

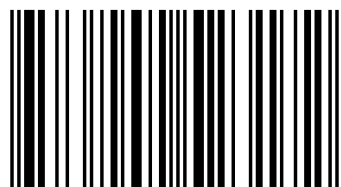
The phenomenon of semantic loss in the Qur'an, either in the form of expansion of meaning, narrowing of meaning or total change is interesting to be studied, because it will have implications for social and religious life. This study aims to explain the forms and factors underlying the occurrence of semantic loss in the Indonesian translation of the Qur'an. To explore these objectives, the qualitative research was used with a library study approach, where data was collected in a documentary with an interactive analysis model adopted from Miles and Hubberman. This study concludes that semantic loss contains in the translation of the Qur'an is in the form of expansion of meaning, narrowing of meaning, total change of meaning, and amelioration, that is the process of changing meaning where the new meaning is perceived to be higher or better than the old meaning. The factors underlying the occurrence of semantic loss are linguistic and non-linguistic factors. Linguistics factors include phonetic aspects, morphological aspects, and syntax, while non-linguistics factors include historical factors, socio-cultural factors that analyze culture based on world views in the socio-cultural conte.



Moh. Mukhlas

The Dynamic of Semantic Loss in Indonesian's Translation of Al-Qur'an

Dr. Moh Mukhlas was born on 15th of January 1967 in Banyuwangi Indonesia. He graduated his doctor degree on 2016 in University of Malang. Now, he lectures at State Institute for Islamic Studies of Ponorogo. Besides there he is active in various studies, among them: Pragmatic Phenomena in Al-Qu'an and Semantic Convergence of Synonym in Al-Qur'an.



978-620-2-52317-2

LAP **LAMBERT**
Academic Publishing

Moh. Mukhlis

The Dynamic of Semantic Loss in Indonesian's Translation of Al-Qur'an

FOR AUTHOR USE ONLY

FOR AUTHOR USE ONLY

Moh. Mukhlas

**The Dynamic of Semantic Loss in
Indonesian's Translation of Al-Qur'an**

FOR AUTHOR USE ONLY

LAP LAMBERT Academic Publishing

Imprint

Any brand names and product names mentioned in this book are subject to trademark, brand or patent protection and are trademarks or registered trademarks of their respective holders. The use of brand names, product names, common names, trade names, product descriptions etc. even without a particular marking in this work is in no way to be construed to mean that such names may be regarded as unrestricted in respect of trademark and brand protection legislation and could thus be used by anyone.

Cover image: www.ingimage.com

Publisher:

LAP LAMBERT Academic Publishing

is a trademark of

International Book Market Service Ltd., member of OmniScriptum Publishing Group

17 Meldrum Street, Beau Bassin 71504, Mauritius

Printed at: see last page

ISBN: 978-620-2-52317-2

Copyright © Moh. Mukhlas

Copyright © 2020 International Book Market Service Ltd., member of
OmniScriptum Publishing Group

FOR AUTHOR USE ONLY

**THE DYNAMIC OF SEMANTIC LOSS IN
INDONESIAN'S TRANSLATION OF AL-QUR'AN**

By

Moh. Mukhlas

FOR AUTHOR USE ONLY

TABLE OF CONTENTS

CHAPTER I	:	INTRODUCTION	3
		A. Background of Study	3
		B. The aims and importance of the research	10
		C. Research method	11
CHAPTER II	:	The Semantic and Translation of Al-Qur'an.	17
		A. Theoretical Review	17
		1. Theory of Meaning (Semantics)	17
		2. Theory of Translation of the Qur'an	37
		B. Literature Review	47
CHAPTER III	:	SEMANTIC LOSS IN INDONESIAN AL-QUR'AN TRANSLATION	50
		A. The forms of great loss in the translation of the Qur'an	50
		B. Semantic Loss Factors in the Translation of the Qur'an	64
CHAPTER IV	:	CONCLUSION	88
BIBLIOGRAPHY			91

CHAPTER I INTRODUCTION

A. Background of Study

Meaning is one of the language problems. Therefore, to solve the problem of meaning it is appropriate to use what is in the language, instead of using something that is outside the language (Leech, 1977: 5). For this reason, Leech seeks the essence of meaning in language. As a result, there are six things used to find the essence of meaning in language, namely (1) paraphrasing, (2) synonymy, (3) inclusion, (4) presupposition, (5) logical irregularities, and (6) contrast.

To get a good meaning structure, a speaker must pay attention to two things, namely (1) the rules of syntactic acceptance which include the rules of phrase structure, transformation, and syntactic rules that are further developed as a result of syntactic constraints (output Constraints), and (2) lexical which includes the study of words in terms of the syntax of words, the meaning of words, and phonology of words. However, to find a structure of good meaning, a speaker must go through the rules of correspondence (Jachendoff, 1985;

Halle & Miller, 1979). The formation of semantics or good meaning can be done by looking at the rules that are accepted syntactically and the type of quantification needs, while the rules of correspondence can be done by connecting the syntactic structure and semantic structure that allows to construct the meaning of sentences that are built from the meaning of each word (Jachendoff, 1985: 9).

The Qur'an is a miracle and Arabic book revealed by Allah to the prophet Muhammad with the intermediary angel Gabriel to be taught to his people about the meaning of the words in it. The Qur'an is also a miracle that has a deep meaning, so that no one can change its structure, either by terminating what should have preceded the statement or vice versa, as also no one can throw or add words, because every word contains miracles (Al Sya'rowi, tt: 41).

The Qur'an was revealed as a guide for humans to live their lives in the world. To be able to carry out the teachings and rules contained in the Qur'an required understanding of it. To be able to understand the Qur'an as a whole, it takes understanding of correspondence, paragraphs, and finally words. In addition, other

knowledge is also needed, such as *Balaghah*, *Asbabu al Nuzul*, and other linguistic sciences. Even though only a language skill really does not guarantee that someone digs the content of the Qur'an (Hidayat, 1996: 172), because the most fundamental aspect of the Qur'an is the clarity and firmness of its meaning, especially regarding the doctrine of monotheism and law (Hidayat, 1996: 78).

Even though the form of the Qur'anic expression has been considered complete, it is still open to various interpretations that are appropriate to the context, both the time context, place, situation, and audience context. Evidence that the Qur'an is still possible to be studied from various perspectives of science, can be demonstrated by the emergence of various kinds of science and studies based on the Qur'an.

In the Qur'an there are forms that can be used as study material, from lexical, morphological, syntactic, semantic, to pragmatic forms of the Qur'an. From some of these forms, studying the Qur'an from the lexical side associated with semantics is interesting to do.

The emergence of a meaning cannot be separated from several factors that determine it. The factors that determine the meaning include linguistic factors, historical

factors, social factors, psychological factors, the influence of foreign languages, and new word needs factors (Ullman, 1972). Therefore, studying meaning cannot be separated from studying pragmatics. This means that the meaning in pragmatics is an external meaning, which is related to the context, or meaning associated with tradition (Wijaya, 1996: 2-3).

In addition to the above factors, touch also plays a role in determining meaning. The translation in question is the process of language reproduction in accordance with the source (Nida and Taler, 1982: 12). In other words, translation is the transfer of meaning, message, and source language style to the target language. There are three things that are transferred in the translation process, namely the concept, meaning, and message While (Suryawinata, 1989).

In translating the Qur'an in Arabic into other languages, including into Indonesian, a translator experiences many obstacles or problems. These problems are (1) interference problems in translation, i.e. the entry of other language elements into the language to be translated; (2) theoretical problems, namely translation is a complex activity because it involves various abilities

simultaneously and simultaneously; (3) cultural vocabulary and metaphorical problems, namely expressions that describe traditions, habits, norms, and culture that apply to source language speakers, including the language habits of source language speakers; (4) the problem of transliteration, namely the transfer of foreign names, names of countries, and terms that are transliterated into Arabic; (5) punctuation problems; and (6) syntactic, semantic, and ellipsis constraints (Shihabuddin, 2005: 146-160; Ali et al., 2012).

These translation constraints have an impact on the shift in meaning, change in meaning, and also the removal of meaning from the source language into the target language. This process is commonly referred to as semantic loss. Ali et al. in his research entitled *Some Linguistic Difficulties in Translating the Holy Qur'an from Arabic into English* found several findings. His finding was that in translating the Koran from Arabic to English, translators often had difficulty, especially in interpreting Arabic words that did not have the right equivalent. These difficulties are in the form of translating meanings (1) lexical words, due to the lack or absence of appropriate terms in the target language used to translate words in

Arabic Al Quran, such as *taqwa* (piety - تقوى), *shirk* (associating other gods with God - شرك), and *tawbah* (repentance - توبة); (2) syntactic meanings, such as the translation of verses in QS. Al Ahzab (33): 10 which some verbs indicate events that have occurred in the past, but the next verb used is the verb for now (comes against you— جاؤوكم in the past tense, and ends with think - تظنون in the present form); (3) semantics, namely the problem of meaning; (4) metaphors which are characteristic of the language of the Qur'an, as in Surah Al Hajj: 5, where 'the earth that moves and grows' is depicted with the imagery of living animals; (5) metonymy, as in QS. Al An'am: 6 words السماء- sky are used to refer to the meaning of rain so that it indicates how heavy the rain is; (6) ellipsis, such as QS translation. Yusuf: 82 which removes the word (ahl- أهل) in (واسأل القرية); and (7) polysemy, like the word ummah- أمة which has many meanings (Ali et al., 2012).

While Abdelaal and Rashid (2015) in their research on Semantic Loss in The Holy Qur'an Translation With Special Reference to Surah Al-Waqia, found several

findings related to semantic loss, both overall and partial. According to Baker's typology of inequality of meaning at the word level that results in semantic loss in translation is (1) a term that is closely related to culture or tradition, such as the word *waqa'ati* (وقعت) which is difficult to translate because no equivalent word is found in English, because the word is a very Islamic concept and is only found in the Qur'an; (2) lack of "lexicalization", because lexicalization is not found in the target language so the translator must paraphrase it as a way to translate it; (3) words that have complex meanings, such as the words '*uruban*' (عربا) and '*atroban*' (أترابا) which cannot be translated into one single word; and (4) errors in translating because the translator has not read the interpretive book in full or because he has an inadequate ability to speak Arabic in the Qur'an (Baker, 1992).

Based on the facts that (1) the Qur'an is a miracle, (2) the Qur'an is still open for review from various disciplines, (4) there is a semantic loss phenomenon in the translation of the Qur'an, and (5) it has not in-depth and comprehensive study of semantic loss in the Indonesian translation of the Qur'an, research on "Semantic Al Qur'an:

Study of Semantic Loss in the Indonesian Translation of the Qur'an" needs to be done.

The object of this study is words, phrases, clauses and sentences containing semantic loss in the Indonesian translation of the Qur'an. Considering the extent of the object of study, this research is limited to words, phrases, clauses and sentences containing semantic loss in surah *madaniah* related to humanitarian and social problems in addition to making the study more in-depth and comprehensive.

