

Semantic Study Interlingual Analysis on the Accuracy of Translation of the Quran into the *Dayak Kanayatn* Language

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Abstract. This study aims to analyze the accuracy of the meaning of words in the Qur'an Translation of Dayak Kanayatn (QT BDK) using interlingual semantic analysis. The main problem focuses on how the lexical equivalents in QT BDK accurately represent the meaning of the Qur'an, both grammatically and contextually. This research is a qualitative study with a literature study that uses QT BDK and native Dayak Kanayatn speakers as primary data sources, especially converts in West Kalimantan. Secondary data includes official translations of the Qur'an, Arabic dictionaries, *mu'jam*, and books of tafsir. Data analysis was carried out by descriptive-analytical techniques through four stages: object determination, data limitation and selection, lexical decomposition, and comparative analysis with primary and secondary sources. This study examined 37 words in Juz 30 and found three main categories: (1) redaction of words that differ but have the same meaning (*musytarak*), (2) words that are the same but have different meanings contextually, and (3) grammatical words. The results of the study show that QT BDK is able to apply lexical-contextual semantic principles consistently and contains interlingual principles while maintaining the fidelity of the meaning of the verse and adjusting to the nuances of the Dayak Kanayatn speakers' culture. These findings suggest that BDK QT translations have a strong tendency for accuracy and indicate linguistic-cultural relevance, although some aspects still require further verification to ensure consistency of meaning in various verse contexts.

Keywords: Accuracy of Meaning, Semantic Analysis, Dayak Kanayatn, Interlingual, Qur'an Translation.

Introduction

The development of Qur'an translation in Indonesia today shows very massive growth. Although it had reaped polemics at first, the increasing need of the public to understand religious messages encouraged this translation to continue to grow significantly.¹ Since it was first published by the Ministry of Religion on August 17, 1965², the Qur'an and its Translation have gone through various revision processes to adapt to the needs of the times.³

¹ Ali Akbar, "Research on the Use of Qur'an Translation in Society 2017," n.d., <https://lajnah.kemenag.go.id/artikel/executive-summary-penelitian-penggunaan-terjemahan-al-qur-an-di-masyarakat-2017>.

² Fadhli Lukman, "Against the 'Control Argument': Assessing the State's Authority in the State-Commissioned Qur'ān Translation," *Islamic Studies Review* 2, no. 1 (2023): 1–24, <https://doi.org/10.56529/isr.v2i1.125>.

³ Hamam Faizin, "The History and Characteristics of the Qur'an and its Translation by the Ministry of Religion of the Republic of Indonesia," *Subuf* 14, no. 2 (2021): 283–311, <https://doi.org/10.22548/shf.v14i2.669>.

The translation of the Qur'an with all its polemics is basically not something new⁴. Apart from the translation of the Qur'an into Indonesian carried out by the Ministry of Religious Affairs, the translation of the Qur'an into Indonesian has been carried out for a long time, but in the local dialect of each region. This, according to Johanna Pink⁵, makes Indonesia one of the unique countries from the perspective of Qur'an translation. According to data from the Center for Research and Development of Literature, Religious Treasures, and Organizational Management, in 2023, there will be 26 translations of the Qur'an into local languages or languages in Indonesia.⁶ Some of the local translations of the Qur'an that have existed so far use translations of the Qur'an in Javanese⁷, Bugis⁸, Sundanese⁹, Madura¹⁰, Using Palembang Malay¹¹, Jambi Malay, Bandar, Banyumasan, Betawi, Kupang, Cirebon, Banjar¹², Aceh.¹³

One of the translations of the Qur'an into local languages comes from West Kalimantan, such as *the Qur'an and its Translation of the Dayak Kanayatn Language* (QT BDK), which was initiated in 2012 and has been completed in 30 juz and printed up to 2,000 copies to be disseminated both domestically and abroad. Although it functions as a community language in West Kalimantan, in-depth research on this work is still minimal due to the limitations of human resources that master the complexity of interpreting the Qur'an.¹⁴

In the process of translating the Qur'an into local languages, the main challenge that often arises is to ensure the suitability and accuracy of the meaning of each vocabulary. To answer this problem, this study examines the translation of the Qur'an (QT BDK) through a lexical semantic approach, with an emphasis on interlingual and semantic analysis to test the accuracy of its meaning. Through this study, the research is expected to be able to make a strategic contribution to the development of the treasures of translation of the Qur'an into local languages, especially in the West Kalimantan region.

