

Available at:

<http://dx.doi.org/10.21111/lisanudhad.v6i2.3696>

لسان الضاد

دورية اللغة العربية تعليمها وآدابها

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

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Abstract

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 Huberman*. 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 context of the perpetrators of language, psychological factors of speakers and speech partners, factors of scientific and technological development.

Keywords: semantic loss, amelioration, linguistics, non-linguistics

ديناميكية فقدان الدلالي في ترجمة القرآن بإندونيسيا

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الملخص

إن ظاهرة فقدان الدلالي في القرآن، سواء في شكل توسع في المعنى أو تضيق المعنى أو التغيير الكامل، أمر مثير للدراسة، لأنه سيكون له آثار على الحياة الاجتماعية والدينية. تهدف هذه الدراسة إلى شرح الأشكال والعوامل الكامنة وراء حدوث الخسارة الدلالية في الترجمة الإندونيسية للقرآن. لاستكشاف هذه الأهداف، تم استخدام البحث النوعي مع نهج دراسة المكتبة، حيث تم جمع البيانات في فيلم وثائقي مع نموذج تحليل تفاعلي اعتمد من مايلز وهوبرمان. تخلص هذه الدراسة إلى أن الفقد الدلالي في ترجمة القرآن في شكل توسع في المعنى، وتضيق المعنى، والتغيير الكامل للمعنى، وتحسينه، وهذه هي عملية تغيير المعنى حيث يُنظر إلى المعنى الجديد على أن تكون أعلى أو أفضل من المعنى القديم. العوامل الكامنة وراء حدوث الفقد الدلالي هي عوامل لغوية وغير لغوية. تشمل عوامل اللغويات الجوانب الصوتية، والجوانب المورفولوجية، وبناء الجملة، في حين أن العوامل غير اللغوية تشمل العوامل التاريخية، والعوامل الاجتماعية الثقافية التي تحلل الثقافة على أساس وجهات النظر العالمية في السياق الاجتماعي والثقافي لمرتكبي اللغة، والعوامل النفسية للمتحدثين والكلام شركاء، عوامل التطور العلمي والتكنولوجي.

الكلمات الرئيسية: الخسارة الدلالية، التحسين، اللسانيات، اللسانيات

Introduction

Meaning is one of language problems. Therefore, to solve the problem of meaning is appropriately by using everything in the language, rather than using something that is outside the language.¹ For this reason, *Leech* seeks the essence of meaning in language. For the result, there are six things that are used to find the essence of meaning in language, namely (1) paraphrasing, (2) synonymy, (3) involvement, (4) presupposition, (5) logical inconsistency, and (6) contrast. To get a good meaning structure, a speaker must pay attention to two things, namely (1) the rules of syntactic acceptability which include the rules of phrase structure, transformation, and syntactic rules which are further developed as a result of syntactic constraints (output constraints), and (2) lexical which includes the study of words in terms of word syntax, word meaning, and phonology of words. However, to find a good structure of meaning, a speaker must go through the rules of correspondence.² Semantic formation 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 syntactic structures and semantic structures that make it possible to construct the meaning of sentences constructed from the meaning of each word.³

¹ Geoffery Leech. (1977). *Semantics*. Great Britain: Hazel Watson and Viney. p. 5.

² R. Jachendoff. (1985). *Semantics and Cognition*. Cambridge: The TIM Press; See to, Halle, M.J.B dan G.A. Miller. (1979). *Linguistic Theory and Psychological Reality*. Cambridge: The MIT Press p. 60.

³ R. Jachendoff. (1985). *Semantics and Cognition...* p. 9.

The Qur'an is an Arabic miracle and a holy book that Allah sent down to the Prophet Muhammad with the intermediary angel *Gabriel* to be taught to the people about the meaning of the words in it. The Qur'an is also a miracle that has deep meaning, so no one can change its structure, either by ending what should be prioritized or vice versa, as well as no one can throw away or add words, because each word contains miracles. The Qur'an is revealed as a guide for humans in living their lives in the world. To be able to carry out the teachings and rules contained in the Qur'an, understanding is needed. To be able to understand the Qur'an in its entirety, it takes an understanding of letters, paragraphs, and finally words. In addition, other knowledge is needed, such as *Balaghah* science, *asbabu al nuzul* science, and other linguistic sciences.

Although only with language proficiency capital does not guarantee that one can explore the contents of the Qur'an,⁴ because the most fundamental aspect of the Qur'an is the clarity and firmness of its meaning, especially concerning the doctrine of monotheism and the law.⁵ Although in the form of an expression of the Qur'an is considered completed, but it still opens to diverse interpretations that are appropriate to the context, either in the context of the time, place, situation, or context of the audience. The evidence that the Qur'an is still possible to study from various scientific perspectives can be indicated by the emergence of various kinds of knowledge and studies based on the Qur'an.

