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Enhancing The Indonesian Translation of Quran Through Morphological and Historical Semantic Analysis

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Abstract

Translating Qur'an must be conducted with a distinct methodology because of its outstanding features, which other languages cannot accommodate. Despite modern translation terminology, translation of the Qur'an resembles *tafsir* than the notion of modern translation. The difference occurs in terms of the delivery language to which the original text is translated. The gap between Arabic and another language occasionally creates a failure to reach the accurate translation, particularly in the Indonesian Qur'an translation. Encountering the problems: semantic distortion, the linguistic features gap, simplicity of translation, the translation needs to be revised by employing Morphological and Historical Semantic analysis, which several scholars and translators had conducted. These two analyses provide translators with significant help to grasp precisely and translate accurately. The study aims to prove the employability of historical and morphological semantic analysis to tackle the Qur'an translation problem through. In this study, two terms are analysed: *tafakkara* and *hakim*. The former term is problematic due to its morphology issue in understanding and translating, which the analysis reveals that the proper translation is *kontemplasi* than *berfikir*. The latter term is subjected due to its multiplex meaning. The analysis results in that the translation must be explained further in the additional note. Despite the findings, the initial translator team had done a proper translation for the 60s and 70s; since the Indonesian language develops afterward, the translation becomes partly vague; hence this analysis can tackle translation problems due to the semantic shift in Indonesian language.

Keywords: Qur'an translation, Historical Semantic, Morphological Semantic, Qur'an Translation Approach, Translation to Indonesian.

Introduction

The discussion on whether translating the Qur'an has no difference with exegeting (*tafsir*) in terms of the methodology has found its intersected understanding that translation and exegesis are attempts to represent the understanding of the Qur'an to others. The distinction is the delivery medium, as the translation must be non-Arabic, and the *tafsir* is otherwise. Abdul Azeem Az-Zarqani expounded this issue in his notable treaty: *Manahil 'Irfan*. There is no possible way to translate the Qur'an, according to Az-Zarqani, except by interpreting the verses on the exegetical meaning (*tarjamah tafsiriah*).[1] He also emphasised that word-to-word translation produces biases that lead the inexperienced reader to misunderstand the Quran.

This argument is also supported by three contemporary scholars: Fazlur Rahman Malik, Toshihiko Izutsu, and Muhammad S. Abdel Haleem. In his concise yet profound article on the translation of the Qur'an, Fazlur Rahman argues that translating the Qur'an should be conducted distinctively from other texts' translations. The proper understanding of the Qur'an is achievable via the Arabic language, thanks to the complexity and comprehensiveness of the Qur'an.[2] Meanwhile, in its very definition, translation produces a text that follows the features of the original text. When this definition applies to the Qur'an, the text-only reveals a simplistic interpretation of the verses while the greater understanding barely presented in the translated Qur'an even leads to biases, as Az-Zarqani said in his book. Some scholars stated that several Quranic terms are untranslatable.[3]

Abdel Haleem and Izutsu argue in the same direction as Fazlur Rahman; both went further to a more particular aspect: vocabulary. Muhammad Abdel Haleem states that translating *hakim* to wisdom is not appropriate in most verses as this translation has no connection with the preceding term, such as *Aziz*.[4] Likewise, Toshihiko Izutsu,

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[1] محمد عبد العظيم الزرقاني، مناهل العرفان في علوم القرآن (القاهرة: عيسى الباقي شركه، ١٩٩٨)، ١٣٣–١٦٣.

[2] Fazlur Rahman, 'Translating The Qur'an', *Religion & Literature* 20, no. 1 (1988): 23–30.

[3] Hussein Abdul-Raof, *Qur'an Translation: Discourse, Texture, and Exegesis*, 1st ed. (London: Routledge, 2001), 9–11.

[4] Muhammad Abdel Haleem, 'The Role of Context in Interpreting and Translating the Qur'an', *Journal of Quranic Studies* 20 (February 2018): 46–66.

in explaining the meaning of *Jahiliyah,* insists that it does not mean ignorance. Instead, it stands as the opposite of *Hilm* based on Quranic relation meaning and Arabic poems analysis.[5] Both scholars indirectly agree that translating the Qur'an should have an exceptional approach to ensure the meaning of the Qur'an deliverable.