⁴ Muchlis Muhammad Hanafi, "The Problematics of Qur'an Translation Study on Several Qur'an Publications and Contemporary Cases," *Subuf* 4, no. 2 (2015): 169–95, <https://doi.org/10.22548/shf.v4i2.53>.

⁵ Johanna Pink, "The Kyai's Voice and the Arabic Qur'an Translation, Orality, and Print in Modern Java," *Discourse* 21, no. 3 (2021): 329–59, <https://doi.org/10.17510/WACANA.V21I3.948>.

⁶ Moh. Isom, "Preserving Local Languages Through Translation of the Qur'an," n.d., <https://kemenag.go.id/kolom/melestarikan-bahasa-lokal-lewat-terjemah-al-qur-an-GgHfa>.

⁷ Erwin Maulana Pramudita and Anita Puji Astutik, "The Application of the Javanese Translation Method to the Qur'an and Hadith" 1, no. 3 (2024): 845–59.

⁸ Mursalim Mursalim et al., "The Vernacularization of Quran Interpretation in Bugis Land," *Mashdar: Journal of Qur'an and Hadith Studies* 6, no. 1 (2024): 75–94, <https://doi.org/10.15548/mashdar.v6i1.7826>.

⁹ Jajang A. Rohmana, "The Qur'an and the Popular Sundanese Language: The Millennial Generation's Response to the Sundanese Translation of the Qur'an," *Al-Bayan: Journal of the Study of the Science of the Qur'an and Tafsir* 4, no. 2 (2020): 93–110, <https://doi.org/10.15575/al-bayan.v4i2.8008>.

¹⁰ Mursyidi Mursyidi and Moh. Bakir, "Problematic Translation Of The Qur'an In Madurese Language; Case Study Translation of T' Raban Description of Madhurah Atoro' Lil-Jalālain (TIKMAL)," *Nun: Journal of Qur'an Studies and Tafsir in the Archipelago* 7, no. 1 (2021): 27–60, <https://doi.org/10.32495/nun.v7i1.228>.

¹¹ Nurul Husna, "Analysis of the Accuracy and Characteristics of the Translation of the Qur'an and the Javanese Translation of Banyumasan," *AL ITQAN: Journal of Qur'an Studies* 6, no. 1 (2020): 25–44, <https://doi.org/10.47454/itqan.v6i1.717>.

¹² Wardani Wardani, "Methods, Sources, and Local Content in the 'Qur'an and Its Translation in Banjar,'" *Journal of Religious Literature* 18, no. 1 (2020): 164–96, <https://doi.org/10.31291/jlka.v18i1.670>.

¹³ Hamdiah Latif, "The Dynamics of Free Translation of the Qur'an in Acehese Language: Appreciation of the Work of Tgk. H. Mahjiddin Jusuf," *Al-Mu'ashirah Scientific Journal* 18, no. 1 (2021): 30, <https://doi.org/10.22373/jim.v18i1.10453>.

¹⁴ Wendi Parwanto et al., "Analysis Of The Quranic Translation In Dayak Kanayatn Language: History, Characteristics, And Its Significance For The West Kalimantan Community," *ZAD Al-Mufasssir* 6, no. 2 (2024): 355–77, <https://doi.org/10.55759/zam.v6i2.278>.

Several previous studies have shown that the translation of the Qur'an is a complex process and is inseparable from the possibility of errors because it is greatly influenced by the translator's capacity, method, and scientific background. Therefore, a critical analysis of QT BDK is important to assess the accuracy and consistency of its meaning.¹⁵ In addition, Parwanto's research on QT BDK is still exploratory and has not studied the substance of the translation in depth.¹⁶ Thus, this research is here to fill the gap through a more comprehensive analysis of the quality and characteristics of QT BDK translations.

This study uses a library research method with a qualitative approach, because the object of study is in the form of textual data sourced from literature. The main object of the study is the Kanayatn Dayak Translation Qur'an (QT BDK), which is analyzed to identify and understand the characteristics of the translation of the meaning of the Qur'an. Primary data sources include QT BDK and information from native speakers of the Kanayatn Dayak language, especially the Kanayatn Dayak converts group in West Kalimantan, who were involved to help verify the meaning considering the lack of a standard dictionary of the Kanayatn Dayak language. The scope of the research is limited to the surahs in Juz 30, namely QS An-Naba' to QS An-Nās. The secondary data includes *the Qur'an and its Translation Revised Edition 2019* published by Lajnah Pentashihan Mushaf Al-Qur'an; books that describe the meaning of the Qur'an, words such as *al-Mu'jam al-Mufabras li Alfāz al-Qur'ān*, Arabic dictionaries such as *Lisān al-'Arabic*, and related tafsir books.