⁴ Komaruddin Hidayat. (1996). *Memahami Bahasa Agama: Sebuah Kajian Hermeunetik*. Jakarta: Paramadina. p. 172.

⁵ Komaruddin Hidayat. (1996). *Memahami Bahasa Agama: Sebuah Kajian Hermeunetik*, ... p. 78.

The appearance of a meaning cannot be separated from several factors that determine it. The factors that determine the meanings include linguistics factors, historical factors, social factors, psychological factors, the influence of foreign languages, and the need for new words.⁶ Therefore, reviewing meaning cannot be separated from studying pragmatics. This means that meaning in pragmatics is an external meaning, which is related to context, or meaning associated with tradition.⁷ In addition to the above factors, translation also plays a role in determining meaning. Translation is the process of reproduction of the language in accordance with the source⁸. 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 concepts, meanings, and temporary messages.⁹

In translating the Qur'an in Arabic into other languages, including in Indonesian, a translator experiences many obstacles or problems. These problems are (1) interference problems in translation, namely 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

⁶ S. Ullmann. (1972). *Semantics: An Introduction to the Science of Meaning*. Oxford: Basil Blackwell. Ltd.

⁷ Wijana. (1996). *Dasar-dasar Pragmatik*. Yogyakarta: Andi Offset. p. 2-3.

⁸ Nida, E.A. and C.R. Taler. (1982). *The Theory and Practice of Translation*. Lieden: EJ. Brill. p. 12.

⁹ Zuhridin Suryawinata. (1989). *Terjemahan: Pengantar Teori dan Praktik*. Jakarta: Depdikbud. Dirjen. Dikti. PPLPTK. p.

simultaneously; (3) the problem of cultural vocabulary and metaphor, namely expressions that describe traditions, habits, norms, and cultures that apply to speakers of source languages, including the language habits of speakers of source languages; (4) translational problems, namely the alienation of foreign names, State names, and terms transliterated into Arabic; (5) punctuation problems; and (6) syntactic, semantic, and ellipsis constraints.¹⁰

These translation constraints have an impact on shifting meaning, changing meaning, as well as removing 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. The finding is that in translating the Qur'an from Arabic to English, translators often experience difficulties, especially in interpreting Arabic words that do not have the right equivalent. These difficulties are in the form of translating the meanings (1) of the lexical word, due to lack or absence of appropriate terms in the target language used to translate words in the Arabic Al Quran, such as the word *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 whose several verbs indicate that an event has occurred in the past, but in the next verb used is the verb for now (came against you — جاؤوكم in the past form, and ends with think - تظنون in its current form) ; (3)

¹⁰ Syihabuddin. (2005). *Penerjemahan Arab-Indonesia (Teori dan Praktik)*. Bandung: Humainora. p. 149-160; see to, Ali et.all. (2012). "Some Linguistic Difficulties in Translating the Holy Quran from Arabic into English". *International Journal of Social Science and Humanity*. 2(6).

semantics, namely problems of meaning; (4) a metaphor that is characteristic of the language of the Qur'an, as in the surah Al Hajj: 5, where *bergerak* the earth that moves and grows 'is described by the parable of a living animal; (5) metonymy, as in QS. Al An'am: 6 words *السماء*-Langit is used to refer to the meaning of rain so that it indicates the abundance of the rain; (6) ellipsis, such as the translation of QS. Joseph: 82 which removes the word (*أهل*-ahl) in (*واسأل القرية*); and (7) polysemi, as the word *ummah*-*أمة* has many meanings.¹¹

While Abdelaal and Rashid (2015) in his 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 in whole and partially.¹² According to Baker's typology about the inequality of meaning at the word level which results in the occurrence of semantic loss in translation is (1) a term that is closely related to culture or tradition, such as the word *waqa'ati* (*وقعت*) that is difficult to translate because there are no matching words in English, because the word is a very Islamic concept and is only found in the Qur'an; (2) lacking "lexicalisation", because lexicalisation is not found in the target language so the translator must paraphrase it as one way to translate it; (3) words that have complex meanings, such as the words '*uruban*' (*عربا*) and '*atroban*' (*أترابا*) that cannot be

¹¹ Ali, A.; M.A. Brakhw; M.Z. Fikri bin Nordin; S.F.S. Ismail. (2012). "Some Linguistic Difficulties in Translating the Holy Quran from Arabic into English". *International Journal of Social Science a Humanity*. 2(6).