Concluding the opinions mentioned above, the translation of the Qur'an must go through a particular method that covers extensive and comprehensive analysis; otherwise, the biases occur in the translated text. This extensive and comprehensive analysis already exists in understanding the Qur'an, which is known as *tafsir* or exegesis, especially *tafsir bil ra'yi*. Therefore, translation is an exegesis of the Qur'an in a language other than Arabic. Due to this conclusion, treaties that are categorized as *tafsir* yet written in Indonesia languages like Tafsir Al-Misbah of Muhammad Quraish Shihab, Tafsir Al-Azhar of Hamka, or Tafsir Al-Bayan of Hasbi Ash-Shidiqie, are translations of the Qur'an despite being extensive than the more compact translation of Qur'an by the ministry of religious affairs.

Agreeing upon the methodological similarity between translation and *tafsir* leads to another premise. The *tafsir bil ra'yi* has a variety of methodologies; it can be linguistics, rhetoric, or scientific.[6] An exegete can employ several analysis methods in his work, but it likely produces a long and extensive explanation; hence the volume of the Qur'an translation would be huge. Greater volume could help the reader to learn the Qur'an deeper. However, there is a necessity to ensure the translation is concise yet precise or closer to the true meaning of the Quran.

This condition raises a centralised question: how the morphological and historical semantic analysis is employed in solving the Qur'an translation problem? To construct a solid discussion on this centralised question, some minor issues must be expounded. Those minor issues are what are these two methods and why translation requires their inclusion? Another issue deals with the detail of linguistic gap between Arabic and Indonesian. Answers on both are significant prerequisites for the main question for this study. The central argument in this research is that employing morphological and historical semantic analysis is necessary and adequate to produce a translation

[5] Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an* (Montreal: McGill-Queen's University Press, 2002), 6–12.

[٦] محمد حسين الذهبي، التفسير والمفسرو، , vol. ١ (القاهرة: مكتبة الوهبة، ٢٠٠٠)، ٤٠–٤٥.

that maintains its conciseness yet closer to the accurate meaning of the Qur'an. This study aims to seek a solution for filling the mentioned problem in the translation of the Qur'an by using the morphological and historical semantic analysis in its process.

Morphological and Historical Semantic Analysis in Interpretation of Qur'an; A new approach

Dealing with this issue requires the application of a unique method for translation. It is a must to mark that translation and Arabic exegesis have another significant distinction affecting the process. Since the translation objects to a different language than the original text, linguistics, discourse, and semantic aspects of the target language are included in the necessary considerations.[7] Therefore, translating is not simply about finding an accurate understanding; it also concerns engendering communicable text for the reader.

In doing so, Toshihiko Izutsu's analysis is an excellent reference for producing a good translation for the Quran, given that his work specifically analyses the Quranic messages for establishing and few philosophical questions. He analyses a Quranic term based on the essential meaning (linguistics) and the relation meaning (contextual). A particular aspect that Izutsu focuses on is crucial for the translation thus must be included in the translation process: the historical semantic. During deconstructing the understanding towards "Allah" as a term, Izutsu cites some Arabic Jahili poems to reveal how the people in *Nuzul* era grasp that term.[8] Despite this excellent analysis, Toshihiko Izutsu missed a crucial linguistic aspect that constitutes the contextual meaning and finding an accurate word in the target language. That aspect is morphological semantic, which is known in Arabic as *dilalah sarfiyah*.

A collaboration with a more classic approach: Raghib Al-Isfahani, probably fixes the issue. In *Al-Mufradat fii gharibil Qur'an*, Raghib Al-Isfahani employs an analysis based on four semantics of *Usuli*:[9] Shari'a meaning through the Quran and Hadith; Cultural meaning through

[7] Gerhardt Zuther, 'Theories of Translation', *The Classical Journal* 58 (1968): 19–22.

[8] Toshihiko Izutsu, *God and Man In The Qur'an* (Kuala Lumpur: Islamic Book Trust, 2008), 20–30.

[9] نضال شبار، 'منهج الراغب الأصفهاني في عرض مباحث علوم القرآن في كتابه مفردات ألفاظ القرآن' ٤، no. مجلة جامعة الأنبار (٢٠١٢): ٦٥٩–٦٩٢.

the Arabic poems and prose; Linguistic meaning; and Analogical meaning. Before expanding the explanation to those four semantics, Raghib Al-Isfahani deconstructs the term's morphology because each letter addition in a word could change the whole meaning of that word.