In this study, the data analysis technique used by the researcher is a descriptive-analytical technique, which is a method of describing the problems in this study and then it will be analyzed and provide an explanation of the description of the analysis.¹⁷ The stages of data analysis in this study are as follows: *First*, determining the material object in the research, namely QS. *Second*, limiting, collecting, and selecting data. In this case, the limit of material objects in this study is limited only to QS. an-Naba' to QS. an-Nas. *Third*, decomposing the data according to the predetermined limits. *Fourth*, analyze the existing data by confronting primary and secondary sources that have been prepared to see and analyze the meaning interlingually and semantically controlled in translations in the QT BDK.

This study uses the foundation of interlingual translation theory and semantic analysis.¹⁸ Roman Jakobson's interlingual translation theory¹⁹ is used to explain the process of transferring messages from the source language to the target language through the search for the right meaning equivalent, so that fidelity to the original message is maintained. Meanwhile, semantic analysis is used to examine the meaning of words, expressions, and language structures based on the context of their use, so that the accuracy, similarity, and consistency of meaning in the translation results can be analyzed more comprehensively.

Based on the literature review, previous research on the Translation of the Qur'an into Dayak Kanayatn by Wendi Parwanto²⁰ focused on vernacularization using *the 'ijmali method* as well as the

¹⁵ Mukhlis M. Hanafi, "The Problematics of the Translation of the Qur'an," *Subuf: Journal of Quran and Cultural Studies* 4, no. 02 (2011): 169–95. See also Lukman, "Against the 'Control Argument': Assessing the State's Authority in the State-Commissioned Qur'ān Translation."

¹⁶ Wendi Parwanto, "Translation of the Qur'an in Dayak Kanayatn: Vernacular Studies as an Initial Effort to Lead to Indigenization," *Substantia: Journal of Ushuluddin Sciences* 23, no. 2 (2021): 108, <https://doi.org/10.22373/substantia.v23i2.9412>.

¹⁷ Suggestion, *Quantitative, qualitative and R&D research methodology*, 2020.

¹⁸ Bahrum Faizan dan Haziyyah Hussin, "The Method of Translation of Al-Quran in Tafsir Nur Al-Ihsan," *Islāmiyyāt* 1 (2014).

¹⁹ Roman Jakobson, "On Linguistic Aspects of Translation," in *The Translation Studies Reader*, Ed. Oleh Lawrence Venuti, Abingdon, 2012, 126–131.

²⁰ Parwanto et al., "Analysis Of The Quranic Translation In Dayak Kanayatn Language: History, Characteristics, And Its Significance For The West Kalimantan Community."

analysis of its history, characteristics, and significance for the people of West Kalimantan, so this research is presented to fill the gap through a more comprehensive study, especially by applying an explicit semantic analysis approach to word redaction, grammatical structure, and translation consistency in Juz 30. The novelty of this study lies in the combination of semantic analysis of the Qur'an and regional locality that not only enriches the treasure of Qur'anic translation studies in Indonesia, but also provides a theoretical contribution to the development of Qur'anic interpretation and linguistic studies as well as practical benefits for preserving the Dayak Kanayatn language as a medium for da'wah, education, and cross-regional comparison.

This study focuses on the semantic analysis of the translation of the Qur'an in Dayak Kanayatn in Juz 30 with three main aspects: a) Translation of Different Words but Same Meanings; b) Translation of Same Words But Different Meanings; c) Grammatical Word Translation. The selection of Juz 30 is based on its characteristic that many use short, dense, and full of repetition vocabulary, so it has great potential to be studied from a semantic angle. Thus, this research is expected to present a new understanding of the complexity of Qur'an translation in the local realm and its role in strengthening public reception of the holy book.