¹² Abdelaal, N.M. dan S.Md. Rashid. (2015). *Semantic Loss in The Holy Qur'an Translation with Special Reference to Surah Al-Waqi'ah (Chapter of The Event Inevitable)* (Sage and Open Access Pages).

translated into one single word; and (4) an error in translating because the translator has not read the interpretation book in its entirety or because he has inadequate Arabic language ability in the Qur'an.¹³

This study aims to explain the forms of semantic loss and the factors underlying them in the translation of the Qur'an in Indonesian. Thus, 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 theories, especially those related to semantic loss. Practically, the results of this study are expected to be useful (1) for the reader as a source of information about the forms of semantic loss and the determinants in the translation of the Indonesian Qur'an, and (2) for prospective researchers who want to follow up on this research with more in-depth research, the results of this study should be used as references that can verify the results of this study.

Result and Discussion

Semantic Loss Forms in Indonesian Language Translation

Semantic loss in the Indonesian translation of the Qur'an can take the form of expanding meaning, narrowing down meaning, changing meaning, and ameliorating. The following are some of these findings. Expansion of meaning is a symptom that occurs in a word which at first only has a 'meaning', but then because various factors have other meanings. For example, the word الضَّالُّ has a special meaning, namely 'get lost from the path of truth. Then the word ضلال

¹³ M. Baker. (1992). The Status of Equivalence in Translation Studies: An Appraisal. In Y. Zijian (Ed.). *English-Chinese Comparative Study and Translation*. Shanghai: Foreign Languages Education Press.

experiences the expansion of meaning, as mentioned in the Qur'an in several meanings, namely:

1. Misguided from the right path, QS. aḍ Ḍuḥā: 7

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

And find you lost (that is, unrecognized by men) and guide (them to you)? [7]

What is confused here is confusion to get the truth that cannot be reached by reason, then Allah revealed revelation to Muhammad Saw. as a way to lead the *ummah* towards the salvation of the world and the hereafter. The word ضالا in the 7th verse of *Aḍ-Ḍuḥā* according to several versions of the Al-Qurān translation, some commentaries, mainly the Al-Qurān and its translation version of the Ministry of Religion of the Republic of Indonesia. For example, Mahmud Yunus translated the word ضالا with **astray** (not yet received a clue). The same thing was conveyed by *T.M. Hasbi ash-shiddieqy* in his explanation that the word ضالا is translated as **astray**. Meanwhile, in the Qur'an and its translation in the 2009 version of the Ministry of Religion of the Republic of Indonesia, it was found that the word ضالا was interpreted in **confusion**, so the complete translation is "*and He found you as a confused person, then He gave instructions*".

Meanwhile, the Aṭ-Ṭabari Imam stated, the word ضالا is translated in confusion, it is a confusion to get the truth that cannot be

reached by reason. Then Allah SWT revealed revelation to the Prophet Muhammad PBUH. When referring to the meaning of the word *dāl*, which is misguided. In Aṭ-Ṭabari's commentary, He is citing the opinion of As-Suddi who said: "*it becomes confusion or error*" concerning the ignorant people where the Prophet lived with them for 40 years before receiving revelation. Therefore, the ones who were astray were them, not the Prophet. The Prophet was in a state of perplexed or confusion facing his people. Until one moment, he was given instructions in the form of revelation by God. If the Prophet was also astray at that time, then what was the difference with the ignorant people at that time?

Sayyid Quṭb in his commentary *Fī Zilālil Qurān* explained, "You were raised in an ignorance environment with their views of life and their chaotic beliefs, along with their behavior and order of life that deviated from the path of truth. Then God gives you instructions with the revelations He sent to you and with the method that you can relate to Him. The clue of confusion over the creed and the heresy of the group is a very great favor from Allah".

Ibn Kaṣīr in his commentary explained, "Among the scholars there are those who say that the intended meaning is actually the Prophet. Once lost on the slopes of the mountains of Makkah when he was a child, then he could return to his home. In the other opinion, in fact he was once lost in the middle of the road to the land of Ṣām. At that time the Prophet drove a camel on a dark night, then Satan came and led him astray from the path. So, the Angel Gabriel came then immediately blew the Devil to bounce away to the land of *Habāṣah*. Then Gabriel straightened the vehicle of the Prophet Muhammad PBUH to the destination". These two stories are narrated

by Al-Bagawi. Ibn Kašīr explained the word *dāl* in a stray context or got lost on the way. Not lost in the sense of monotheism or other mistakes.

Imam Mawardi in his commentary *An-Nuqāt wal 'uyūn* explains: "There are Nine meanings of this verse, that is in the contest of not understanding *Al-Haq* (truth), prophetic problems, *Jahiliyahs*, *Hijrah*, forgetting, seeking *qibla*, revealed verses, narrowness / lose the affairs of the Ummah, some even interpret it by liking the instructions, so they are given instructions. From the explanation above there are no scholars who say that the Prophet Muhammad was born in a state of heresy. No *ulama* said he was heretical before being appointed as a Prophet. It is precisely that many stories say that from childhood he was guarded by God to never worship idols.

2. Forgot, QS ash-Syu'ara: 20

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

He said: I did it then while I was of those unable to see the right course; [20].