Analysing morphological and historical semantic of a particular vocabulary provides a translator an accurate understanding then also assists him in engendering the proper word that stands for the representation for that original term. Given that this analysis's role in grasping the original text is clarified, A question may emerge here: How can the morphological and historical semantic analysis help the translator find the translated term? In an analogy, a method that works for passive linguistic interaction can also work for active linguistic interaction since semantic analysis is theoretically a passive interaction.

In the Arabic rhetoric discourse, semantics constitutes *'ilm ma'aani* or translated as the science of meaning. This sub-study within the Arabic rhetoric establishes a concept on how to understand the text effectively. Meanwhile, an art of expression in Arabic rhetoric is known as *'Ilm Badi'* (the science of speech creation).[10] It means that semantics is supposedly employed in understanding the original text and does not exceed this function. However, if the essential discussion in Arabic rhetoric arises at this point, the previous argument finds its contradiction. Arabic rhetoric begins with clarifying between *fasaha* (fluency) and *balagha* (eloquence). The latter differs from the former at a simple matter: a fluent person can make a delicate statement, but only the eloquent people can reach people's minds while maintaining the delicacy. This idea means that *ma'ani* and *badi'* are co-existing rather than two independent fields, one cannot stand without others, a person cannot possess ma'ani unless he has the ability to create an eloquent speech badi' also applies otherwise. Moreover, Hussein Abdoul-Raof, in his discussion of "semantic translation" as one of two methodologies in modern translation, argues that in this method, a translator is expected to grasp all meanings that fit the semantic of the original text then find its semantical corresponding in the target language, to simplify: passive and active linguistic are concerned in this method.[11]

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[10] الخطيب القزويني، الإيضاح في علوم البلاغة (مؤسسة المختار للنشر والتوزيع، ٢٠٠٦)، ٣٠-٣٦.

[11] Abdul-Raouf, *Qur'an Translation: Discourse, Texture, and Exegesis*, 19–22.

As the role of this method in the translation of the Qur'an process has been clear, the next question is how historical and morphological semantic analysis works in the two ways: understanding the text and producing the translated text?

Inspired by Toshihiko Izutsu's explanation about "Allah" in the sense of society during the revelation: Christian-Jews, *Mushrikun*, *Hanif*, historical semantic analysis follows the same process but goes beyond the revelation time. The authority of *sahaba* in giving the accurate interpretation of the Quranic word is undeniable; hence their opinion in this regard has the same value as the *hanif*'s thought. A specific term from the Qur'an is assessed to find its evolution of meaning before the revelation, during the revelation, then post-revelation.[12] Eventually, a more general definition of that term plays as the framework for the translation, and that translation must fit the relevancy with the people in that era. For instance, given that the meaning of *jahiliyya* is the opposite of *him* (kindness or toleration), the translation to ignorance is not accurate. Bigotry or prejudice with an additional adverb "extreme" would be more suitable with the context.[13]

The historical semantic ensures the readability of translation for the reader and protects them from biases in understanding. Citing the previous example, this translation can prevent non-expert Muslims from haphazardly implying *Jahili* to the undeserved people, especially when they cite a Quranic verse. Although, it cannot be denied that ignorance is the literal meaning of *jahil*. Indeed, this phenomenon has not appeared in scholarly work except in Sayyid Qutb's *ma'alim fi Tariq* and his exegesis *fii zhilal Al-Qur'an* when addressing the concept of *Darul harb*.[14] Outside the scholarly field, haphazard usage of *jahil* for the Muslims mainly occurred in the extremist narration for action justification; again, it is likely inspired by Sayyid Qutb's conception.

Aiding the historical semantic analysis, morphological semantic has no less significance in the translation of the Qur'an. Nevertheless, its role is more evident in giving a better understanding of Quranic vocabularies regarding the Indonesian language. Bahasa Indonesia

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[12] İsmail Albayrak and إسماعيل البيراك, 'The Reception of Toshihiko Izutsu's Qur'anic Studies in the Muslim World: With Special Reference to Turkish Qur'anic Scholarship/ التركية للقرآنالمستقبال (الدراسات القرآنية) لتوشيهيكو إيزوتسو في العالم الإسلامي مع تركيز خاص على الدراسات , *Journal of Qur'anic Studies* 14, no. 1 (2012): 73–106.

[13] Izutsu, *Ethico-Religious Concepts in the Qur'an*, 6–12.