Discussion

Editorial Translations of Different Words But Same Meaning

The translation of the different but equally meaningful word here is a word that refers to the meaning of *person*, *human*, and *soul* with reference to the terminology of the word *الناس-الإنسان-النفس*. Five verses will be seen in the translation of QT BDK, namely:

First, *الإنسان* in Surah Abasa/80:17 and Surah al-'Ādiyāt/100: 6:

فُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning of *Woe to man! How disbelieving he is!* In QT BDK, the verse is translated as *Calakah talino! How disbelieving he is!*

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning: *Indeed, man is very disobedient to his Lord.* In QT BDK, the verse is translated as *"Truly, malino koa miah ungkar, (nana' basyukur) ka' Tubanya.* The word *Al-Insān* in QS 'Abasa/80:17 and QS al-'Ādiyāt/100:6 is translated in the Standard Mushaf as *"human"*, while in QT BDK it is translated as *"talino"*.

Semantically, the word *al-insān* in Arabic has the basic meaning of *"human"*, which is a creature that has physical, social, moral, and spiritual dimensions. This term is used in the Qur'an to describe humans in general. As for the translation used in the Dayak language Kanayatn, *talino* also means human beings in general. Both words are both generic and refer to humans as a species or group. Larson²¹ emphasized that ideal translation is a process of meaning-based translation, not just a transfer of the form of language. In this framework, the success of translation is measured by the preservation of the meaning contained in the source language when transferred to the target language. Therefore, the translation of *al-insān* as *"human"* in the Indonesian Standard Mushaf and as *"talino"*

²¹ Mildred L Larson, "Meaning-Based Translation: A Guide to Cross-Language Equivalence" (Lanham: University Press of America, 1998).

in QT BDK shows that the two translations have a high level of similarity in meaning. Both represent the concept of human beings universally, so that the differences do not affect the substance of the Qur'an's message, but rather show an effort to adapt the language so that the meaning of revelation can be understood more closely by the target reading community.

Secondly, نَفْسٍ says in QS at-Ṭāriq/86: 4 and QS al-Fajr/89: 27:

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning *Everyone must have a guardian*. In QT BDK, the verse is translated as *Satiap urakng must have a guardian*. The word *al-nafs* in QS at-Ṭāriq/86:4 in the Standard Mushaf means "person", while in QT BDK it means "urakng", which is a Dayak colloquial term for referring to people.

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

In the Indonesian Standard Mushaf Translation, the verse is translated with *the meaning of O calm soul*. In QT BDK, the verse is translated as *Wabe jiwa nang tanang!* The word *nafs* in QS al-Fajr/89:27 is translated in the Standard Mushaf as "soul", while in QT BDK it is interpreted as "soul". From these two examples, it can be seen that *al-nafs* is translated differently according to the context: if it refers to a personal entity, it is used as *urakng*, while if it refers to the spiritual aspect, it is still translated as "soul".

Semantically speaking, there is a narrowing of meaning in QS 86:4; *nafs* is matched with *urakng*, which only refers to "person/individual". On the other hand, in QS 89:27, *nafs* is maintained as a soul to emphasize spiritual and eschatological aspects. Thus, QT BDK applies a strategy of differentiation of meaning according to the context: *nafs* refers to physical-social using the meaning of *urakng*, while when referring to the inner-spiritual it uses the meaning of *the soul*.

Third, النَّاسِ said in QS an-Nās /114:1:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning of *Say (Prophet Muhammad), "I take refuge in the Lord of man*. In QT BDK, the verse is translated as *Kataatmlab, "I protect the Lord Talino*. The word *an-Nās* in QS an-Nās/114:1 in the Standard Mushaf is translated with the meaning of "human", while in QT BDK it is translated as "talino". Although some of the words in Arabic are different, the translation can maintain uniformity of meaning. This shows the consistency of using *talino* to replace the term human in the collective context (humanity).

In QS 'Abasa/80:17, the basic meaning of the word الْإِنْسَانُ (*al-insān*) means man or the son of Adam, who is the main subject in earthly and spiritual life. In QS 'Abasa/80:17, this word is used to describe human beings as a figure who disbelieves in the favor of Allah. In the translation of QT BDK, الْإِنْسَانُ is translated with the word *talino*, which in Dayak Kanayatn also means human, but carries local nuances that are closer to the identity of the local community. In the native language part towards the translated language, the use of the word *talino* in QT BDK does not change the basic meaning, but adds cultural and emotional closeness to the local reader. Thus, *al-insān* here means a disobedient human being, and *the translation of talino* affirms the equivalent in meaning, albeit linguistically different.