B. The Aims and Importance of The Research

This study aims to explain the forms of semantic loss and its determining factors in the translation of the Indonesian Qur'an. In addition to these objectives, the results of this study are also expected to contribute, both theoretically and practically. Theoretically, the results of this study are expected to develop semantic theory, especially those related to semantic loss. As for practically, the results of this study are expected to be useful (1) for the reader as a source of information about forms of semantic loss and its determining factors in the translation of the Indonesian Language Qur'an, and (2) for

prospective researchers who wish to follow up on this research with more in-depth research, the results of this study can be used as a reference that can verify the results of this study.

C. **Research Methods**

1. Type of Research

This research can be categorized as a type of qualitative research. It is said so, because in this study there are some characteristics of qualitative research, among them are (a) data in the form of documents that are natural because researchers do not provide treatment of Al Qur'an texts and their translations in Indonesian, (b) researchers as instruments key in data collection and interpretation, (c) data analysis is carried out inductively, and (d) meaning is very essential and the main concern of the researcher.

2. Data and data sources

The data in this study are words, phrases, clauses, and sentences that enable the occurrence of semantic loss contained in the Indonesian translation of the Qur'an. The main data sources in this study are the Qur'an and its translation by the Ministry of Religion of

the Republic of Indonesia. In addition to the main data source, there is also a secondary data source that can assist researchers in analyzing and discussing this research, such as commentary books.

3. Data collection procedures

The technique used in collecting this research data is the documentation technique. The documentation study was conducted on words, phrases, clauses, and sentences containing semantic loss in the Indonesian translation of the Qur'an. To carry out documentation studies, documentation validity guidelines were developed which functioned as research instruments. Guidelines for the validity of documentation in the collection of research data are as follows:

- a. Researchers read the Qur'an text and its translation in Indonesian as critical as possible, as carefully as possible, and thoroughly all the data sources. This is intended to understand the meaning of the return contained in the data source.
- b. The researcher marks and records words, phrases, clauses or sentences containing semantic loss in the Indonesian translation of the Qur'an.

c. After carrying out the two steps above, the researcher sorts out words, phrases, clauses, or sentences containing semantic loss in the Indonesian translation of the Qur'an for further analysis

4. Research Instruments

As a qualitative study, the key instrument in this study is the human instrument. That is, researchers who collect data, present data, reduce data, organize data, and conclude research results. In other words, the use of humans as key instruments because researchers better understand data in accordance with research problems, understand the context, and interpret research data. To produce objective findings, the researcher tries as much as possible to be neutral in explaining the points of thought in accordance with the procedures applicable in the research and interpretation of words, phrases, clauses, or sentences containing semantic loss in Indonesian translations of the Qur'an.

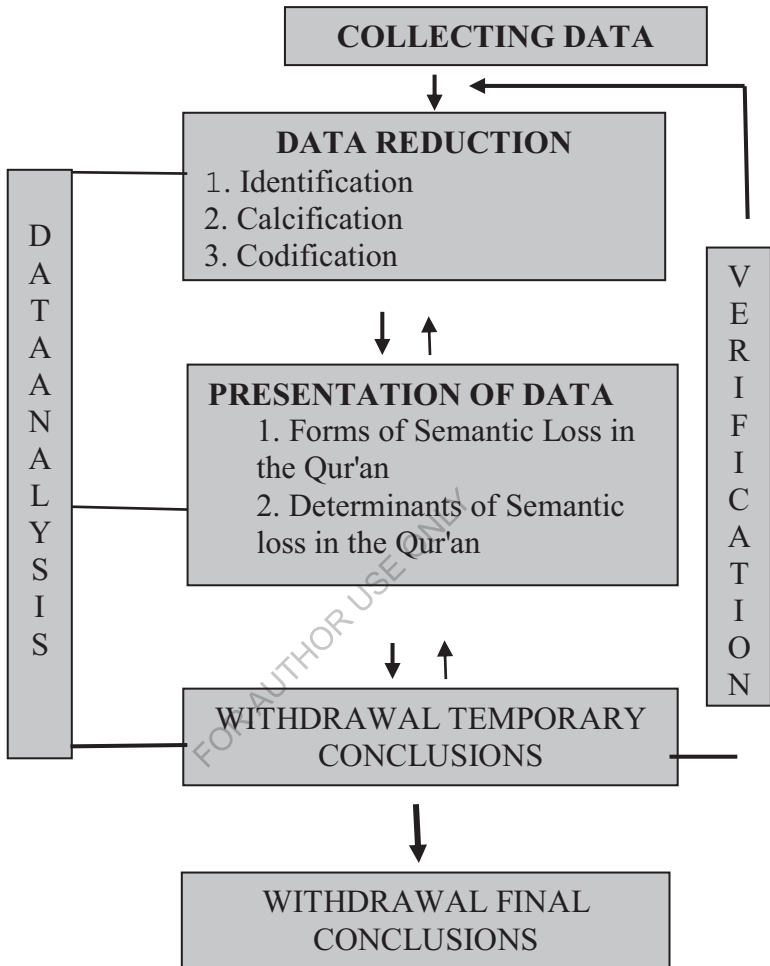
Aside from being a key instrument, in the process of data collection and data analysis, researchers also use assistive instruments in the form of a data analysis grid.

5. Data Analysis

Bogdan and Biklen state that data analysis is a systematic research process and preparation of interview transcripts, field notes, and other material that is accumulated to increase understanding and to present what is found to others (Bogdan & Biklen, 1982: 145).

Data analysis of this study was conducted with a flow model adopted from the flow model of qualitative data analysis developed by Milles and Huberman (1992:15-20). The data analysis technique has quite prominent characteristics. The model has four steps that occur simultaneously, namely (a) data collection, (b) data reduction, (c) data presentation, and (4) conclusion/verification. The model has workflows that are related between one activity and another. Activities carried out through the analysis model take place in an ongoing, continuous, and repetitive manner. Data analysis activities were carried out since data collection began to obtain conclusions about the problems sought.

The data analysis model is applied with several model adjustments. The research data analysis model is presented in the following figure.



The series of data analyzes in this study are as follows. The activity begins with data reduction. The identification process is carried out on words, phrases, clauses, or sentences that contain semantic loss in the

Indonesian translation of the Qur'an. The results of this identification are followed by data coding. Codification of data is carried out on the forms of semantic loss and its determining factors in the translation of the Qur'an in Indonesian.

After reducing the data, then the data is presented in accordance with the formulation of the problem, namely (1) forms of semantic loss in Al Qur'an translations and (2) data about the meanings of the determinants of semantic loss in Al Qur'an translations. Furthermore, the analyzed data will serve as a temporary conclusion. In analyzing the data, the researcher conducts a study of sources that are considered to represent and can answer the problem. The sources used to verify the findings are traditional, modern and contemporary interpretive books.

Checking the Validity of the Findings to test the truth of the findings it is necessary to check the validity of the findings. In this study, checking the validity of the findings is done by triangulation of theories. That is, the findings of this study were consulted and contrasted with theories directly related to semantic loss.

CHAPTER II

THE SEMANTIC AND TRANSLATION OF THE QUR'AN

A. Theoretical review

1. Theory of Meaning (Semantics)

a. The Nature of Semantics

C.K. Ogden and I.A. Richards, as quoted by Leech (1977: 1), once expressed the meaning of meaning. There are twenty meanings of the meanings they put forward. Nine of them are (1) innate features, (2) other words related to a word in the dictionary, (3) word connotations, (4) the position of something in a system, (5) the practical consequences of something in our future experience, (6) something that symbol references, (7) something that symbol users refer to, (8) something that symbol users refer to personally, and (9) something that is referred to, believed alone or publicly by the interpreter of symbols. By using the definition of meaning, Ogden and Richards hope that one day (1) the influence of language on the mind is understood, (2) misconceptions on language are nullified, (3) more useful

interpretation methods with more pleasant communication can be created.

For this reason, if the semantic problem is a language problem then it is appropriate to solve the problem of meaning by using what is in the language, instead of using something that is outside the language. This is in line with Chomsky's theory as quoted by Aminuddin, in subsequent developments including the semantic component in the study of language, in addition to the syntactic and phonological components. The theory is based on the thought that meaning has existed long before the birth structure and expression (Aminuddin, 1988: 27). In other words, the meaning is already in the internal structure related to the semantic representation component. For this reason Leech (1977: 5) sought to find the essence of meaning in language. As a result, there are six things used to find the essence of meaning in language, namely (1) paraphrasing, (2) synonymy, (3) inclusion, (4) presupposition, (5) logical irregularities, and (6) contrast.

There are three ways used by linguists and philosophers in their efforts to explain meaning in human

language, namely (1) by giving the definition of the true meaning of words, (2) by defining the nature of sentence meanings, and (3) by explaining the process of communication. In the first way, the meaning of the word is taken as a construct, in which the meaning of the sentence and communication are explained; in the second way, the meaning of the sentence is used as the basis, with words understood as a systematic contributor to the meaning of the sentence; and the third way, both the meaning of the sentence and the meaning of the word is explained within the limits of its use in acts of communication (Kemson, 1995: 5). The link between the three ways of explaining meaning has also been revealed by Lyons that meaning can be explained through word meanings, sentence meanings, and communication meanings (Lyons, 1979).

In contrast, Quine, as quoted by Wahab (1995: 24), argues that a communication is a sentence not a word. However, the purpose of such semantic theories has long been hindered by the preceding belief that the communication unit lies in the word. Because the number of sentences is unlimited, while the number of words is limited, it is appropriate to understand sentences from

previously known words. Actually there is no contradiction here. This was said by Aristotle as quoted by Ullman, that the meaning of the word can be distinguished between the meaning that is present from the word itself autonomously and the meaning of the word that is present due to the occurrence of grammatical relations (Ullman, 1972: 23). In this case, Kempson as quoted by Wahab, stated that the meaning of the sentence can be given entirely from several things, without denying that the meaning must be sought. Then it can be said, to find out the meaning of the word means to look for the meaning of the sentence that contains the word (Kempson, 1995: 24). Definitions in a dictionary are just clauses in a definition of meaning repeated from a sentence.

Concerning the explanation of the meaning of the sentence, Wahab argues that there appear to be two major controversies which are now contested by the linguist and the logician (Wahab, 1005: 9-10). The two controversies are (1) the nature of the semantically rules and (2) the relationship between the semantic characteristics and the syntactic characteristics of a

language. For the two problems presented, it is possible to consider the possibility of four solutions:

- (a) Explaining the meaning of a sentence means giving an abstract description of the semantic structure of the sentence. But because there is no mandatory relationship between semantic generalizations about language and syntactic generalizations, the structure's description is separate from the syntactic structure of the sentence.
- (b) Giving meaning to a sentence means giving an abstract description of the semantic structure of the sentence, and then for any sentence in one language, the semantic picture is all that is needed to capture the syntactic generalization about the sentence.
- (c) Explaining the meaning of a sentence means not only explaining one, but two things: (1) giving an abstract semantic picture of the structure of the sentence, which is in the solution, and (2) stating the function between the semantic picture and the whole non-linguistic object concerning the value of truth as presented by Tarsky.