[١٤] سيد قطب، معالم في الطريق (القاهرة: مكبة وهبة، ١٩٦٤)، ١٠٥–١٢٢.

morphology is much simpler than Arabic.[15] It may not seem significant in interpretation, but when the Qur'an uses *taqaata'a* (intersecting), the corresponding word in the Indonesian language may not exist unless loaning from other languages. While the Arabic language can return the word to its root then build the meaning due to the additional character, the Indonesian language is unlikely to do the same. Otherwise, an uncommon word is created. In the case of *Taqaata'a*, which is roots in *qata'a*, in Indonesian language *qata'a* means *memotong*, then by following the rule of morphology, *taqata'a* should mean *berpotong*, much to confuse Indonesia about the purpose of this word. Loaning the English word *intersecting* as an alternative also makes it difficult for inexperienced people since it does not occasionally appear in common conversation.

Despite the linguistic feature gap between Arabic and Indonesian languages, morphological analysis remains necessary in the translation process. Rather than helping the translators find an accurate translation, this analysis assists them in limiting the semantic field; hence the solution for proper translation is easier to conclude. Morphological, semantic analysis examines a particular word in Arabic by returning it to the root and then establishing the interpretation due to its additional characters like the case of *taqata'a*, or the change in its whole word-formation like *qiblah qabala*. As an analysis example, the word *Tabayyanu* in the surah *al-hujurat* (49) verse (6) has no direct translation in the Indonesian language.[16] Assuming this term's morphological, semantic analysis reveals that the meaning is "to seek clearest information," thus the translator can proceed to find a method to place the translation, either by loans from other languages, taking the closest term, or forming a phrase for that meaning. Notably, the translation at this stage would not be out of the linguistic concept of that term.

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[15] Arif Humaini, 'Penanda Jamak (Studi Perbandingan Antara Bahasa Arab Dan Bahasa Indonesia)', *Program Studi Pendidikan Bahasa Arab Fakultas Pendidikan Bahasa Universitas Muhammadiyah Yogyakarta*, 2014.

[16] Anggi Azzuhri, 'Tabayyun As A Crucial Aspect In The Quranic Concept Of Ummah Analysis Of "Tabayyun" In Sura Al-Hujuraat (49:6)', *HUNAFA: Jurnal Studia Islamika* 17, no. 2 (22 December 2020): 145–65, https://doi.org/10.24239/jsi.v17i2.603.27-46. those are the promotion of virtue, prevention of vice, and Iman in Allah. However, those requirements are very general thus it is necessary to decipher specific aspect to reach one of them. In another surah, Al-Hujuraat (49

These two analyses: historical and morphological semantics, are the method that the Qur'an exegetes such as Fakhruddin Ar-Razi, Raghib Al-Isfahani, Abu Hayyan Al-Gharanati, and Zamakhshari had done. The difference locates at the extension of employment since, in Arabic *tafsir*, there is no necessity to impose these analyses in arranging the explanation. Moreover, as Johanna Pink once uttered, t*afsir* and some existing translations in Indonesia are theological influences.[17] Employing these analyses can reduce the influence since removing that influence is also impossible. In the next section, some problematic translations will be analysed by these approaches.

Analysing the problematic translations of Qur'an in the Indonesian language

Before proceeding to the analysis, certain aspects must have been defined to ensure the analyses do not get out of the framework of this study. First of All, the problematic translation here constitutes words instead of phrases or entire verses from the Qur'an. Because analysing semantic field target the word and in some cases phrases, meanwhile the larger linguistics unit from a text: sentence or paragraph, usually fall under discourse analysis. Secondly, the problematic translation is taken from the authorised Qur'an translation in Indonesia, i.e., the ministry of religious affairs' translation. There are several leading factors to this determination; the most significant one is that this translation meets the concept of modern translation and employs exegetical interpretation.

As explained previously, the modern translation is supposedly concise and arranged according to the original text. For instance, the translation of the 20th verse of Surah Ali 'Imran must be located on the same page with the original text or placed after the 19th verse and before the 21st verse.[18] It discriminates the style of most *tafsir* in which the explanation began after a contextual stop or after a couple of verses. Furthermore, according to the translator team disclaimer, the Qur'an translation by the ministry of religious affairs of Indonesia relies on an exegetical approach. Thus, it fits the requirement of Az-Zarqani.

