuf a.s. Separated from his youngest brother and revealed his true identity. After meeting his younger brother, Prophet Yusuf a.s. made a smart move by taking his sister by his side. Thus, he saved his younger brother from trouble. In Egyptian law, the Prophet Yusuf a.s. Unable to keep his sister with him. However, he could do it thanks to the plan he implemented. Based on this plan, he found a glass in his brothers' luggage. One of his servants then addressed them in such a way as to put them in a psychological position of guilt and alarm.

Above all, it was confirmed that the bowl belonged to the ruler and that whoever found it would be given as much as a camel's load as a reward. The impression that was then created was that this was a significant incident. Then, he asked what the punishment would be if the bowl were found in their luggage. According to the law, the bag owner where the bowl was found will be arrested and detained. However, not to make it clear that this was all just a ploy, he did not look through his younger brother's things first but started looking among the other belongings.

When the bowl was found among his younger brother's belongings, the others immediately accepted the situation, accusing him of being a thief and repeating slander about the Prophet Yusuf (a.s.). However, his brothers knew that he was an honest person. According to the moral standards taught in the Al Quran, believers must treat each other well and protect each other from slander. The fact that the brothers of Prophet Yusuf a.s. not defend their innocent younger sibling and resemble the Prophet himself indicates their misguided and hypocritical character (Yahya, 2007).

In the following example verse, the pun expression is located in the word لَسَارِقُونَ. According to the interpretation of Ibn Kathir's translation (2004), the word لَسَارِقُونَ means people who steal. After preparing them and loading their food on the backs of their camels, Yusuf ordered some of his footmen to put the drinking vessels which (made of silver according to the opinion of most of the commentators, and some say made of gold) were placed in Benjamin's sacks quietly. -be quiet so no one sees you. The first Quran defines the word لَسَارِقُونَ as thief.

Meanwhile, the second Quran interprets the word لَسَارِقُونَ as people who are thieves and the third Quran translates it as thieves. The polysemy in this verse is a type of pun tawriyyah al-murashaa or reinforced polysemy because the word لَسَارِقُونَ functions to strengthen the translation from the source language. The first, second and third Qurans translate and convey the meaning of Surah "Yusuf" verse 70 using the faithful translation method from Newmark. As a result, it can be concluded that both the first, second and third Al Qurans have accurate and precise translations.

Table 5. Analysis of Meaning Components Q.S. Yusuf(70)

Meaning of Original Words	Components of the Meaning of Quran Translation 1	Components of the Meaning of Quran Translation 2	Components of the Meaning of Quran Translation 3
Sarikun	Pencuri	Panakko	Thieves
+human	+human	+human	+human
-plural	-plural	-plural	+plural
+male	+male	+male	+male
+concrete	+concrete	+concrete	+concrete
+prejudice	+prejudice	+prejudice	+prejudice
+sibling	+sibling	+sibling	+sibling

Newmark's theory of translation methods is used in this research to determine the method used in translating the verses of the Al Quran that the researcher has chosen for research. The most frequently used methods can be seen in the table below for more details.

Table 6. Frequency of Use of the Newmark Translation Method

No .	Surah	First Quran	Second Quran	Third Quran
1.	Adz-Dzariyat verse 47	Semantic translation	Word for word translation	Free translation
2.	Ar-Rahman verse 6	Semantic translation	Communicative translation	Idiomatic
3.	An-Nahl verse 16	Adaptation	Communicative translation	Communicative translation
4.	Al-Ghasyiyah verse 8	Literal translation	Faithful translation	Communicative translation
5.	Yusuf verse 70	Adaptation	Communicative translation	Faithful translation

Based on the table above, it can be seen that five of Newmark's eight translation methods were used in
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translating the five selected verses. The methods used are semantic, idiomatic, communicative, faithful, and free translation. The most widely used translation method is communicative translation. Meanwhile, the method most rarely used is idiomatic.

CONCLUSION

Based on the examples of verses selected above, the second Al Quran provides a more precise interpretation of polysemy and maintains the linguistic features of the verses studied. In most verses, the second Al Quran successfully interprets the Arabic words in the Al Quran into Indonesian. In short, the second Al Quran is more accurate than the other two, and the translation method based on Newmark's (1988) theory that is most often used is communicative translation. Katz and Fodor's (1963) theory is still relevant for analyzing meaning components today. The research findings reveal that misunderstandings of translation meaning occur in semantic and linguistic features due to cultural gaps and inaccuracy in selecting appropriate equivalents. The language of the Al Quran has its lexicon, which is culturally bound. Therefore, in order to accurately convey the difficulties of the message conveyed in the Qur'an, it is advisable to adopt tafsir translations such as Ibn Kathir's, which will guide the translator in achieving an accurate meaning of the target text to produce a rendering with a tiny percentage of errors. Furthermore, the interpretation of the Qur'an must be carried out by scholars and experts in various fields of knowledge in the science of the Qur'an, hadith, sunnah, and several interpreters of the Qur'an, who are also fluent in Arabic and Indonesian English.

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