(d) Explaining the meaning of the sentence means stating the relationship between the abstract system that governs language and the values of true and false (such as item c); but this relationship can be stated directly from the constructs established to capture a generalized syntactic structure of the sentence.

b. Approach in Meaning Studies

Meaning is indeed a complex idea. Its complexity is reflected in a number of academic disciplines which lead to the study of this idea. In addition, in certain disciplines meaning is studied in various specialized branches (for example, semantics and pragmatics in linguistics).

In relation to this, Cummings revealed three approaches to meaning, a referential approach to meaning, a psychological approach to meaning, and a social approach to meaning (Cummings, 2007: 53). The referential meaning approach according to Cummings must include an explanation of the conditions that must exist in order to be considered true (Cummings, 2007: 60). The conditions of truth form the basis of the theory

of the conditions of truth of meaning as expressed by Davidson.

In semantics, Saeed as quoted by Cummings (2007), the purpose of analyzing truth conditions is to provide formal specifications of truth conditions for sentences in a language. In order to achieve this kind of specification, the sentences must be translated into a predicate logic formula. These semantic values are expressed in a metalanguage which at some level uses standard theoretical ideas. According to him, in capturing the most basic intuitions about meaning, semantics reflect certain features of natural language. Semantics are productive and compositional in nature.

According to this theory, an adequate explanation of the contents of the mind must be able to explain how our minds can explain about the situation that exists outside. Finally, referential meaning is more than an abstract conception for psychologists and linguists who study language acquisition in children. Chierchia and McConnell-Ginet as quoted by Cummings (2007), also consider referential meaning to play an important role in the acquisition of a child's language.

Psychological Approach to Meaning. Psychological reality cannot be released. Psychological meaning is a component needed in understanding the meaning of the term itself. As with referential meaning, psychological meaning cannot be separated from research on disciplines outside pragmatics in particular, and linguistics in general.

Chomsky is a figure who coined generative grammar. Thus, for Chomsky, the rules of grammar and representation produced are an inseparable part of the explanation of language. Various issues regarding the explanation of language have motivated Fodor to make a claim that humans have a system of mental representation that is brought from birth and is called the language of mind. For the thought linguists, one can only assume that a practical explanation for this symbolic reference can be given. Aspects of the mind that enable us to obtain the 'computational' aspects of language by Chomsky have been described as language faculty. The mind component called the 'conceptual system' contains knowledge and beliefs about the world (Cummings, 2007: 73).

Social Approach Meaning. In this section we will investigate how tensions in pragmatics are demonstrated in the distinction between the discourse analysis approach and the conversation analysis approach. Conversation makes a very important contribution to understanding the main pragmatic phenomena. Discourse analysis believes that the integration of pragmatics and the integration of pragmatics with linguistics can be achieved by extending theoretical principles and linguistic concepts beyond each sentence. Discourse analysis strongly reflects the influence of the more formal linguistic proposals. The origin of conversational analysis is not linguistic, but sociological. In fact, these two conceptually different approaches can provide some very useful insights into pragmatic studies, and according to Cummings, this is one of the clearest clues about the pragmatic multidisciplinary character (Cummings, 2007: 93).

Among the three approaches above there are links. In the referential approach to meaning, the object of study itself is the relationship between symbols in language and entities and various circumstances in the

external world. In various psycholinguistic theories (mentalistic meaning), meaning can be achieved in the mental representation that exists in the mind when producing symbols.

Three approaches, referential meaning, social approach, and psychological meaning have a relationship between one another. The dependence of the referential approach on meaning on the social or pragmatic approach of meaning is exemplified in the case of deixis. Psychological meaning also depends on referential meaning. Psychological meaning must also depend on social meaning or pragmatic meaning. Besides presenting the semantic meaning of a sentence, the mental representation must encode how the speaker of the sentence intends it to be used on certain occasions. Finally, social or pragmatic approaches instead depend on referential meanings and psychological meanings (Cummings, 2007: 54).

c. Types of Meanings

Related to the meaning of meaning as stated earlier, the study of semantic meaning according to Leech (1977: 10) is a study of meaning in a broad sense that is

all that is communicated through language. To that end, Leech then chose 'meaning' in the broad sense into seven types of meaning, namely (1) conceptual meaning, (2) connotative meaning, (3) stylistic meaning, (4) affective meaning, (5) reflective meaning, (6) collocative meaning, and (7) thematic meaning.

Conceptual meaning is also called denotative meaning, cognitive meaning, or logical meaning. This conceptual meaning is considered a central factor in linguistic communication. The main reason for placing priority on conceptual meaning and not other types is that conceptual meaning has a very complex arrangement which involves two structural principles which form the basis of all linguistic patterns, namely the principle of contrast (paradigmatic relations) and constituent principles (syntagmatic relations) (Leech, 1977: 12).

According to Leech (1977: 13), the paradigmatic relationship of conceptual meaning is the relationship of words that can be connected with words based on their counterparts. For example, the meaning of the word wife can be described as [+ Human], [-Men], [+ Adult], [+ Married], while the meaning of husband can be

described as [+ Human], [+ Male], [+ Adult], [+ Married]. The syntagmatic relationship is the relationship of the word itself with other words so that it forms a greater constituency (Leech, 1977: 14). For example, "The husband and wife have been married for five years". The sentence can be described using parentheses: {[(husband) (wife)] [(that)]} {(already) (married)} {[(during)] [(five) (years)]}

Connotative meaning is meaning in everyday language coupled with additional meanings (Aminudin, 1988: 45). Furthermore, it was said by Aminuddin (1988: 88) that the word initially functioned as a giver of a nickname for facts and according to others outside himself. The meaning of the word which still refers to the basic reference in accordance with the conventions that have been agreed upon is called denotative meaning or basic meaning. While the meaning of words that have been added to the basic meaning is called connotative meaning or additional meaning.

In this case, Leech (1977: 16) states that the connotative meaning is the connotative value of an expression by looking at references outside the conceptual meaning. The connotative meaning is

putative, relatively unstable, and uncertain (open). The connotative meaning is putative because of the views that are accepted by individuals, groups, or all members of the community. The word woman for example, has always brought the attributes 'weak', 'gentle', 'emotional', 'cowardly', 'good at cooking', 'irrational'. This connotation also varies from time to time. One hundred years ago in Indonesia, women were connoted with 'no pants'

The connotative meaning is relatively unstable because the connotation can change according to the culture, time, and experience of individuals. The next characteristic is that the connotative meaning is uncertain (open), meaning that every reference characteristic, which is marked subjectively or objectively, might support the connotative meaning of the expression that marks it. For example, in social terms, the expression "blue blood" can be interpreted as "royal blood".

Stylistic meaning is the meaning that is able to reveal the social identity of its users, both oral and written, personal and a group of people in an area. The categories of use of style variations, namely (1)

relatively permanent forms of style of individuality, dialect, and time, (2) delivery of ideas: goals and participation, and (3) forms of relatively temporary style: work area, status, modality, and self-reliance (Leech, 1977: 16). Examples of variations in style in the status category: Siblings (very formal), You (formal), You (general, relaxed), Lu (relaxed, slang).

Affective meaning is the meaning that can express the feelings and attitudes of speakers of the conversation. Affective meaning is included in other categories of meaning (conceptual, connotative, and stylistic) to express emotions. The emotional element can be seen from the suprasegmental element (Leech, 1977: 18).

Reflective meaning is the meaning that arises as a double conceptual meaning, that is, if an understanding of the word forms part of one's response to another understanding (Leech, 1977: 19). That is, the meaning of reflective is a meaning has two terms, but one of the terms has a meaning of taboo or unpleasant nuance. For example, due to the large number of writings, especially in newspapers that use the word 'dating' to refer to the meaning of 'intercourse', the word 'dating' is more likely

to cause sexual associations when compared to the term 'dating'.

Collective meaning is the meaning consisting of associations associated with a word caused by the meaning of words that tend to appear in their environment (Leech, 1977: 20). For example, the words 'beautiful' and 'good' have the same ground as 'pleasing to the eye'.

According to Aminuddin (1988: 20), the problem of collocation is closely related to the study of the field of meaning. While the notion of collocation itself is an association of the meaning of one word with another, each of which has a relatively fixed characteristic relationship. Words of sight related to eyes, lips with a smile, and the word barks have a relationship with dogs.

Thematic meaning is the meaning obtained from the emphasis on meaning or prioritization (Leech, 1977: 22). Furthermore, it is said that on a syntactic level, the preferred meaning is usually placed in front of the sentence. At the lexicon level, thematic meanings are meanings that have deeper nuances. For example, the words have and have. The word has a deeper meaning than the word has.

The words of a language are semantically related to each other and even determine the meaning of each other. In this connection, Lyons, as quoted by Subroto, asserted that from a semantic perspective, the lexical structure of a language - in the sense of its vocabulary structure - can be seen as a network of meaning relations. The relation of meaning between the admirals can actually function to determine the meaning of an admiral (Subroto, 1999: 6).

In this case, Nida, as cited in Subroto (1999: 7), identified the existence of four models or ways of understanding the meaning of lexical units of a language, namely (1) inclusion, which is generally better known as the relation of hyponymy meaning, (2) overlapping, which is generally known as the synonym meaning relation, (3) the relation of the opposite of meaning, and (4) the continuous relationship.

Hyponymy relations show that the meaning of a lexeme is included in or included in the meaning of another wider lexeme (Subroto, 1999: 8). When the semantic features of each lexeme can be accurately identified, it can be stated that all the semantic characteristics of the classifiers also become the

semantic features of each of their subordinate lexemes but not vice versa (Palmer, 1982: 85).

According to Nida as quoted by Subroto (1999: 9) states that a number of lexical items whose meanings overlap are called synonyms. However, the lexical items cannot be stated to have identical meanings, but rather have overlapping meanings. There are hardly two or more lexical items whose meanings are truly identical (absolute synonyms) (Palmer, 1982: 88). Ullman (1972: 142-143), distinguishes nine things that are synonymous, namely (1) one form is more common than another (2) one form is more intensive than another (3) one form is more emotive than another (4) one form is more neutral than another (5) one professional form than another (6) one form is more literary than another (7) one form is more colloquial than another (8) one form is more dialectal than another, (9) synonyms in children's language.

A number of lexical items have shared semantic characteristics, but also show contrasting meaning and even resistance to meaning. The relation of meaning to this type includes three types: (1) antinomy, (2) reverse, and (3) conversion (Subroto, 1999; Palmer, 1982: 4).

Antonymic is the opposite of meaning. But antonym in its narrower meaning is defined as the contradictory meaning that can be flattened, for example: high x low, long x short. Converse is the opposite of the meaning of the opposite, for example: in and out x in, forward x backward. Riverside is a type of contradictory meaning that is neither antonym nor conversion. This type has the opposite meaning, but its existence is in need and complementary, for example: male x female, morning x evening.

Contingent relations are relations that show a number of lexical items that belong to the same semantic domain, but show contrasting components of a particular meaning. That can be exemplified by: talking, whispering, giving speeches, and so on.