The word (الضالين) taken from the word (ضل)/ *dalla*. This word means losing the road, confused, not knowing the direction. These meanings develop so that the word is also understood in the sense of perishing, buried, and in the case of immaterial means misguided from the path of virtue or the opposite of the direction.

The scholars have differences in the meaning of the word. *Al-Baqi* 'understands' I do not know religion'. This opinion is difficult

to accept because people who are not religious are too certain to denounce killing. There are also scholars who interpret 'forget'. This is also difficult to accept. Meanwhile, Ibn 'Asyur suggested two possible meanings. First, as if Moses said: "Anger has ruined me, so I don't pay attention to be able to restore humans". Possibly the second meaning is the road that is rejected, so he said: "I am not knowledgeable about the truth because I do not have the Syari'ah".

3. Damaged and destroyed, QS. As-Syajdah: 10

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَأَتَا لَنَا فِي خَلْقٍ جَدِيدٍ ۗ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ

كٰفِرُونَ ﴿١٠﴾

And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord. [10].

The word (ضللنا) / *dalalnā* is taken from the word (ضل) / *dalla* which in terms of the meaning of language means lost, confused not knowing the direction, this meaning then develops, so that it means to perish and be buried. Next is the narrowing of meaning, namely the symptoms that occur in a word which at first has quite broad meaning, then changes into a limited meaning. One example of a word that experiences a narrowing of meaning is the word عالم, which means scholars, experts, experts, or scholars. However, this word also contains several other meanings, such as knowledge in the teachings of Islam and saleh. Narrowing of meaning occurs because the word 'alim' is only addressed to people who are worshipers and

knowledgeable. Similar to the word 'ulama' which is the plural form of the word 'alim' found in QS: Fathir: 28.

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ

مِنَ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving. [28].

The word 'Ulama' in the above verse has undergone a change from its basic meaning. The word 'ulama' absorbed from Arabic which is the plural of the word 'alim at first refers to scientists in various disciplines, so linguists, agricultural experts, economists, information experts, religious experts, and others are also called with 'ulama'. However, when the word 'ulama' is absorbed into Indonesian with various cultural variables that influence it, this word has been limited only to experts in the field of Islamic religion or religious (Muslim). This change is called the narrowing of meaning, namely broad meaning becomes a narrower meaning.

Total change in meaning is a change in a meaning from its original meaning to a new meaning, although it is possible to find elements of the relationship between the original meaning and the new meaning. *Munysi* gave an example, that in Indonesian nowadays, the word 'gate' has changed its meaning to 'gateway'. This word comes from the form of nature (adjectives) the name of Allah Swt. **غَفُورٌ**

which means "Forgiving". Historically, the origin of the word refers to the *Walisono* era, it is when *Sunan Kalijaga* wanted the *Islamization* of culture through Islamic symbols such as the gate called 'gate'.

Amelioration is the process of changing meaning where the new meaning is perceived to be higher or better in value than the old meaning. For example, the origin of the word usage word (زَوْجَةٌ/wife) is lower than the word (اِمْرَأَةٌ/female). Now, the word زَوْجَةٌ tastes higher than the word اِمْرَأَةٌ which means etymologically 'female'. Lexically, the word زَوْجٌ can mean 'wife or husband' and اِمْرَأَةٌ means 'female' or 'wife'. The two words have different meanings in their use in the Qur'an, because the word زَوْجٌ has more positive connotations for obedient women that can provide peace and affection, as in QS ar-Rum: 21.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect. [21].

The scholars interpret or understand the word (أزواج)/*azwaj* in this verse in the sense of 'wives'. Here, they alleged, the word (إليها), which uses the feminine pronoun form, refers to women and the word

(لكم) refers to masculine. Thus, it is aimed at men, in this case is husbands. This understanding is inappropriate, because the feminine form in the word (إليها) refers to (أزواجاً) in its plural position. Here another, Arabic in nature tends to tend to shorten enough words to choose masculine forms without mentioning feminine forms for words that can cover both. Likewise, the case in this verse, especially the word (زَوْجٌ) which is the singular form of the word (أزواج) means "what or who makes something singular become two with its presence"

Unlike the case with the word *إمْرَأَةٌ* which is always negatively connoted as an ungodly wife, as in QS Yusuf: 30.

﴿وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْلَهَا عَنِ نَفْسِهِ ۗ قَدَّ

شَعَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

And women in the city said: The chiefs wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) love; most surely we see her in manifest error. [30].

The word *إمْرَأَةٌ* in this verse is addressed to the wife of the Egyptian superior named *Zulaikha* and the figure of the woman is the figure of the Yusuf as prophet seducer and seducer, being a negative antagonist. The following word *امْرَأَةٌ* also shows the lawless wife to

God and her husband, even though her husband is a Prophet and Apostle, namely the wife of Noah and *Lūṭ* AS. This is as stated in QS. *At-Tahrim*: 10.