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[17] Johanna Pink, '"Literal Meaning" or "Correct 'aqida"? The Reflection of Theological Controversy in Indonesian Qur'an Translations / "المعنى الحرفي" أو "صحيح؟ انعكاس من الجدل اللاهوتي في ترجمات القرآن الاندونيسية 'aqida', *Journal of Qur'anic Studies* 17, no. 3 (2015): 100–120.

[18] Rahman, 'Translating The Qur'an'.

Unlike in English-speaking countries, translation in the Indonesian language is less diverse since the ministry of religious affairs regulates the religious matters. Translation of the Qur'an plays a big role in Muslim's individual, social, and political life.[19] The reliance upon translated Qur'an is obvious because Arabic is not the very popular language in Indonesia. The non-experts Muslim will not likely refer to Arabic interpretation of Qur'an; thus, they engage with translation to grasp the Quranic message, significantly similar to the condition in the western world. Given this condition, regulating the circulated Qur'an translation becomes necessary; hence it left a smaller door for extremist or liberals translation to join with the circulation. However, the ministry has never prohibited scholars from producing a translation, although the work would be subjected to review and attestation from the government. Therefore, some translations like *Tafsir Al-Misbah* of Quraish Shihab and *Tafsir Al-Azhar* of Hamka are not banned, even both have a notable reputation in academia compared to the ministry's translation.[20] Perhaps the only gate for the extremist or biased interpretation to show is through the public lecture or social media.

The following analysis only observed three problematic yet crucial Quranic words: *tafakkur*, *samawaat*, *hakim*. Determining this word is made due to few factors, which will be explained in their particular section. Nonetheless, a common factor for limiting these words is conceptual terms, which means that understanding them requires a definition. To make it clear, an example of the non-conceptual term is *maasha-yamshi* (to walk); the definition for this word is not necessary since grasping the meaning is impulsive.

1) *Tafakkara-yatafakkaru*

A problem that continuously occurs in understanding a particular quranic term is justifying that a suffixed word (*mazid*) has the same meaning as another form of morphology derivation. This problem exists in understanding the term *tafakkara-yatafakkaru*, as most translators and interpreters do not distinguish between *tafakkara*, a derived word, and *fakkara*, another form of the word. *Tafakkara* appears thirteen times in the Qur'an; all are in the present verbal form *fi'lul*

[19] Johanna Pink, 'Tradition and Ideology in Contemporary Sunnite Qur◎ānic Exegesis: Qur◎ānic Commentaries from the Arab World, Turkey and Indonesia and Their Interpretation of Q 5:51', *Die Welt Des Islams* 50, no. 1 (2010): 3–59.

[20] Pink.

mudari'. Meanwhile, *fakkara* solely appears in the surah *al-mudatthir* verse 18.

Both terms originate in *fakara*, which means an ability to think or to use the intellect. When derived into single character addition (*mazid bil harf*), it evolves to *afkara* and *fakkara*; either refers to an action to think. For example, *fakkara Mahmud* means that Mahmud is activating his intellectual capability or merely: thinking. Meanwhile, *tafakkara* has two additional characters. This addition applies new meaning, which according to Arabic linguists the increase of intensity of that action. If *fakkara* refers to thinking as an action, *tafakkara* supposedly means extensive and comprehensive thinking, discriminating from general thinking.[21]

This distinction makes a total sense when it applies in understanding the verse 191 of *'Ali 'Imran*:

وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

In this verse, the Qur'an reveals that a person will say, "O God, never you created these (heavens and earth) for absurdity" after they do *tafakkur*. Assuming that the distinction is not necessary here, the general sense of "thinking" can be imposed as the meaning for *tafakkur*, so the verse becomes less grasped. Insignificant thinking cannot produce such a statement; even when someone looks at the sky without serious reasoning, he is likely to acquire nothing other than empirically observed. Otherwise, employing rationality in observing the phenomena will engender such a statement. Deep thinking about skies and reasoning the purpose and process of creating those skies philosophically end at the statement that this creation is great. Therefore, distinguishing *tafakkara* and *fakkara* is necessary as it leads to different understandings.

According to Raghib Al-Isfahani's account, the term *tafakkara* is more comprehensive than *tafkir* or *al-fikr*. He defines that *tafakkur* is "processing of that ability (intellect) in accordance with rationality, and that (rationality) belongs to human instead of animals. Hence this term is not implied unless for those who can grasp the accurate representation in his mind." This definition seems to comprehend the

[٢١] الراغب الأصفهاني، المفردات في غريب القرآن (دمشق: دار القلم، ١٩٩١)، ١٧٥٧.

philosophical concept of rationality since most philosophers agreed that rationality distinguishes humans from other animals. Animals could share the ability to think with humans but processing this power to follow rational principles is man's special power.[22] Correlating with the fact that *tafakkur* appears more frequently than *fakkara* or other forms of this word in the Qur'an, it mutually proves this term's importance and the great role of the Qur'an.