A striking difference between words and lexical items is that words are only a morphological formation but do not yet have meaning, whereas lexical items already have meaning (Wahab, 1995). However, the separation of the two terms is very important in the context of understanding the form of lexical items and their meaning in the dictionary. Furthermore, theoretical thinking about the lexical meaning put forward by

Kempson as quoted by Wahab, that this lexicon includes specifications for each lexical item the contribution made by the lexical item to the condition of the truth of all the sentences in which the word appears (Kempson, 1995: 69).

The lexical definition is an attempt to inform its use. A good definition from a dictionary uses a lexical definition, with the notes of its composition also telling how the words are part of the language that is generally used by the speaker. However, sometimes it is quite difficult to explain the lexical definition well. One reason is that these words are often taxa in nature, meaning more than one meaning. Another difficulty is maintaining the different meanings of separate terms. That is, meanings that have very subtle differences can be confusing. Another reason is that it is often difficult to get a set of features as a whole but is a set of features that only the defined terms have. Finally, the most common reason is that most words in natural language are ambiguous, that is, they do not have the right meaning.

Polysemy is also in the same phonological form but is not a different lexical item as in homonymy, because

in polysemy the meanings are not different (only diverse) and still have a relationship.

d. Determinants of Meaning

Broadly speaking, the factors that determine and influence meaning can be classified into two, internal language factors and external language factors. The internal factors referred to are (1) rules of syntactic formation which include rules of phrase structure, transformation, and output constraints, and (2) lexical which includes the study of words in terms of word syntax, word semantics, and phonology of words (Jachendoff, 1985: 10). The determinants outside of language include historical factors, social factors, psychological factors, the influence of foreign languages, new word needs factors (Ullmann, 1972), and context factors (Wijana, 1996: 2-3).

Like other languages, Arabic must also adjust for changes in meaning which, according to Ullman, are caused by several factors, namely linguistic causes, historical causes, social causes, psychological causes (psychological causes)), the influence of foreign languages and the need for new words (Mansoer, 2001:

163-168). Because of the demands of these factors, Arabic also changes in meaning. The change of meaning in Arabic is caused by several things, namely needs, social and cultural development, emotive and soul feelings, language distortion, changes in meaning from the intrinsic meaning to majazi, and the existence of innovation or creativity (Male, 2001).

According to Chaer (1995: 310-313), the possibility of changes in meaning is caused by, (1) the development of science and technology, (2) the development of socio-culture, (3) the development of word usage, (4) the development of sensory responses, and (5) the existence of associations.

2. Theory of Translation of the Qur'an

a. The Nature of Translation

Experts differ in defining translations. Nida and Teber (1982: 12) argue that translation is a process of language reproduction according to the source. In other words, translation is the transfer of meaning, message, and source language style to the target language. Brislin (1986: 1) defines translation as a general term that refers to the transfer of thoughts and

ideas from one language (source language) to another (target language), whether the language has orthographic standards or not. While Suryawinata (1989) mentions that there are three things that are transferred in the translation process, namely concepts, meanings and messages. Therefore, a translator must be able to transfer these three things from the source language to the target language.

From some of the definitions above, in principle, opinions differ from one another. Among these is the translation is a process of transformation both the concept, meaning, and messages from the source language (source language) into the target language (target language).

b. The Dynamics of Translation

As a guide for matching and changing, the concept of the dynamics of translation by Newmark can be utilized (Newmark, 1988: 4-5). According to him, a text to be translated can be drawn in ten directions in the analysis, before being transferred:

- (1) The style of individual language or the idiolect of the author in the source language. When the language style needs to be maintained and when can be normalized.
- (2) Grammatical conventions and the use of lexical texts of this type depends on the topic and situation.
- (3) Items of content specifically referring to the culture of the source language, or third language (ie not the source language and not the target language).
- (4) The specificity of the format of a text in a book, magazine, newspaper, etc. that is influenced by a particular time tradition.
- (5) Allegations on prospective readers by predicting their knowledge of the topic and style of language they use, expressed as the main factor, because one should not translate in a way that is lower or higher than the reader's knowledge.

- (6) (7), (8), as (2), (3), (4) in sequence, but related to the target language.
- (9) Something that is revealed or reported can confirm or prove (truth referred to), if necessary the source language text and allegations against prospective readers are proven separately.
- (10) The views and presuppositions of translators, which may be personal and subjective, or may be social and cultural in nature, include the translator's loyalty factor, which may reflect nationalism, politics, ethnicity, religion, social class, gender, etc. which are included by the authors.

c. Translation Method

To get the expected translation results, there are several translation methods. The translation method is as follows.

SL	TL
Emphasis	Emphasis
Word-for-word translation	Adaptation
Literal translation	Free translation
	Idiomatic translation

Faithful translation	Communication
Semantic translation	translation

Figure 2: 3: Translation Method (Newmark, 1099: 45)

In the section above there are four kinds of methods that put pressure on each source language. The four types of methods will be explained below.

- (1) Word-for-word translation. This type of translation is usually interlinear, in that the LT (Language Target) words are directly placed under the SL (Source Language) version. The words in SL are translated out of context, and the words that are cultural are transferred as is. Generally this method is used as the Translation step (as a gloss) on the translation of very difficult texts. In the tradition Islamic boarding school, such translation is known as "beard" translation (Syihabuddin, 2005: 71).
- (2) Literal translation. The grammatical structure is the closest equivalent in LT, but the lexical translation is done separately from the context. This method is also used as an initial stage of

translation activities to solve the complexity of the text structure.

- (3) Faithful translation. This method is a bit more free than literal translation because it emphasizes the contextual meaning of TL. this translation moves cultural words and tries to preserve the grammar and lexicon of the SL text into TL. This method seeks to be fully loyal to the writer's purpose.
- (4) Semantic translation. The difference between faithful translation (3) and semantic translation (4) is that method (3) is more rigid and does not compromise the TL rules, whereas method (4) is more flexible. Even though the matching is functional (easily understood), there is no attempt to match culture.

Besides the four kinds of translation methods that emphasize TL, there are also four kinds of methods that emphasize Bt.

- (5) Translation with adaptations. This method is the "most free" form of translation. In general, this type is used in the translation of drama or poetry

in which themes, characters, and plots are maintained. But in the translation there was a transition of SL culture to TL culture, and the original text was rewritten and adapted into Bt. The translator also changes the culture of the source language into the target language.

- (6) Free translation. This method is a translation that prioritizes content and sacrifices TL text form. Usually this method takes the form of a paraphrase that can be shorter or longer than the original text and is commonly used in the mass media.
- (7) Idiomatic translation. This method aims to produce messages in SL text, but along with using the impression of familiarity and idiomatic expressions that are not found in the original version. Thus, there are many nuances of meaning distortion.
- (8) Communicative translation. This method seeks to produce contextual meaning in such a way that both the linguistic aspect and the content aspect can be immediately understood by the reader.

This method pays attention to the principles of communication, namely the audience and the purpose of the translation. Thus, a version of SL can be translated into several versions of TL in accordance with the above principles.

d. Translation Procedure

The method of translation deals with the whole text, whereas the translation procedure applies to smaller sentences and language units such as clauses, phrases, words, and the like (Newmark, 1988: 81). In other words, the difference between methods and procedures, according to Machali (1998: 64), lies in the unit of application.

As a method, literal translation can be considered as the most important translation procedure, because basically literal translation is done at the level of clauses or sentences. In addition, the results of literal translation are input into the harmonization stage in the whole translation process. If the results of the translation with this literal procedure are compatible with the rules of language and Bt's cultural conditions, then other procedures need not be enforced. However,

if it is not yet compatible or if necessary, other procedures can be applied (Machali, 1996: 64-65).

Newmark (1988: 81-93) describes eighteen procedures that might be useful for translators in the translation process. Among these are the shift in form (transposition), modulation (shift in meaning), matching contextual, and recorded matching.

e. Problems of Translation of the Qur'an Language

In translating the Qur'an there are several linguistic difficulties. Difficulties or linguistic problems include (1) lexical problems which include synonymy, polysemy and homonymy, (2) syntactic problems, (3) semantic problems, (4) metaphorical problems, (5) metonymical problems, and (6) ellipsis problem.

Lexical problems include synonymy, polysemy and homonymy. Synonymy is the linkage of words used to refer to the similarity of meaning (Palmer, 1982: 88). Synonyms in Arabic The Koran is one of the problems for translators, especially cognitive synonyms. Even though the two words are synonymous, the translator needs to understand that

there are cognitive differences in meaning. Homonymy are two words or more likely to have identical sounds and have different meanings (Crystal, 1991). For example the word kali which means 'river' and the word kali means 'multiple'. The polysemy is a word that can have different meanings (Ullmann, 1972: 159). For example, the word head can mean 'uppermost body part' or it can mean 'leader'.

Syntactic problems are problems related to Arabic grammar, such as the use of words related to time (المضارع - الماضي) (Sabiq, 2010: 20). Translators from Arabic to English will find it difficult to translate verses where several verbs indicate that events have occurred in the past, but the next verb used is the verb for now.

Semantic problems are problems related to meaning. The metaphorical problem is a problem related to the use of words or groups of words not with the real meaning, but with paintings based on similarities or comparisons (Suharso and Ningsih, 2018: 651). In the Qur'an, metaphor is one of the

characteristics of the language of the Koran, so it is better if the translator does not ignore its use.

Metonymical problems are problems in the use of forms of use of the same characteristics or things that are linked to people, goods, or things that replace them (Suharso and Ningsih, 2018: 653). The use of metonymic in the Qur'an is not without reason. The example, in QS. Al An'am: 6, the word السماء – sky is used to refer to the meaning of rain so that it indicates how heavy the rain is.

Ellipsis according to KBBI is the negation of words or other units whose original form can be predicted from the context of language or context outside the language (Suharso and Ningsih, 2018: 658). Ellipses when translating the Koran should be written in full with parts of words that are enclosed in parentheses so that the reader can still understand the meaning in depth and thoroughly.

B. Literature Review (Previous Research)

Studies of the Qur'an have been carried out, but those related to semantic loss in the Qur'an are still very minimal. Researchers only found one study that was related to the

focus of this study, namely the research of Abdelaal and Rashid (2015).

In their research entitled *Semantic Loss in The Holy Qur'an Translation with Special Reference to Surah Al-Waqia*, Abdelaal and Rashid found several findings related to semantic loss, both overall and partial. According to Baker's typology of inequality of meaning at the word level that results in semantic loss in translation is (1) a term that is closely related to culture or tradition, such as the word *waqa'ati* (وقعت) which is difficult to translate because no equivalent word is found in English, because the word is a very Islamic concept and is only found in the Qur'an; (2) lack of "lexicalization" because lexicalization is not found in the target language so the translator must paraphrase it as a way to translate it; (3) words that have complex meanings, such as the words 'uruban' (عربا) and 'atroban' (أترابا) which cannot be translated into one single word; and (4) errors in translating because the translator has not read the interpretive book in full or because he has an inadequate ability to speak Arabic in the Qur'an (Baker, 1992).

This study has similarities with this research, namely the semantic loss, but also has a difference in

focus. This research is focused on the translation of the Qur'an in Indonesian, and several surah Madaniah.