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا أُمَّرَاتِ نُوحٍ وَأُمَّرَاتِ لُوطٍ كَانَتَا تَحْتَ

عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا

وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter. [10].

The parable referred to above is that any ties - whether blood ties or ties of friendship and marital ties - will not help someone at all as long as it is not accompanied by the implementation of the guidance of Allah and His Apostle. He is not useful even though those who try to help him are the righteous prophet and servant of God. The Noah's prophet's wife conveyed to his people that Noah was a madman, while the wife of Prophet *Luth* often said about the arrival of her husband's guests in order to make them sodomized. It is done by lighting a fire at night or making smoke during the day. Thus, it was what some history state.

Ibn Al-‘Asyria suspected that the betrayal of the wife of Noah as. it happened after the flood and the Hurricane who drowned all his lawless people. This is because, according to him, in the Old Testament it is stated that the wife of Noah joined him in the boat that

saved his people or perhaps also Noah married again after the great flood. The verse above affirms Noah and Prophet Lūṭ AS with the nature of piety not prophetic, although prophetic character is higher than piety and includes it. This is a lesson for each partner to always be kind to his partner as long as he has the nature of piety. If it is called prophetic nature, this example might be considered invalid because prophet hood was stopped by the return of the Prophet Muhammad PBUH.

Semantic Loss Factors in Indonesian Language Al-Qur'an Translation

The development and dynamics of language also occur in the realm of meaning caused by several factors. The meaning of this word can change or shift from the previous meaning. There are two factors that cause changes in meaning, namely linguistic factors and non-judgmental factors. Linguistics factors mean factors in the language itself, such as phonetic, syntactic and morphological aspects. From the phonetic aspect, there are phoneme changes that affect changes in meaning. For example, the word الصيف/*shoif* means 'summer', but if ص/*shad* is pronounced with س / *sin* so it becomes السيف, then it means to be 'sword'. The same goes for the word المطر/*mathar*, which means 'rain', if ط/*tha* is read with length المطار/*al mathaar* then it means to be 'airport'. Another word is the word الصوم which means fasting, but if when it is said that it is heard the word السوم it will change its meaning

to garlic; the word *سريعة* which means "fast" can change its meaning due to differences in phonemes in pronunciation with *شريعة* which means "shari'a or law".

But there are also phoneme changes that don't change meaning, the writing is still but the reading is different. For example, one of the Arab tribes has read *(إنا أعطيناك الكوثر)* with *(إنا أنطيناك الكوثر)*, where this way of reading is also narrated from the Prophet Muhammad. From syntactic factors, for example, in QS. At-Taubat: 3, *بَرِيءٌ الْمُشْرِكِينَ* (من) which means "That Allah and His Messenger are free from idolaters" have been read by someone in the era of Ali bin Talib's era with reading *(أَنَّ اللَّهَ وَرَسُولَهُ بَرِيءٌ مِنَ الْمُشْرِكِينَ)*, namely by giving the mark of conscience to the word *رَسُولُهُ* because it is considered ma'tuf from the previous word, *مِنَ الْمُشْرِكِينَ*. If it is read thus, then the meaning changes to "That Allah is free from idolaters and His Messenger". Such a reading has a fatal effect, because if it is interpreted, it will have meaning 'then it means equating the Prophet Muhammad, for example, said *قَتَلَ* in QS. Al Nisa: 92 (*وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً*) means "to kill", but if it is read *قَاتَلَ* then it means to "kill each other." Such examples are found in the Qur'an.

Non-linguistics factors, it is factors that come from outside the language elements, such as historical factors, factors of science and technology, social factors (social causes), psychological factors (psychological causes), the influence of foreign languages, and differences in the field of usage factors. Words related to historical

factor are sometimes an object has a fixed name even though its form and function change, so the mention of the name that has been attached to something also changes. An example is the word **خَاتِمٌ** derived from a word which means to print. From the root word **خَتَمَ** also appears the word **خَتَامٌ** which used to mean "clay made to sculpt writing". The current term, the word **خَتَمٌ** also refers to the meaning of the stamp. Therefore, the circle placed on the fingers is also called **خَاتِمٌ** because it was made to print the writing. In the era of the Prophet Muhammad, his ring was used to stamp / stamp, so the word **خَاتِمٌ** was interpreted as a stamp/signature/signature. Now, the word **خَاتِمٌ** is still known, but it is more popularly interpreted by the ring and is no longer related to the problem of printing or sculpting. This means that the meaning of the word **خَاتِمٌ** has changed with physical changes, but the pronunciation is still used today. Factors related 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 غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ

السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travellers may pick him up. [10].