Translate the Same Word But Different Meaning

Translations of the same words but interpreted differently here are words in several verses of the same kind, but translated with different translations from one to another. Several verses fall into this second category, namely:

First, the word يَسْعَى is found in two verses, namely in QS an-Nāzi'āt/79:22 and 'Abasa/80:8:

ثُمَّ أَدْبَرَ يَسْعَى

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning *Then, he turned away while trying (challenging Moses)*. In QT BDK, the verse is translated as *Kamudian he bapaling saraya barusaba manantang (Musa)*.

وَأَمَّا مَنْ جَاءَكَ يَسْعَى

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning *As for the person who comes to you in haste (to get teaching)*. In the QT BDK, the verse is translated as *Man as for urakng nang atakng ka' kao man sagara (nto' namuan pangajaratn)*.

In QS An-Nāzi'āt/79:22, the basic meaning of the word يَسْعَى, as explained in the dictionary al-Munawwir, has the meaning of walking fast, striving, and immediately²². Lexically, يَسْعَى the word indicates active movement that contains elements of seriousness, acceleration, and effort. In QS An-Nāzi'āt/79:22, the word يَسْعَى is used to indicate the attitude of Pharaoh who turned away with determination against the Prophet Moses²³. Semantically, the meaning of يَسْعَى here is more inclined to make a serious effort in error, rather than just walking fast. Meanwhile, the word يَسْعَى in QS 'Abasa/80:8, which is translated as 'immediately', emphasizes the speed of step in the context of seeking knowledge. Thus, understanding the meaning of يَسْعَى can give special focus to its original context. In this context, the meaning of this word is more inclined to 'immediate or quick in goodness', different from the nuances of QS An-Nāzi'āt/79:2.

Second, the word كَذَّابًا, which is found in two verses, namely in QS an-Naba/78: 28 and 35:

وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning: *They really deny Our verses*. In QT BDK, the verse is translated as *Man ia iaka' koa banar-banar manar-banar manar our verses*.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning: *There they do not bear useless conversation, and neither (words) lies*. In QT BDK, the verse is translated as *in naun ia ka' koa nana' nangar talk nang toa'-toa' man inak pula (word'atn) lies*.

In QS an-Naba'/78:28, the basic meaning of كَذَّابًا the word as explained in the Dictionary of al-Munawwir, comes from the root word, كَذَبَ which means to lie, deny, or say something that is not true²⁴. Lexically, this word denotes the act of rejecting the truth by telling a lie or denying something

²² Ahmad Warson Munawwir, *Al-Munawwir Arabic Indonesian Dictionary* (Jakarta: Pondok Pesantren al-Munawwir, 1994).

²³ Al-Imam Abu Fida Ismail Ibn Ad-Dimasyqi, *Tafseer of Ibn Kathir*, ed. Volume 8 (Dar al-Kutub al-Ilmiyah, n.d.).

²⁴ Ahmad Warson Munawwir, *Al-Munawwir Arabic Indonesian Dictionary*. p. 1197

that is true. In this verse, كَذَّابًا is used to describe the attitude of a disbeliever who completely denies the verses of Allah. Therefore, semantically the meaning contains intensity and repetition in lies, namely lying continuously and earnestly.

Meanwhile, in Qur'an an-Naba'/78:35, the word كَذَّابًا appears in a different context, namely—as mentioned in Ibn Katherine's Tafseer—a state in paradise where its inhabitants do not hear vain words or lies²⁵. Here, كَذَّابًا no longer means the active act of lying, but rather the act of lying or telling the truth. Semantically, the meaning shifts from the active act of denying the truth to the prohibition of false speech.

Thus, the word كَذَّابًا in these two contexts shows a polysemy of meaning,²⁶ namely in QS An-Naba'/78:28 it emphasizes the act of denying intensively, while in QS an-Naba'/78:35 it emphasizes lying that is not appropriate to be spoken. This shift shows that the meaning of كَذَّابًا is highly dependent on the context of the sentence and its semantic relationship with the subject depicted in the verse.

Third, the word نَارٌ which is found in six verses:

QS al-Gāsyiah/88: 4:

تَصْلٰى نَارًا حَامِيَةً ۝

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning: *They enter a very hot fire (hell)*. In QT BDK, the verse is translated as *Ia iaka'koa enteri' api nang miah angat (hell)*.

QS al-Balad/90:20

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ۝

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning: *They are in a tightly closed hell*. In the BDK QT, the verse is translated as *Ia iaka'koa barada dalapm naraka nang in a tightly closed place*.