FOR AUTHOR USE ONLY

CHAPTER III

SEMANTIC LOSS

IN INDONESIAN TRANSLATION OF QURAN

This chapter will present some data related to semantic loss in the translation of the Qur'an. Semantic loss can be in the form of narrowing of meaning, extension of meaning, and change in meaning. The occurrence of semantic loss can be caused by elements of language, such as phonetic, syntactic, and morphological aspects; and non-linguistic elements such as, historical factors, scientific and technological factors, social factors, psychological causes, the influence of foreign languages, and factors in different areas of usage.

The following will present some data related to the forms of semantic loss in the Qur'an translation in Indonesian and the factors that cause semantic loss.

A. Forms of Semantic Loss in the Indonesian Translation of the Qur'an

1. Expansion of Meaning

A change in meaning extends is a symptom that occurs in a word or lexeme that initially only has a 'meaning', but then due to various factors it has other

meanings. For example, the word الضَّلَالُ has a special meaning اَلْعُدُوْلُ مِنَ الطَّرِيْقِ الْحَقِّ (lost from the path of truth).

Then the word ضَالٌّ experiences an expansion of meaning, as mentioned in the Qur'an in several meanings, namely: And He found you as a confused person, and He gave instructions. (Surah Dhuha: 7)

What is meant by confusion here is confusion to get the truth that cannot be reached by reason, then Allah revealed the revelation to Muhammad Saw. as a way to lead the Ummah towards the salvation of the world and the hereafter.

The word ضالا in Surah Dhuha verse 7 according to several versions of the Koran translation, several commentaries, mainly the Koran and the translation of the Ministry of Religion. For example, Mahmud Yunus translates the word ضالا with heresy (not yet got a clue).

The same thing was said by T.M. Hasbi ash-shiddieqy in his explanation that the word ضالا translates it astray.

Meanwhile, in the al-Qur'an and its translation of the Indonesian Ministry of Religion in 2009, it was found

that the word ضالا was interpreted with confusion, so that the full translation was "and he found you as a confused person, then he gave instructions".

Meanwhile, Imam at-Tabari said, the word ضالا was translated with confusion, which is confusion to get the truth that cannot be reached by reason. Then Allah revealed the revelations to the Prophet Muhammad. When referring to the meaning of the word *dhaal*, which is misguided.

In al-Tabari's interpretation, quoting the opinion of as-Suddi who said: "being confused or" misguided "is related to the Jahiliyah where the Prophet was living with them for 40 years before getting revelation.

Thus, it is they who are perverted, not the Prophet. The Prophet was in a state of confusion or confusion about his people. Until then given instructions in the form of revelation by God. If the Prophet was also misled at that time, then what was the difference with the ignorance at that time?

Sayyid Qutb in his commentary *Fi Dhilalil Qur'an* explained, "In the past you were raised in an ignorance environment with their chaotic views of life and beliefs,

along with behaviors and life order that deviated from the path of truth. Then Allah instructs you with the revelations He revealed to you and with the method (Manhaj) that you can relate to. The clue of confusion about the creed and heresy of the group is a huge favor from Allah.

Ibn Kathir in his commentary explained, "Among the scholars said that the intended meaning was actually the Prophet. Once lost on the slopes of the mountains of Mecca when he was a child, then he was able to return to his home. According to another opinion, he actually got lost in the middle of the road to the land of Sham. At that time the Prophet was riding a camel in the dark night, then came the devil who led him astray from his path. Then came the Angel Gabriel who immediately blew Satan to bounce away to the land of Habasyah. Then Gabriel re-aligned the vehicle of the Prophet Muhammad. to the intended path ". Both of these stories are narrated by al-Baghawi. Ibn Kathir explained the word *dhaal* in the context of being lost or lost on the way. Not lost in the sense of monotheism or other mistakes.

Imam Mawardi in his commentary *an-nuqat wal 'uyun* explained: "There are nine meanings of this verse, namely in the contradictions of not understanding al-haq (truth), prophetic issues, the ignorance, *hijrah*, forgetfulness, seeking *qiblat*, revealed verses, narrowness/losing the affairs of the people, some even interpret it by liking the instructions, then given the instructions.

From the above explanation there are no scholars who say the Prophet Muhammad. it was born in a perverted state. There are also no scholars who say he was misled before he was made a Prophet. In fact, so many narrations say since childhood he was guarded by God to never worship idols.

Meanwhile, in the Jalalain commentary explained the meaning of the word "dhaal" is as follows:

ألم يَجِدْكَ من قبلُ يَتِيمًا، فأواك ورعاك؟ ووجدك لا تدري ما الكتاب ولا الإيمان، فعَلَّمَك ما لم تكن تعلم، ووفَّقك لأحسن الأعمال؟ ووجدك فقيرًا، فساق لك رزقك، وأغنى نفسك بالقناعة والصبر؟

Bukankah Allah mendapatimu sebeforenya sebagai seroang yatim, maka Dia melindungi dan menjagamu? Dia mendapatimu tidak mengetahui apa itu kitab dan apa itu iman, maka Dia mengajarimu apa yang tidak engkau ketahui, dan Dia memberimu taufik untuk amal

yang terbaik? Dia mendapatimu sebagai seorang yang fakir, maka Dia membimbingmu dan memberimu rizki dan mengayakanmu dengan qona'ah dan kesabaran?

a. Lupa (forget), QS asy-Syu'ara: 20

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ

Musa Berkata: "Aku telah melakukannya, sedang aku di waktu itu Termasuk orang-orang yang khilaf.

The word taken from the word (ضل)/*dhalla*. This word originally meant losing the way, confused, not knowing the direction. These meanings develop so that the word is also understood in the sense of perishing, buried, and in immaterial terms it means to go astray from the path of virtue or the opposite of guidance.

The scholars have differences in understanding the meaning of the word. Al Baqi understands it 'I do not know the teachings of religion'. This opinion is difficult to accept because even the religious conscience of people denounces murder. There are also scholars who interpret 'forget'. This is also difficult to accept. As for Ibn Assyria, he suggested two possible meanings. First, as if the Prophet Musa.

said: "Anger has disempowered me, so that I do not pay attention to the obligation to preserve the human soul" The second possible meaning, is to lose the way, that is, he almost said: "I don't have knowledge of the truth because there is no Shari'a."

- b. Rusak dan hancur (broken and destroyed), QS. As-Syajadah: 10.

وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ

Dan mereka berkata: "Apakah bila Kami telah lenyap (hancur) dalam tanah, Kami benar-benar akan berada dalam ciptaan yang baru?" bahkan mereka ingkar akan menemui Tuhannya. (QS. As Sajadah: 10).

The word ضَلَلْنَا/*dhalalna* is taken from the word (ضل)/*dhalla* which in terms of language understanding means lost, confused not knowing the direction, this meaning then develops, so that means it perishes and is buried.

2. *Narrowing of Meanings*

What is meant by the meaning of reducing or narrowing according to Chaer is a symptom that occurs

in a word that at first had a broad enough meaning, then turned into a limited meaning. One example of a word that experiences narrowing of meaning is the word عالم which means scholar, expert, expert, or scholar. However, this word contains several other meanings, namely (1) knowledge in the teachings of Islam, for example "he is a respected pious in the housing complex", and (2) pious, as in the sentence: "It seems he is very pious and never leaving his obligations as a Muslim ". Refinement of meaning occurs because the word 'alim' is only intended for people who are experts in worship and knowledge. Similarly the word 'ulama' which is a plural form of the word 'alim' found in QS: Fathir: 28.

وَمِنَ النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ ۚ كَذَلِكَ ۙ إِنَّمَا يَخْشَى
اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ فاطر : ٢٨

Dan demikian (pula) di antara manusia, binatang-binatang melata dan binatang-binatang ternak ada yang bermacam-macam warnanya (dan jenisnya). Sesungguhnya yang takut kepada Allah di antara hamba-hamba-Nya, hanyalah ulama. Sesungguhnya Allah Maha Perkasa lagi Maha Pengampun. (QS. Fathir: 28).

The word 'ulama' in the above verse has undergone a change from its basic meaning. The word 'ulama' which is absorbed from Arabic which is the plural of the word 'alim originally referred to scientists in various disciplines, so that linguists, agricultural experts, economists, information experts, religious scholars, and others are also called with 'ulama'. However, when the word 'ulama' is absorbed into the Indonesian language with a variety of cultural variables that influence, then this word has been limited only to experts in the field of Islamic religious studies or the clergy (Muslims). This change is called the narrowing of meaning, namely broad meaning into narrower meaning.

3. *Change in Total Meaning*

Changes in total meaning are changes in meaning from the original meaning to the new meaning, although it is possible to find an element of connection between the original meaning and the new meaning. Munsyi gave an example, that in Indonesian now the word 'gate' has changed its meaning to become 'gate'. This word comes from the form of nature (adjective)

the name of Allah. عَفُورٌ which means "Most Forgiving". According to history, the origin of the word refers to the Walisongo era, namely when Sunan Kalijaga wanted a cultural islamization through Islamic symbols such as a gate called the 'gate'.

4. *Amelioration*

Amelioration is the process of changing meaning in which the new meaning is perceived to be higher or better valued than the old meaning. For example, the origin of the word usage (زَوْجَةٌ wife) is lower than the word (إِمْرَأَةٌ/female). Now, the word زَوْجَةٌ sense are higher than the word إِمْرَأَةٌ which etymologically means 'woman'. Lexically, the word زَوْجٌ can mean 'wife or husband' and إِمْرَأَةٌ means 'woman' or 'wife'. The two words have different meanings in their use in the Qur'an, because the word زَوْجٌ has more positive connotations to obedient women who can provide peace and affection, as in QS ar-Rum: 2.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
 بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Dan di antara tanda-tanda kekuasaan-Nya ialah Dia menciptakan untukmu isteri-isteri dari jenismu sendiri, supaya kamu cenderung dan merasa tenteram kepadanya, dan dijadikan-Nya diantaramu rasa kasih dan sayang. Sesungguhnya pada yang demikian itu benar-benar terdapat tanda-tanda bagi kaum yang berfikir. (QS. Rum: 21).

The scholars translate or understand the word (أَزْوَاجًا)/azwaj in this verse in the meaning of 'wives'.

Here, according to their conjecture, the word (إِلَيْهَا)

which uses the form of feminine pronouns, refers to women and the word (لَكُمْ) refers to masculine. As

such, he is aimed at men, in this case husbands. This understanding is incorrect, because the feminine form

of the word (إِلَيْهَا) refers to (أَزْوَاجًا) in its plurality

position. Here, on the other hand, Arabic tends to condense words sufficiently to choose a masculine

form without mentioning the feminine form for words that can encompass both. Likewise in this verse, let alone the word (زَوْجٌ) which is the singular form of the word (أَزْوَاجٌ) means "what or who makes something singular in two with his presence".

Unlike the case with the word اِمْرَأَةٌ which is always negatively connoted as a lawless wife, as in Surah Yusuf: 30.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرْوَدُ فَتَلْهَىٰ عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ۗ إِنَّا لَنَرُلَهَا فِي ضَلٰلٍ مُّبِينٍ

Dan wanita-wanita di kota berkata: "Isteri Al Aziz menggoda bujangnya untuk menundukkan dirinya (kepadanya), Sesungguhnya cintanya kepada bujangnya itu adalah sangat mendalam. Sesungguhnya Kami memandangnya dalam kesesatan yang nyata." (QS. Yusuf: 30).