The word (سيارة) in the above verse is taken from the word (سار)/sara which means walking. This word was originally understood in the sense of a group that runs a lot. This word is one example of the development of word meanings. Now, this word is understood in terms of 'car' and certainly not 'car' which is meant here

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ
وَأَسْرُوهُ بِضَعَّةٍ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did. [19].

The word (سيارة) in the above verse is taken from the word (سار) which means walking. This word was originally understood in the sense of a group that runs a lot. This word is one example of the development of word meanings. The interpretation of the verse is, after a while, there came a group of travelers who had quite a number of members and had been on their journey for a long time. They stopped to rest and took their main provisions of water, then they assigned the group to collect water from the well. When he arrived at the mouth of the well, he lowered his bucket to fill it with water. How shocked he was, a very handsome boy and an innocent face hung on his rope. With joy because he found a child who could be sold or

enslaved, as a custom at that time, he said to his friend, "Oh; good news, this is a young boy! "

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾

He shall be reckoned with by an easy reckoning, [8].

The verse above explains that human beings want or not necessarily end their efforts with death and meeting with Allah SWT. This is because humans are His servants, at the same time He is the Regulator and Controller of all his affairs. The verse above implies the necessity of accountability because it is impossible for the meeting to be aimless, moreover what is encountered is the Supreme God the Creator of man. God with His creation and arrangement and man with freedom of choice bestowed on Him, will certainly be required to account for the results of his choice. Will end the journey, effort, and life to God, in the sense of everything in the end to the decision of the Supreme God.

The next factor is social factors. With regard to social culture causes, the vocabulary of Arabic has undergone many changes since the advent of Islam. Some have new terminology in the view of Islam. For example, the word "infidel" is originally interpreted in the realm of agriculture, namely: (الْفَلَاحُ الَّذِي يَسْتُرُ الْبُدُورَ وَيُغْطِيهَا) = farmers who cover grain and hoard it with soil) (Al-Razi: 221). Allah SWT. said in QS. Al-Hadīd: 20.

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
 الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيغُ فَتَرْتَهُ
 مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ
 وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure; and this world's life is naught but means of deception. [20].

The word (الكفار) in the verse above is the plural of the word (كافر)/infidel. This word is taken from the word (كفر)/kafara which means 'close'. The point here is the farmers because they plant seeds, which cover them with soil. Unbelievers in religious terms are those that cover/deny the truth that Allah and His Messenger conveyed. The stinginess is named by the Qur'an as kufr, because the miserly - with reluctance to give - is like covering up what is in it, moreover the person concerned often covers 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 religious goals. The use of the word 'infidel' in the verse above - even though it means farmers

- gives the impression that this is the attitude of people who are far from the guidance of religion, which is very happy and tempted by worldly decorations and sparkles.

Next is psychological factors. Regarding psychological causes, some Arabs express feelings in various forms such as (غَزَلٌ/*gazzal*) and (هَجَاءٌ/*hajjāa*), as well as (مَدَحٌ/*madah*) and (رِسَاوُنٌ/*risāun*). In the Qur'an, the words غَضَبٌ and غَيْظٌ have the same meaning, namely "angry/angry". But in its use, the two words can have different meanings, depending on the context and psychological conditions of the person who delivered them.

وَلَمَّا سَكَتَ عَن مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاْحَ^ط وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ

لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْتَهَبُونَ ﴿١٥٤﴾

And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord. [154].

The word (سكت) sacred in the verse above illustrates anger as someone who constantly speaks and encourages to act violently, so that the one who is encouraged - in this case Musa as is inevitable except after the anger is silent or subside. With the reduction of anger, it also subsides, and the situation returns as before the anger came to push. This editor shows that the prophet Musa as. when it was very difficult to control him to the point that he threw it away.

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْتِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ

نَذِيرٌ ﴿٨﴾

Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?. [8].

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ ﴿١٣٤﴾

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

Those who spend (benevolently) in ease as well as in strait-ness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others). [134].

In the context of facing other people's mistakes, this verse shows three classes of people or levels of attitude. First, who is able to resist anger. The word al-kazhimiin contains full meaning and closes it tightly. This implies that the feeling of innocence is still fulfilling the heart of the dispute, his mind is still avenging, but he does not indulge the heart and mind, he holds back his anger. He restraint, so as not to trigger bad words or negative actions.

The word غَضَبٌ is used to express feelings of anger from people who are smaller in their social strata to a larger person. The word غَيْظٌ is used to express feelings of anger from people who have greater social status to smaller people. As is the difference between the words love and like in English and like the difference between the words يكره and يبغض in Arabic verbs, even though both have the same meaning.

With regard to the influence of foreign languages, the existence of a foreign language greatly influences 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. Just as the word *الصَّحَابَة* is a friend of the Prophet. who had met him and had faith in him. In Indonesian, said friends meaning "friends", "friends", and "colleagues". Like the word *أُمُّ الْفُرَى* in QS ash-Shura ': 7, which is a literal translation of the Greek word 'Metropolis'.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ
يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire. [7].