QS al-Lail/92:14

فَأَنذَرْتُكُمْ نَارًا تَلَظَّى ۝

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning: *I warn you with a burning hell*. In the QT BDK, the verse is translated with the meaning: *I warn you with a burning hell*.

QS al-Qoriah/101:11

نَارًا حَامِيَةً ۝

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning (*He is*) *a very hot fire*. In the BDK QT, the verse is translated as (*Yakoa*) *the fire nang mian angat*.

QS al-Humazah/104:6:

²⁵ Al-Imam Abu Fida Ismail Ibn Ad-Dimasyqi, *Tafseer of Ibn Kathir*.

²⁶ Polysemite is a word that has more than one meaning and those meanings, with each other, have a relationship that can be described Abdul Chaer, *Linguistics Umum* (Jakarta: Rineka Cipta, 2007).

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning (*He is*) the fire (punishment) of Allah that is ignited. In QT BDK, the verse is translated with (*Yakoa*) the fire (punishment) of Allah when it is ignited.

QS al-Lahab/111:3:

سَيَصْلَى نَارًا ذَاتَ هَبٍّ

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning *that one day he will enter a turbulent fire (hell)*. In the QT BDK, the verse is translated with *Nae he will supply the fire with bagajolak (hell)*.

In QS al-Gāsyiyah/88:4, the word نَارٌ exically, as explained in the dictionary al-Munawwir, means to shine, ignite, fire, flame, hell.²⁷ Semantically, this word denotes the elements of heat, burning, and destruction that are torturous. In the context of this verse, نَارًا حَامِيَةً describes the fire of hell that is very hot, so the nuances of its meaning emphasize the intensity of the torment. In QS al-Balad/90:20, نَارٌ مُّوَصَّدَةٌ means a tightly closed fire of hell, signifying suffering with no way out. While in QS al-Lail/92:14, نَارًا تَلَطَّى describes the blazing fire, emphasizing the dynamic and burning nature of the torment of hell.

As for QS al-Qāri'ah/101:11, نَارٌ حَامِيَةً again highlights the aspect of extreme heat as a form of retribution for human actions.²⁸ In QS al-Humazah/104:6, نَارُ اللَّهِ الْمُوقَدَّةُ contains theological emphasis that fire is Allah's punishment that is lit especially for liars.²⁹ Meanwhile, in QS al-Lahab/111:3, نَارًا ذَاتَ هَبٍّ shows a turbulent and blazing fire, reinforcing the visual image of the atrocity of torment.³⁰ Thus, semantically and lexically, the word نَارٌ in various contexts of the verse shows a variation in meaning that remains pivotal to the concept of punishment, but with a hot, closed, inflamed, or turbulent nuance according to the context of the sentence.

Grammatical Word Translation

First, the words دَكَّا and صَفَّا in QS al-Fajr/89: 21-22

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning *Never be so! When the earth is shaken in a row (clash)*. In QT BDK, the verse is translated as *Sakali-sakali nana'! Kade' the earth is shaken baturut-sama (bapangka')*.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning *of your Lord coming, as well as the angels (who come) in rows*. In QT BDK, the verse is translated as *Man ataknglah Tuhanyu, man Mala'ekat in rows*.

In QS al-Fajr/89:21, the basic meaning of the word دَكَّا (*dakkan*) as explained in the Dictionary of al-Munawwir comes from the root, دَكَ word which means *to flatten, crush, crush until it is flat with the*

²⁷ Ahmad Warson Munawwir, *Al-Munawwir Arabic Indonesian Dictionary*. p. 1474

²⁸ Al-Imam Abu Fida Ismail Ibn Ad-Dimasyqi, *Tafseer of Ibn Kathir*. p. 469

²⁹ Al-Imam Abu Fida Ismail Ibn Ad-Dimasyqi. p. 481

³⁰ Al-Imam Abu Fida Ismail Ibn Ad-Dimasyqi. p. 515

ground.³¹ Lexically, this word describes a destructive action that produces a condition without form or elevation —something that is completely flat and loses its original structure.