The word اِمْرَأَةٌ in this verse is addressed to the wife of the Egyptian prince named Zulaikha and the female figure is a figure of seduction and seduction of the Prophet Yusuf as being an antagonist with a negative connotation. The following word اِمْرَأَةٌ also

shows the ungodly wife to Allah and her husband, even though her husband is a Prophet and Apostle, namely the wife of Noah and Lut as. This is as mentioned in QS. Al Tahrim: 10

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۗ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

Allah membuat isteri Nuh dan isteri Luth sebagai perumpamaan bagi orang-orang kafir, keduanya berada di bawah pengawasan dua orang hamba yang saleh di antara hamba-hamba kami; lalu kedua isteri itu berkhianat kepada suaminya (masing-masing), Maka suaminya itu tiada dapat membantu mereka sedikitpun dari (siksa) Allah; dan dikatakan (kepada keduanya): "Masuklah ke dalam Jahannam bersama orang-orang yang masuk (jahannam)". (QS. Tahrim: 10).

Allah made Noah's wife and Lot's wife the parables of the heathen. both are under the supervision of two righteous servants among our servants; then the two wives betrayed their husbands (each), Then the husband could not help them one bit from (torture) Allah; and it says (to both): "Enter into Jahannam with those who enter (jahannam)". (Surah Tahrim: 10).

The parable referred to above is that any bond - whether a blood tie or a bond of friendship or marriage bond - will in no way help someone as long as it is not accompanied by the implementation of Allah's guidance. and His Messenger. He is useless even though those who seek to help him are the Prophet and the pious servant of God.

Prophet Noah's wife among others, conveyed to his people that Noah was a madman, while the wife of the Prophet Lut often conveyed about the arrival of her husband's guests with the aim that they be sodomized. That is done by lighting a fire at night or making smoke during the day. Thus some history states.

Ibn 'Assyria suspected that the betrayal of the wife of Noah was. it happened after the floods and typhoon which drowned all his people who were ungodly. This is because, according to him, it is stated in the Old Testament that the wife of Noah joined him in the boat that saved his people or may Noah also remarried after the great flood.

The above verse characterizes the Prophet Noah and the Prophet Lut with the nature of piety not

prophetic nature, although the nature of prophecy is higher than piety and has included it. This is as a lesson for each couple to always be kind to their partners as long as he has that godliness. If it is called the nature of prophethood, this example could be judged to be no longer valid because prophecy had stopped with the return of the Prophet Muhammad.

B. Factors of heavy losses in the translation of the Qur'an in Indonesian

The dynamics of language also occur in the realm of meaning caused by several factors. The meaning of this word can be changed or shifted from the previous meaning. There are two factors that cause changes in meaning, namely linguistic factors and non-linguistic factors.

1. Language factors are important factors in language itself, such as phonetic, syntactic and morphological aspects. From the phonetic aspect, there is a change in the phoneme that changes the change in meaning. For example, the word *الصيف/shoif* which means 'summer', but if *شاد/shad* is pronounced with *س/sin* so it becomes *السيف*, then the meaning becomes 'sword'. Likewise with

the word المطر/mathar, which means 'rain', if ط/ta is read in length لطار/al mathaar then the meaning becomes 'airport'. Another word is the word الصوم which means fasting, but when spoken what is heard is the word, الثوم it will be changed to garlic; the word سريعة which means "fast" can change its meaning due to differences in the phonemes in the pronunciation with شريعة which means "sharia or laws". Yet, there is also a change in the phoneme that does not change the meaning; the writing is still different reading is different. For example, one of the Arabic tribes read (إنا أعطيناك الكوثر) with (إنا أنطيناك الكوثر), in which this way of reading was also narrated by Rasulullah Saw. From syntactic factors, for example, in QS. at-Taubat: 3, (أَن اللّٰهَ وَرَسُولَهُ بَرِيٌّ مِنَ الْمُشْرِكِينَ) which shows "Allah and His Messenger separated from the Mushrikin" once read in the time of the caliph bin bin ra with with with with. (الْمُشْرِكِينَ وَرَسُولَهُ), namely by giving a meaning mark on the word رَسُولَهُ that uses pronouns from before. Readers like this have very fatal consequences, because if interpreted, it will have meaning meaningful

means to equate the Prophet Muhammad with polytheists'. As for linguistic factors on morphological aspects, for example, the word قَتَلَ in QS. Al Nisa: 92 (وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً) which means "to hunt", but can be read قَاتِلٌ which is then shown to be "facing each other".

2. Non-linguistic factors, namely factors originating from outside the linguistic element, such as historical factors, scientific and technological factors, social causes, psychological factors (psychological causes), the influence of foreign languages, and factors in different areas of usage.

Words related to historical factors, sometimes an object has a permanent name even though its shape and function change, so that the mention of a name that has been attached to something also changes. An example is the word خَاتَمٌ derived from the word which means to print. From the root of the word خَتَمَ also appears the word خِتَامٌ which used to mean "clay made for sculpting writing". The current term, the word خَتَمٌ also refers to

the meaning of a stamp. Therefore, the circle placed on the radius is also called **خَاتَم** because it is made to print text. In the era of the Prophet Muhammad Saw., his ring was used for a stamp/stamp, so the word **خَاتَم** was interpreted as a stamp/seal/signature. Now, the word **خَاتَم** is still known, but it is more popularly interpreted as a ring and no longer related to printing or sculpting problems. This means, the meaning of the word **خَاتَم** has changed along with physical changes, but the pronunciation is still used today.

Factors relating to science and technology can be seen in the words **سَيَّارَةٌ**, **حَاسُوبٌ** and the like. This is reflected in the following verses.

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيِّبِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ

One of them said: "Do not kill Joseph, but put him in the bottom of the well so that he will be picked up by some travelers, if you wish to do so." (Surah Yusuf: 10)

The word (سيارة/sayyarah on the above verse is taken from the word (سار/sara which means to walk. This word was originally understood in the sense of a group that runs a lot. This word is one example of the development of the meaning of the word. Now, this word is understood in the sense 'car' and certainly not the 'car' referred to here.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ ۗ قَالَ يَا بُشْرَىٰ هَذَا
 غُلَامٌ ۚ وَأَسْرُوهُ بَضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

Kemudian datanglah kelompok orang-orang musafir, lalu mereka menyuruh seorang pengambil air, maka dia menurunkan timbanya, dia berkata: "Oh; kabar gembira, ini seorang anak muda!" Kemudian mereka menyembunyikan dia sebagai barang dagangan. Dan Allah Maha Mengetahui apa yang mereka kerjakan.. (Surah Yusuf: 19)

The word (سيارة/sayyarah in the above verse is taken from the word (سار/sara which means to walk. This word was originally understood in the sense of a group that runs a lot. This word is one example of developing word meanings. The interpretation of the verse is that, after a while, a group of travelers arrived with quite a number of

members and had a long journey. They stopped to rest and took the main provisions of water, then they assigned from his group to fetch water in the well. Arriving at the mouth of the well, he lowered the scales to fill them with water. How surprised he was, a very handsome boy with an innocent face hanging on his rope. Joyfully finding a child who could be sold or enslaved, as was customary at the time, he said to his friend, "Oh; good news, this is a young man! "

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا

Maka dia akan diperiksa dengan pemeriksaan yang mudah, (Surat al-Insyiqaq: 8).

The above verse explains that humans want or do not definitely end their business with death and meeting with Allah. This is because humans are His servants, as well as He is the regulator and controller of all their affairs. The above verse implies the inevitability of accountability because it is impossible for the meeting to be without purpose, moreover what is found is Allah Almighty the Creator of man. God with His creation and arrangement and humans with freedom of choice

bestowed on Him, surely will be held accountable for the results of that choice. Will end his journey, effort, and life to God, in the sense of everything in the end to the decision of God Almighty.

The next factor is social factors. Related to social cultural factors (social culture causes), the Arabic vocabulary has changed a lot since the advent of Islam. Some have new terminology in the Islamic view. For example the word "infidel" was originally interpreted in the agricultural realm, namely: (أَفْلَاحُ الَّذِي يَسْتُرُ الْبُذُورَ وَيُعْطِيهَا) farmers who cover grain and fill it with soil) (Ar-Razi: 221). Allah SWT. say in QS. al Hadid: 20.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
 الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
 مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ
 وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

... seperti hujan yang tanam-tanamannya mengagumkan para petani; kemudian tanaman itu menjadi kering dan kamu Lihat warnanya kuning kemudian menjadi hancur. dan di akhirat (nanti) ada azab yang keras dan ampunan dari Allah serta keridhaan-Nya. dan kehidupan dunia ini tidak lain hanyalah kesenangan yang menipu. (QS. al Hadid: 20).

The word *الكُفَّار*/*kuffar* in the above verse is the plural of the word *كافر*/*infidel*. This word is taken from the word *كفر*/*kafara* which means 'to close'. The point here is that the farmers because they plant the seeds, ie cover it with soil. Infidels in religious terms are those who cover / deny the truths conveyed by Allah and His Messenger. Stinginess is named by the Koran as *kufur*, because what is stingy - with reluctance to give, is like covering up what is available to him, moreover the person concerned is not uncommon to cover what he has while lying by saying: "I do not have". As a result, because infidels in the context of religious teachings are all activities that are contrary to the goals of religion. The use of the word 'infidel' in the above verse - even if it is meant by the farmer - gives the impression that this is the attitude of those who are far from the guidance of religion, , that is very happy and tempted by worldly decoration and sparkling.

Next is the psychological factor. In connection with psychological factors (psychological causes), some Arabs express feelings in various forms such as

(غَزَل/ghazal) and (هَجَاء/haja'), as well as (مَدْح/madh) and (رِثَاء/ritsa). In the Qur'an, al-Karim, the words غَضَب and غَيْظ have the same meaning, which is "anger/wrath". But in its use, the two words can have different meanings, depending on the context and psychological condition of the person who delivered it.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ ۗ وَفِي نُسُخَتِهَا هُدًى
وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ

Sesudah amarah Musa menjadi reda, lalu diambilnya (kembali) luh-luh (Taurat) itu; dan dalam tulisannya terdapat petunjuk dan rahmat untuk orang-orang yang takut kepada Tuhannya. (Surat al-Araf: 154)

The word (سَكَتَ)/sakata/silence in the above verse illustrates anger like a person who is constantly talking and encouraging to act hard, so that what is encouraged - in this case Musa as.- cannot dodge unless after the anger is silent or subsided. With the relief of anger, he also subsided, and the situation returned as before anger came encouraging. This editorial shows that the prophet Musa

(as) when it was very difficult to control himself to the point that he threw the dishes

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۗ كُلَّمَا أَقْبَىٰ فِيهَا فَوْجٌ سَأَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

hampir-hampir (neraka) itu terpecah-pecah lantaran marah. Setiap kali dilemparkan ke dalamnya sekumpulan (orang-orang kafir), penjaga-penjaga (neraka itu) bertanya kepada mereka: "Apakah belum pernah datang kepada kamu (di dunia) seorang pemberi peringatan?" (Surat al-Mulk: 8).

السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

(yaitu) orang-orang yang menafkahkan (hartanya), baik di waktu lapang maupun sempit, dan orang-orang yang menahan amarahnya dan mema'afkan (kesalahan) orang. Allah menyukai orang-orang yang berbuat kebajikan. (QS. Ali Imran: 134).

In the context of dealing with the mistakes of others, this verse shows three classes of people or their level of attitude. First, who is able to hold back anger. The word *al-kazhimiin* has full meaning and closes it tightly. This implies that the feeling of innocence still

fills the hearts of the people, his mind still demands revenge, but he does not dispute the invitation of the heart and the mind, he suppresses anger. He refrained, so as not to provoke bad words or negative actions.

The word **عَضَبُ** is used to express feelings of anger from a smaller social strata to a larger person. The word **عَظِظُ** is used to express feelings of anger from a person of greater social status to a smaller person. As the difference between the words love and like in English and like the difference between the words **يكره** and **يغض** in Arabic verbs, even though both have the same meaning. With regard to the influence of foreign languages, the existence of foreign languages is very influential on the meaning of a language. In the current era of globalization, it is very vulnerable to the absorption of foreign languages into the mother tongue, including the absorption of foreign languages into Arabic, especially in the Qur'an. Like the word **الصَّحَابَةَ** is a friend of the Prophet. who had met him and had faith in him. In Indonesian, the word friends means "friend", "friend" and "partner". Like the word **أُمَّ الْقُرَى** in Surah

ash-Shura ': 7, which is the literal translation of the Greek word 'Metropolis'.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ
الْجُمُعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

Demikianlah Kami wahyukan kepadamu Al Quran dalam bahasa Arab, supaya kamu memberi peringatan kepada ummul Qura (penduduk Mekah) dan penduduk (negeri-negeri) sekelilingnya serta memberi peringatan (pula) tentang hari berkumpul (kiamat) yang tidak ada keraguan padanya. Segolongan masuk surga, dan segolongan masuk Jahannam.. (Surah As Shura: 7).

What is meant by (أُمَّ الْقُرَىٰ)/*ummu al Qura* which literally means the village mothers are Makkah. This naming is due to Mecca being the oldest and most famous city in the region. Previously people in the Hejaz and surrounding areas still lived in camps and moved from one location to another. It may also be that the city of Makah is thus because the direction it is being directed by the Arab community, even Muslims to this day is to the city, both in prayer and pilgrimage. It's like a child who always leads to his mother. Lead and visit there because there is the Kaaba which is the center of activity. He is also the Umm al-Qura, because Allah made the Kaaba a human gathering place and a safe place, as well

as children who gather around their mothers and feel safe in their proximity.

Thus we reveal to you the Koran in Arabic, so that you give a warning to Umm al-Qura (inhabitants of Mecca) and the inhabitants (countries) around him, and give a warning (also) about a gathering day (doomsday) that there is no doubt in him. a group enters heaven, and a group enters Jahannam. (Surah As Shura: 7).

What is meant by (أُمُّ الْقُرَىٰ)/*ummu al Qura* which literally means the village mothers are Makkah. This naming is due to Mecca being the oldest and most famous city in the region. Previously people in the Hijaz and surrounding areas still lived in camps and moved from one location to another. It may also be that the city of Makah is thus because the direction it is being directed by the Arab community, even Muslims to this day is to the city, both in prayer and pilgrimage. It's like a child who always leads to his mother. Lead and visit there because there is the Kaaba which is the center of activity. He is also the Umm al-Qura, because Allah made the Kaaba a human gathering place and a safe place, as well

as children who gather around their mothers and feel safe in their proximity.

Thus we reveal to you the Koran in Arabic, so that you give a warning to Umm al-Qura (inhabitants of Mecca) and the inhabitants (countries) around him, and give a warning (also) about a gathering day (doomsday) that there is no doubt in him. a group enters heaven, and a group enters Jahannam. (Surah As Shura: 7).

What is meant by (أُمُّ الْقُرَى) / ummu al Qura which literally means the village mothers are Makkah. This naming is due to Mecca being the oldest and most famous city in the region. Previously people in the Hijaz and surrounding areas still lived in camps and moved from one location to another. It may also be that the city of Makkah is thus because the direction it is being directed by the Arab community, even Muslims to this day is to the city, both in prayer and pilgrimage. It's like a child who always leads to his mother. Lead and visit there because there is the Kaaba which is the center of activity. He is also Umm al-Qura, because Allah made the Ka'bah a place for human gathering and a safe place, as well as children who gather around their mothers and feel safe in their proximity.

Furthermore, whatever the reason for naming Makkah with Umm al-Qura, what is certain is that this verse does not mean that the teachings of Islam are limited to residents of the city of Mecca and its surroundings or that the Messenger of Allah, only meant to convey his treatise was limited to the population of Makkah and its surroundings, not to all humanity.

Other words are also like the word قِرْطَاسٍ in QS al-An'am: 7 is also an absorption word from a foreign language that is derived from the word "charta" in Greek into Abyssinian which means paper. This is as seen in QS. al An'am: 7 below.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا
إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

And if We send down to you writing on paper, then they can touch it with their own hands, surely the infidels say: "This is nothing but real magic." (al-An'am: 7).

(قِرْطَاسٍ) *qirthas* is something written, whatever the material, both paper in the Indonesian language, and leaves or leather. While scholars argue, the word is not used unless he has written something. This word is not

taken from Arabic, but the absorption of a foreign language is derived from the word "charta" in Greek into Abyssinian which means paper.

Regarding factors of different fields of use, the same word, but has a different meaning when used in different fields. In a different phrase, Pateda states that the community environment causes changes in meaning.

In the Koran there is a word that when viewed from the context of the word has a contradictory meaning, but is translated in Indonesian with the same word, as the words *المطر/al mathar* and *الغيث/al ghait*s, because the context is translated as 'rain'. The two words above, among them are in QS. As Syu'ara verses 173 and QS. Ashura verse 28 and following.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذِرِينَ

And We rain them with rain (stones) So it is very ugly rain that befalls those who have been given that warning (QS. As Syu'ara: 173).

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ
الْحَمِيدُ

And it was He who sent down the rain after they had despaired and spread His grace, and He is the Most Protector and Most Praised (Surah As Shura: 28).

If you pay attention to the two verses above, the word 'rain' in the first verse is a translation of the word مَطَرًا/*matharan*, and the second word 'rain' is a translation of the word الغَيْثَ/*al-ghaits*. If you pay attention to the context, the two verses have a different context. In the first verse the context is the rain that brings misery, namely the rain of doom in the form of a hail of stones for those who do not heed the warning from Allah SWT. Whereas in the second verse, the context of rain here is the rain of grace given by God to His obedient servants carrying out their commands and avoiding His prohibitions.

Al Qur'an verses that use the word المطر/*al mathar* in the Qur'an almost entirely contain the meaning of punishment, as also mentioned in the QS. Hud: 82, which describes the event will be experienced by the people of Sodom, namely the Prophet Luth (as), in the form of hail stones thrown from high places (سَجِيلَ/*sijjil*) as a result of

their violations committed. The punishment was inflicted by Allah on the people of the Prophet Luth as. because they have been doing wrong by doing sodomy against the same sex. The act is very contrary to nature, because human nature should have conjugal relations with other types not with the same type. The same thing is also found in other verses, such as ' hail stones, hail stones' (Surah Al Naml: 58, Surah Al 'Araf: 84, Surah Al Hijr: 74, and Surah Al Furqan: 40) and 'rain of doom' (Surah Ahqaf: 24 and Surah Al Anfal: 32).

As for the verses of the Qur'an that use the word *الغَيْثُ/al-ghaits* almost entirely contain the meaning of God's grace towards His servants who are always obedient to Him by fulfilling their commands and avoiding or even leaving His prohibitions. The word *الغَيْثُ/al-ghaits* in the Qur'an and its derivation contains the meaning of grace that is full of pleasure, both in the form of rain (mercy) and help. As mentioned in the verse above that after they, those who were devoutly tried and almost despaired, finally Allah gave His mercy in return for their hard work.

Al Qur'an verses that use the word *المطر/al mathar* in the Qur'an almost entirely contain the meaning of punishment, as also mentioned in the QS. Hud: 82, which describes the event will be experienced by the people of Sodom, namely the Prophet Luth (as), in the form of hail stones thrown from high places (*سجيل/sijjil*) as a result of their violations committed. The punishment was inflicted by Allah on the people of the Prophet Lut as. because they have been doing wrong by doing sodomy against the same sex. The act is very contrary to nature, because human nature should have conjugal relations with other types not with the same type. The same thing is also found in other verses, such as 'hail stones, hail stones' (Surah Al Naml: 58, Surah Al 'Araf: 84, Surah Al Hijr: 74, and Surah Al Furqan: 40) and 'rain of doom' (Surah Ahqaf: 24 and Surah Al Anfal: 32).

As for the verses of the Qur'an that use the word *الغَيْث/al-ghaits* almost entirely contain the meaning of God's grace towards His servants who are always obedient to Him by fulfilling their commands and avoiding or even leaving His prohibitions. The word

الغَيْثُ/*al-ghaits* in the Qur'an and its derivation contains the meaning of grace that is full of pleasure, both in the form of rain (mercy) and help. As mentioned in the verse above that after they, those who were devoutly tried and almost despaired, finally Allah gave His mercy in return for their hard work.

A similar use of the word الغَيْثُ/*al-ghaits* and their derivatives can be found in several verses of the Qur'an, such as the meaning of requests for help to defeat the polytheists (QS. Al Anfal: 9), given rain to squeeze wine and fruit (Surah Yusuf: 49), reduce rain to spread grace (Sura Shura: 28), and reduce rain in order to grow plants (Surah Al Hadid: 20).

From the facts above, it can be said that the word rain translated from the Arabic word المطر/*al mathar* is different from that translated from the Arabic الغَيْثُ/*al-ghaits*. If the first context is doom, then the second context is grace and help that brings pleasure. Thus, the two words are in a context of divergence of opposite meanings.

A similar use of the word الغيث/*al ghaitis* and their derivatives can be found in several verses of the Qur'an, such as the meaning of requests for help to defeat the polytheists (QS. Al Anfal: 9), given rain to squeeze grapes and fruit (Surah Yusuf: 49), reduce rain to spread grace (Shura: 28), and reduce rain in order to grow plants (Surah Al Hadid: 20). From the facts above, it can be said that the word rain translated from the Arabic word المطر/*al mathar* is different from that translated from the Arabic الغيث/*al ghaitis*. If the first context is doom, then the second context is grace and help that brings pleasure. Thus, the two words are in a context of divergence of opposite meanings.

In addition there are also the words الخوف/*al khauf* and الخشية/*khasyyah*, both of which are translated with 'fear'. The two Arabic words are included in QS. Al An'am: 81 and QS. Al Mukminun: 57 the following.