What is meant by (*أُمُّ الْقُرَى*) which means is the mother of the villages is Makkah. This naming is because Mecca is the oldest and most famous city in the region. Previously, people in the Hijaz and surrounding areas still lived in tents and moved from one location to another. It may also be that the city of Mecca is so well because of the direction aimed at Arab society, even Muslims to this day are to the city, both in prayer and pilgrimage. This is like a child who always leads to his mother. Referring and visiting there because there is a

Ka'bah which is the center of activity. He is also Ummul Qura, because Allah made the Ka'bah a human and safe place to gather, as well as children who gathered around his mother and felt safe close to him.

Furthermore, whatever the reason for naming Mecca with Ummul Qura, what is certain is that this verse does not mean that Islamic teachings are limited to the inhabitants of the city of Mecca and its surroundings or that the Messenger of Allah. only intended to convey his treatise limited to the inhabitants of Makkah and its surroundings, not to all humanity. Other words are also like the word قِرْطَاسٍ in QS al-An'am: 7 also the absorption word from a foreign language is derived from the word "charta" in the Greek language in Abyssinia which means paper. This is as seen in QS. al An'am: 7 below.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا أَالَّذِينَ كَفَرُوا

إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment. [7].

(قِرْطَاسٍ) is something that is written, whatever the material, both paper in the sense of Indonesian, and leaves or skin. While the ulama argued, the word was not used unless he had written something. This word is not taken from Arabic, but is absorbed from a foreign language

that is derived from the word "charta" in Greek into the language of Abyssinia which means paper.

Regarding differences in the field of use, the same word in one language, but has different meanings when used in different fields. With a different expression, Pateda states that the community environment causes changes in meaning. In the Qur'an there are words which when viewed from the context of the word have contradictory meanings, but are translated into Indonesian with the same words, such as the word *المطر*/*al mathar* and *الغيث*/*al ghait*s, because the context is translated as 'rain'. The two words above, including those found in QS. Asy-Syu'ara verse 173 and QS. As-Shura verse 28 and the following.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذِرِينَ ﴿١٧٣﴾

And We rained down upon them a rain, and evil was the rain on those warned. [Asy-Syu'ara: 173].

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

الْحَمِيدُ ﴿٢٨﴾

And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One. [Ash-Shura: 28].

If we pay attention to the two verses above, the word "rain" in the first verse is a translation of the word *مَطَرًا*/*matharan*, and the word

"rain" the second is a translation of the word الغَيْثُ. If the context is observed, the two verses have different contexts. In the first verse the context is rain which brings misery, namely the rain of doom in the form of rock rain for those who do not heed the warnings from Allah. Whereas in the second verse, the context of rain here is the rain of grace given by Allah to His servants who obey the commands and stay away from His prohibitions.

Verse of the Qur'an which uses the word المطر in the Qur'an is almost entirely meaningful, as is mentioned in QS. Hud: 82, which describes the events that will be experienced by the Sodomites, namely the people of Prophet Lut as., In the form of stone rain thrown from a high place (سجّيل/sijjil) as a result of the violations they committed. The punishment was inflicted by Allah on the people of the Prophet Luth. because they have been wrongdoers by committing sodomy against same-sex people. This act is very contrary to nature, because the nature of humans should do husband-wife relations with other types not with the same kind. Similar things also occur in other verses, such as 'rock rain, sijjil stone rain '(QS. An-Naml: 58, QS. Al-'Araf: 84, QS. Al-Hijr: 74, and QS. Al-Furqan: 40) and 'rain of doom' (Surah Al-Ahqaf: 24 and QS. Al-Anfal: 32).

The verses of the Qur'an which use the word الغيث almost entirely contain the meaning of Allah's grace towards His servants who always obey Him by fulfilling orders and avoiding even leaving His prohibitions. The word الغيث in the Qur'an and its derivatives contain the meaning of a blessing full of pleasure, both in the form of rain (grace) and help. As mentioned in the verse above that after them,

namely those who were obedient and almost desperate, God finally revealed His mercy in return for their hard work.

Similar use of the word الغيث along with its derivatives can be found in several verses of the Qur'an, such as the meaning of the request for help to defeat the idolaters (QS. Al-Anfal: 9), given rain to be able to squeeze grapes and fruits (QS. Yusuf: 49), decreases rain to spread mercy (QS. Ash-Shura: 28), and decreases rain so that it can grow plants (QS. Al-Hadid: 20). From the facts above, it can be said that the word rain translated from the Arabic word المطر is different from the one translated from Arabic الغيث. If the first context is doom, then the second context is grace and help that brings pleasure. Thus, the two words in context experience divergence of opposing meanings. In addition, there are also words of الخوف/*al khauf* and الخشية/*khasyyah*, both of which are interpreted with 'fear'. The two Arabic words are included in QS. Al-An'am: 81 and QS. Al-Mukminun: 57 the following:

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ

بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۗ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?. [Al-An'am: 81].