Semantically, *دَكَّا* shows the meaning of the totality of destruction that leaves no form, while at the same time representing the absolute power of Allah in negating something that was previously strong or solid. The semantic relationship of this word is included in the relationship of synonym and intensification, because its meaning is close to the word *تَحْطِمْ* (destruction), as contained in QS an-Naml/27:18,³² but with a stronger and more total meaning. Grammatically speaking, the form *دَكَّا* is *maf'ul mutlaq* (masdar), which serves to affirm the previous meaning *of fi'il*, namely *جعل* ("to become"). The use of this form adds to the strength of the meaning of the sentence, indicating that the destruction is not partial, but total. Thus, semantically and grammatically speaking, *دَكَّا* affirms the concept of absolute destruction that displays Allah's power over all that is created.

In QS ash-Shaff/61:4, the basic meaning of *صَفَّا* the word (*saffan*) as explained in the Dictionary al-Munawwir comes from the root word *ص ف ف*, which means *to arrange, arrange, arrange, row or row*.³³ Lexically, this word contains the meaning of order and balance, which indicates coordination and discipline between individuals in a unit.

Semantically, *صَفَّا* is related to the concept of social order and harmony, i.e., orderly unity in obedience. The semantic relationship of this word is association and contrast, because its meaning is closely related to order (*tartib*) and is the opposite of chaos (*fawda*). In the context of the verse, *صَفَّا* describes a group of believers who fight in the way of Allah in an orderly march, a symbol of collective strength and spiritual discipline.³⁴ Grammatically speaking, *صَفَّا* serves as a *hāl* (description of the situation) that explains *kayfiyyah al-fi'l* —that is, how actions are performed. The use of this form clarifies the state of the actors who carry out Allah's commands in an orderly and simultaneous manner. Semantically, the meaning of *صَفَّا* emphasizes the value of coordination, unity of purpose, and order of charity as a form of spiritual obedience.

Secondly, the words of *عَرَفَّا* and *نَشَطَّا* in QS an-Nāzi'āt/79: 1-2:

وَالنَّازِعَاتِ غَرَقًا

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning of *Demi (angel) who takes away (the life of the disbeliever) harshly*. In QT BDK, the verse is translated as *Demi angel nang mabut (life) mang (nang) karas*.

وَالنَّشِيطَاتِ نَشَاطًا

In the Indonesian Standard Mushaf Translation, the verse is translated with the meaning of *for the sake of (the angel) who gently takes away (the life of the believer)*. In QT BDK, the verse is translated as *For the sake of the angel nang mabut (life) mag karas*.

³¹ Ahmad Warson Munawwir, *Al-Munawwir Arabic Indonesian Dictionary*. p. 413

³² QS An-Naml/27:18 is as follows:

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ مَلَكَةٌ مِّنْهَا لَأَنَّهُمْ قَدْ أَهْلُوا مَسْكِنَكُمْ لَا يَحْطُمَنَّكُمْ سُلَيْمَنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

"So that when they came to the valley of ants, an ant said, 'O ants, enter into your dwelling place, lest you be destroyed by Solomon and his army, and they do not know it.'"

³³ Ahmad Warson Munawwir, *Al-Munawwir Arabic Indonesian Dictionary*. p. 782

³⁴ Al-Imam Abu Fida Ismail Ibn Ad-Dimasyqi, *Tafseer of Ibn Kathir*. p. 399

In QS An-Nāzi'āt/79:1–2, the basic meaning of غَزَقًا the word (*gharqan*) as described in the Dictionary al-Munawwir comes from the root غ ر ق which means *to sink, sink, or go very deep*.³⁵ Lexically, this word describes an action performed strongly and deeply, with pressure indicating violence or intensity. In the context of the verse, غَزَقًا describes the way angels take the lives of disbelievers hard and deeply, as if something sinks to a deep bottom without a trace.³⁶

Semantically, غَزَقًا shows the meaning of actions full of power and suffering, indicating the condition of the soul of the disbeliever that is difficult to be separated from his body due to the severity of the rejection of the truth. The semantic relationship of this word is included in the contrast (antonym-contextual) relationship with the word نَشِطًا (*nasytan*), because both describe two ways of taking away one's life with opposite properties: hard versus soft. غَزَقًا is also associated with the concepts of *'uqubah* (punishment) and *shiddah* (hardship), reinforcing the meaning of the suffering experienced.³⁷ Grammatically speaking, غَزَقًا the form is a *maṣḍar* (verbal noun) which functions as *maṣ'ul mutlaq*, which is an affirmation of the deeds done by *the an-nāzi'āt* (the angels who take away the life). Its function is to affirm and strengthen the way the deeds are done—that is, loudly and deeply. The use of *this form of maṣḍar* has the effect of intensifying the meaning and emphasizing the totality of the angel's actions in taking away the lives of the infidels.