وكيف أخاف ما أشركتم ولا تخافون أنكم أشركتم بالله ما لم ينزل به عليكم سلطانا فأي الفريقين أحق بالأمن إن كنتم تعلمون

How am I afraid of the idols that you associate (with Allah), even though you do not associate Allah with idols that Allah himself did not send down any evidence for you to associate with Him. So which of the two groups is more entitled to security (from disaster), if you know (QS. Al An'am: 81).

إِنَّ الَّذِينَ هُمْ مِّنْ حَشِيَّةٍ رَّبِّهِمْ مُّشْفِقُونَ

Surely those who are careful because they fear the (punishment) of their Lord (QS. Al Mukminun: 57).

If you pay attention to the context of the two verses above, the word 'fear' which is translated from the Arabic word *الخوف/al khauf* in the first verse is different from that translated from the word *الحشية/al khasyyah* in the second verse. The first word 'fear', which is *الخوف/al khauf* is associated with fear of something material and sensory such as fear of worship made by the prophets of Abraham. alone. The same thing is also found in almost all verses that use the word, such as fear of hunger in QS. Quraysh: 4, and fear of the betrayal of a people in QS. Al Anfal: 58. The second word 'fear', which is *الحشية/al khasyyah* is associated with a sense of endurance towards something immaterial and non-sensory, such as fear of

the punishment of Allah Swt. The word *الخشية/al khasyyah* is followed by the word Allah or rabb, both explicitly or implicitly, as in the QS. Anbiya: 49, QS. Al Mukminun: 57, QS. Nur: 52, in QS. Fathir (35): 28, QS. Abasa: 9, QS. Al 'A'la: 10, and QS. Thaha: 3. The rest, there are in several verses whose mention is not based on God or His character, but is based on other conditions, such as 'doomsday' in the QS. An Nazi'at: 45 and QS. Al Anbiya: 49, 'alert or afraid of leaving weak offspring' in QS. Al Nisa 9, 'fear of poverty' in QS. Isra: 31 and 100, and 'fear of drowning' in QS. Thaha: 77.

The divergence of the words above belongs to one word having more meaning in another word or a word having a different meaning (Ulman, 1962: 142-143). He further said that there were nine things that included divergence, but had differences, in the debate was one form that was more intensive than the others. Like the word *الخشية/al khasyyah* which has a more intense and deeper meaning of the word *الخوف/al khauf*.

From the facts and data above it can be said that the 'fear' derived from Arabic *خوف/khauf* shows an uneasy

heart condition related to future cases caused by mental weakness even though the feared is trivial. The 'fear' that comes from Arabic خشية/*khasyyah* shows fear because of the greatness and majesty of something that is characterized, even though the fear is the strong (Asfahani, tt.). Thus, if you look at the context, it can be said that خشية/*khasyyah* has a higher and deeper level than the word خوف/*khauf*.

FOR AUTHOR USE ONLY

CHAPTER IV CONCLUSION

Based on the results of the data presentation and discussion in the previous chapter it can be concluded that in the translation of the Qur'an in Indonesian there are forms of semantic loss. The forms of semantic loss are: (a) expansion of meaning, such as the word الضَّالُّ which has a special meaning 'lost from the path of truth', then experiences an expansion of meaning, such as 'astray on the road, QS. Dhuha: 7, forget, Qs asy-Syu'ara: 20, and damaged/destroyed, QS. as Prayer Rugs: 10; (b) Narrowing of Meanings, as the word عَالِمٌ is initially referred to scientists from various disciplines, turned into a restricted word for experts in the field of science Islam or the religious (Muslim), QS. Farhir: 28; (c) Changes in total meaning, such as the word 'gate' to 'gate', even though this word comes from the form of the nature of the name Allah. عَفُورٌ which means, Most Forgiving ”; and (d) Amelioration, which is the process of changing meaning in which the new meaning is perceived to be higher or better than the old meaning, such as the word زَوْجَةٌ (QS. Rum: 21) that the taste value is higher in

a positive nuance than the word *إمْرَأَةٌ* which means 'woman' (Surah Yusuf: 30), which has a negative nuance.

Semantic loss in the Qur'an is influenced by two things, linguistic and non-linguistic elements. Linguistic elements include phonetic aspects, for example the word *(الصيف/* 'summer, read *السيف/sword)*; morphological aspects, for example words *(يَذْكُرُونَ/they call read يَذْكُرُونَ/they remember each other')*; and syntax, for example the word *(قُبْلَةً/Qibla is read قُبْلَةً /kiss)*. The non-linguistic factors include historical factors, such as the word *خَاتَم* derived from the word *خَتَم* 'print'; socio-cultural factors that analyze culture based on world view in the socio-cultural context of the language community, such as the word "infidel" as long as it has the meaning of farmers who cover grain and hoard it with soil), but because of socio-cultural development, the term is used for people whose hearts are closed from the path of truth; psychological factors, namely based on the psychological condition of the speaker to the interlocutor based on emotional content that occurs when there is a conversation, such as the difference in the words *عَضَب* and

عَيْظُ both means "angry", but each has a different language sense based on the psychological content of people who talk to each other, namely between the speaker and the speech partner; the factors of science and technology that are based on the needs of science and technology or the development of science and technology, such as the words سيارة and حاسوب; The last factor is the foreign language factor, namely the absorption of non-Arabic foreign languages in the Qur'an, so that the language experiences a change in meaning, like the word قِرْطَاس in the Qur'an which turns out to originate from Aramiyah.

FOR AUTHORISE ONLY

BIBLIOGRAPHY

- Ali, A.; M.A. Brakhw; M.Z. Fikri bin Nordin; S.F.S. Ismail. "Some Linguistic Difficulties in Translating the Holy Quran from Arabic into English". *International Journal of Social Science an Humanity*. Vol. 2. No. 6. November 2012.
- Aminuddin. *Pengantar Studi tentang Makna*. Bandung: Sinar Batu, 1988..
- Baker, M. The Status of Equivalence In Translation Studies: An Appraisal. In Y. Zijian (Ed.). *English-Chinese Comparative Study and Translation*. Shanghai, China: Foreign Languages Education Press, 1992.
- Bogdan, R.C. dan S.K. Biklen, *Qualitative Research for Education: An Introduction to The Theory and Methods*. Boston: Allyn and Bacon, Inc., 1982.
- Brislin, R.W. *Translation: Application and Research*. New York: Gardner Press Inc., 1986.
- Chaer, Abdul. *Pengantar Semantik Bahasa Indonesia*, Jakarta: PT. Rineka Cipta, 1995.
- Crystal., D. *A Dictionary of Linguistics and Phonetics* (3rd ed.). Oxford, UK: Blackwell, 1991.
- Cummings, Louise. *Pragmatik Sebuah Perspektif Multidisipliner*. Yogyakarta: Pustaka Pelajar, 2007.
- E.A., Nida. and C.R. Taler, *The Theory and Practice of Translation*. Lieden: EJ. Brill, 1982.
- F.R. Palmer, F.R. *Semantics*. Cambridge: Cambridge University Press, 1982.

- Halle, M.J.B dan G.A. Miller, *Linguistic Theory and Psychological Reality* (Cambridge: The MIT Press, 1979).
- Hidayat, Komaruddin. *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik*. Jakarta: Paramadina, 1996.
- Jachendoff, R. *Semantics and Cognition*. Cambridge: The TIM Press, 1985.
- Kempson, R.M. *Teori Semantik* (Terjemahan oleh Abdul Wahab). Surabaya: Airlangga University Press, 1995.
- Leech, Geoffery, *Semantics*. Great Britain: Hazel Watson and Viney, 1977.
- Lyons, J. *Semantics Volume 2*. Cambridge: Cambridge University Press, 1979.
- Machali, R. "Pedoman Umum bagi Penerjemah" dalam *Lintas Bahasa: Media Komunikasi Penerjemah No. 6/IV/1996*. Jakarta: Penerbit Pusat Penerjemahan Fakultas Sastra Universitas Indonesia, 1996.
- Miles, Matthew B. dan A. Michael Huberman. *Analisis Data Kualitatif*. Jakarta: Universitas Indonesia, 1992.
- N.M., Abdelaal dan S.Md. Rashid, *Semantic Loss in The Holy Qur'an Translation With Special Reference to Surah Al-WaqiAAa (Chapter of The Event Inevitable)*. Sage and Open Access Pages. 2015.
- Newmark, Peter. *A Textbook of Translation*. New York: Prentice Hall, 1988.
- Pateda, Mansoer. *Semantik Leksikal*. Jakarta: PT Rineka Cipta, 2001.

- Sadiq, S. *A Comparative Study of Four English Translation of Surah Ad-Dhuhān on the Semantic Level*. Newcastle: UK, Cambridge Scholars Publishing, 2010.
- Subroto, D.E. *Perihal Relasi Makna: Beberapa Kasus dalam Bahasa Indonesia*. Makalah disampaikan dalam Seminar Nasional Semantik I di PPs Linguistik Solo, 1999.
- Suharso dan Ana Retno Ningsih, *Kamus Besar Bahasa Indonesia (KBBI)*. Semarang: Penerbit Widya Karya, 2018.
- Suryawinata, Zuhridon. *Terjemahan: Pengantar Teori dan Praktik*. Jakarta: Depdikbud. Dirjen. Dikti. PPLPTK, 1989.
- Sutiamarga, Males. "Perubahan Makna Kata dalam bahasa Arab" dalam *Jurnal kebudayaan Arab Arabia Vol. III Nomor 6/Oktober 2000 – Maret 2001*, Depok: Program Studi Arab Fakultas Sastra Universitas Indonesia, 2001.
- Syihabuddin, *Penerjemahan Arab-Indonesia (Teori dan Praktik)*. Bandung: Humainora. 2005.
- Syihabuddin, *Penerjemahan Arab-Indonesia (Teori dan Praktik)*. Bandung: Humainora, 2005.
- Ullman, S. *Semantics: An Introduction to The Science of Meaning*. Oxford: Basil Blackwell. Ltd., 1972.
- Wahab, Abdul. *Teori Semantik*. Surabaya: Airlangga University Press, 1995.
- Wijana. *Dasar-dasar Pragmatik*. Yogyakarta: Andi Ofset, 1996.

FOR AUTHOR USE ONLY

FOR AUTHOR USE ONLY

FOR AUTHOR USE ONLY

**More
Books!**



yes
I want morebooks!

Buy your books fast and straightforward online - at one of world's fastest growing online book stores! Environmentally sound due to Print-on-Demand technologies.

Buy your books online at
www.morebooks.shop

Kaufen Sie Ihre Bücher schnell und unkompliziert online – auf einer der am schnellsten wachsenden Buchhandelsplattformen weltweit! Dank Print-On-Demand umwelt- und ressourcenschonend produziert.

Bücher schneller online kaufen
www.morebooks.shop

KS OmniScriptum Publishing
Brivibas gatve 197
LV-1039 Riga, Latvia
Telefax: +371 686 20455

info@omniscryptum.com
www.omniscryptum.com

OMNIScriptum



FOR AUTHOR USE ONLY

FOR AUTHOR USE ONLY

FOR AUTHOR USE ONLY