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

Surely, they who from fear of their Lord are cautious. [57].

If we consider the context of the two verses above, the word 'fear' which is translated from the Arabic word *الخوف* in the first verse is different from the one translated from the word *الخشية* in the second verse. The first word 'fear', namely *الخوف* is associated with fear of something material and sensory as fear of worship made by the prophet Ibrahim as. own. The same is true in almost all verses that use the word, such as fear of starvation in QS. Quraish: 4, and fear the betrayal of a people in QS. Al Anfal: 58.

The second word 'fear', namely *الخشية* is associated with a sense of attachment to something immaterial and non-sensory, such as fear of the punishment of Allah. The words *الخشية* are mostly followed by the word Allah or *rabb*, both explicitly and implicitly stated, as in QS. Al-Anbiya: 49, QS. Al-Mu'minin: 57, QS. An-Nur: 52, in QS. Al-Faṭir (35): 28, QS. 'Abasa: 9, QS. Al-A'la: 10, and QS. Aṭ-Ṭaha: 3. The rest, in some verses whose mention is not based on Allah or His character, but is based on other conditions, such as 'Judgment Day' in QS. An-Nazi'at: 45 and QS. Al-Anbiya: 49, 'be vigilant or afraid to leave a weak offspring' in QS. An-Nisa 9, 'fear of poverty' in QS. Al-Isra: 31 and 100, and 'fear of drowning' in QS. Aṭ-Ṭaha: 77.

The divergence of the above words including into one word has deeper meaning than other words or words that have a different depth of meaning (Ulman, 1962: 142-143). He further said that there were nine things which included divergence, but had differences in

intensity, including one more intensive form than the other. Like the word *الخشية* which has more intense and deeper meaning than the word *الخوف*. From the facts and data above, it can be said that "fear" originating from Arabic *خوف* shows that the condition of an uneasy heart associated with things in the future is caused by mental weakness even though the feared thing is trivial. The "fear" originating from the Arabic language *خشية* shows fear because the greatness and majesty of something is established, even though the fear is strong (Asfahani, tt.). Thus, if we look at the context, it can be said that *خشية* has a higher and deeper level than the word *خوف*.

Conclusion

The forms of semantic loss in the Indonesian translation of the Qur'an are: (a) expansion of meaning, such as the word *الضَّالَّ* which experiences an expansion of meaning, such as 'astray on the road' (QS. Aḍ-Ḍuḥa: 7), forgetting, (Qs Ash-Shura: 20), and broken/destroyed, (Surah As-Sajadah: 10); (b) Narrowing Meanings, such as the word *عَالِم* which originally referred to scientists from various disciplines, turned into words that were restricted to experts in the field of Islam or religious (Muslim), QS. Al-Farhir: 28; (c) changes in meaning totally, like the word 'gate' becomes 'gate', even though this word comes from the form of the name Allah. *عَفُور* which means, Forgiving"; and (d) Amelioration, namely the process of changing meaning in

which the new meaning is felt to be higher or better in value than the old meaning, such as the word ذُرُوعٌ (QS. Rum: 21) the value of taste is more positive than the word اِمْرَأَةٌ which means 'female' (QS. Yusuf: 30), which has a negative nuance.

The occurrence of the semantic loss in the Qur'an is inseparable from the two elements, linguistic elements and non-sense elements. Language elements include phonetic aspects, for example the word (الصيف/'summer, read السيف/'sword'); morphological aspects, for example the word (يَذْكُرُونَ/'they call' read يَذْكُرُونَ/'they remember each other'); and syntax, for example words (قِبْلَةٌ/'Qibla' are read قُبْلَةٌ / 'kiss'). The non-functional factors include historical factors, such as the word خَاتِمٌ from the words خَتَمٌ / 'print'; socio-cultural factors that analyze culture based on world views in the socio-cultural context of the perpetrators of language, such as the word "infidel" as long as they are said to have the meaning of farmers covering grain and hoarding it with land), but because of socio-cultural developments, the term is used for people whose hearts are closed from the path of truth; psychological factors that are based on the psychological condition of the speaker to the other person based on the emotional content that occurs when there is talk, such as the differences in the words غَضَبٌ and غَيْظٌ which mean "anger", but each has a different sense of language based on the psychological content of people talking to each other; science and technology factors 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 is a foreign language factor, namely the absorption of non-Arabic foreign languages in the Qur'an, so that the language experiences a change in meaning, such as the word *قِرطَاس* in the Qur'an which turns out to be from Aramiyah.

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