Meanwhile, in the next verse of QS an-Nāzi'āt/79:2, the word نَشِطًا (*nasytan*) comes from the root ن ش ط, which means *joyful*.³⁸ Lexically, this word describes actions that are done with gentleness and smoothness. In the context of the verse, نَشِطًا shows how angels gently take the life of the believer, as if it were a thread that is slowly pulled out of place without causing pain.³⁹

Semantically, نَشِطًا signifies an atmosphere of peace and ease, being a representation of Allah's mercy to a believing servant. The semantic relationship of this word is also contextual-antonymic to غَزَقًا, as it describes two opposite poles of meaning—hard and soft, suffering and tranquility. In addition, نَشِطًا also has an association relationship with the meanings of *rahmah* (affection) and *yusr* (ease). Grammatically speaking, نَشِطًا the form is also a *maṣḍar* which functions as *maṣ'ul mutlaq*, playing a role in confirming the way *an-nāzi'āt* is done. The choice of *the form of maṣḍar* here has a strengthening effect on the nature of the action, emphasizing the tenderness and ease in the process of taking the life of the believer.

Thus, semantically and grammatically speaking, the word pairing غَزَقًا – نَشِطًا describes two opposite but complementary conditions: both show the difference in fate between the disbeliever and the believer at the time of the taking of his life. This difference is not only linguistic, but also theological — it shows the justice and wisdom of Allah in treating creatures according to their deeds and faith.

In addition, in the translation of the second verse above, in QS an-Nāzi'āt/79:2, there is a translation error in QT BDK. The second verse is translated almost the same as the first verse in QS an-Nāzi'āt/79:1. In fact, the two words have opposite connotative semantic roots: التَّزَعَّتْ means harsh, tense, painful, and describes torment on the souls of the disbelievers, while the word التَّشَطَّتْ means soft, light, easy, and describes comfort to the souls of the believers. Semantically, the two form contextual antonymic relationships—both acts of "taking away life," but with different emotional intensity and conditions. However, in QT BDK, is translated as *mag keras* (loudly).

³⁵ Ahmad Warson Munawwir, *Al-Munawwir Arabic Indonesian Dictionary*. p. 1003

³⁶ Al-Imam Abu Fida Ismail Ibn Ad-Dimasyqi, *Tafsir of Ibn Kathir*. p. 312

³⁷ Al-Imam Abu Fida Ismail Ibn Ad-Dimasyqi, *Tafsir Ibn Kathir*, Volume 8, p. 312.

³⁸ Ahmad Warson Munawwir, *Al-Munawwir Dictionary*, p. 1419.

³⁹ Al-Imam Abu Fida Ismail Ibn Ad-Dimasyqi, *Tafsir Ibn Kathir*, Volume 8, p. 312.

Conclusion

This study shows that the translation of the Qur'an in Dayak Kanayatn (QT BDK) in Juz 30 shows the application of high contextual lexical semantic principles. The analysis of words, expressions, and sentence structures shows the translator's efforts in maintaining the accuracy of meaning while adjusting to the nuances of the local culture of Dayak Kanayatn speakers. After the analysis using a lexical semantic approach, there are several conclusions that can be concluded. *First*, in the aspect of translation of words that are different but have the same meaning, it is found that equivalents such as *al-insān*, *an-nās*, and *an-nafs* are found, which are translated into *intellectually*, *urakeng*, and *soul* contextually. This lexical choice retains the basic meaning, but provides emotional and cultural closeness for local readers. *Second*, in aspects of the same but different meanings, such as *yas'ā*, *kiddāban*, and *nār*, variations in meaning are found that depend on the context of the verse—suggesting a semantic differentiation that reflects a shift in meaning. *Third*, in grammatical words such as *dakekan* and *saffan*, destructive meaning and order are retained with their natural equivalents in Dayak.

Based on interlingual and semantic analysis of various translations of Qur'an verses in Dayak Kanayatn, the translation process requires attention to the original text (Arabic) and context (meaning of the Qur'an) in the reproduction of the text (translation). This can be seen from the consistency and application of the principles of interlingual and semantic translation. However, this analysis is still limited to the study of Juz 30 and requires further studies on other juz or studies that focus on vernacularization to see the absorption of Arabic language or terms in the Dayak Kanayatn language.

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