If the previous explication goes further, there is an indication that Raghib Al-Isfahani tries to carry the reader of the Qur'an to not all men can think rationally. This statement engenders another fact that the term *tafakkara* is mostly accompanied by either *qawm* (group) or *ayat* (signs). These two terms can be grasped as range limitations. *Qawm* refers to a selected group from a bigger community due to particular features, such as *al-qawmu ya'lamun* constitute selected people who have the knowledge, the knowledge here defines the reason of their specialty. Likewise, the *ayat* refers to peculiar things that only special people can perceive, whether a rational demonstration, empirical observation, or precise understanding of the text. Therefore, *qawm yatafakkarun* indicates the strength they possess; thus, they are worth a distinction, which oppositely means exclusion for others.

Looking to translate this word into the Indonesian language by the ministry of religious affairs, the aforementioned problem occurs, namely insubstantiality. The word that is employed to represent the meaning of *tafakkur* in Indonesian translation is *memikirkan*.[23] This word constitutes a very basic intensity of thinking which a normal human with no effort can execute. Although the word seems multi-semantic thus, Indonesian speakers use it in many contexts, but the effect for the translation reader is quite insignificant. Given that the translation of the Qur'an aims at the elementary level reader, this word would rather draw plain thinking than contemplation.

A revision or additional note must be placed in every passage in which *tafakkara* appears to prevent this issue from getting worse. Nonetheless, the contextual consideration precedes the alteration of its translation since it is not deniable that sometimes the farthest meaning of the word is more suitable to the context of a speech. Perhaps the closest word to the accurate understanding is *berkontemplasi* or

[22] Ibid…

[23] Lajnah Tashih, *Al-Quran Dan Terjemahan*, 2nd ed. (Madinah-Jakarta: King Fahd Institute for Qur'an, 2002).

mempelajari,[24] based on the preceding analysis. Determining either of these suggestions should go pragmatics analysis to avoid another problem: incommunicability of translation text.

2) *Hakim*

According to Muhammad Abdel Haleem, there is a vague translation in verse 209 from Surah Al-Baqarah, particularly the term *hakim* at the edge of this verse. Most English translations likely put "wisdom" to represent the meaning of *hakim*.[25] This term does not fit the context since *'Aziz* precedes *hakim* in this verse despite being lexically correct. The former constitutes a state of absolute power that anyone cannot beat, and in more contextual understanding, this sovereignty relates with the judgment day. Hence, "wisdom" seems to go far from judgment day impression.

Relating with another account on a bedouin Arab rectifying recitation prominent Arabic poet also an Arabic expert Asma'i. Asma'i read the 38th verse of Al-Maidah but mistook the latest part of this verse as he re-cites "*ghafurur Rahim*" instead of "*'azizun hakim*."[26] Despite his lack of Quranic text experience, the bedouin noticed the mistake and tried to rectify Asma'i. That bedouine stated that it is impossible for Allah to be merciful and oft forgiving when He emphasizes a punishment. This story indicates that Quranic wording has a particular composition (*nizamul Qur'an*). If a wrong word in that verse could undermine the Arabic understanding, the translation is more susceptible to the worse mistakes due to improper wording.

In the Qur'an, *hakama* appears in several peculiar form of morphology: *hukm, muhkam, haakim, hikmah, hakim, ahkam, mahkum*. According to Raghib Isfahani's account, when he elucidates the semantic of *hakama* in the Qur'an, this term has at least two distinct basic meanings; firstly, *hakuma* can mean wisdom, which stands for the noun word *hikmah*, while another form *hakama* stands for the *hukm* which means power or authority.[27] The context of the speech determines which meaning should be grasped by the addressee. *Hakama* can be considered as one of the most appearances in the Qur'an, thanks to

[24] Given that these words have a deeper semantic than the problematic "berfikir"

[25] Abdel Haleem, 'The Role of Context in Interpreting and Translating the Qur'an'.

[26] Unfortunately, the source that the author finds is direct oral narration; a written source is not found during this time. However, due to its popularity within the Qur'an science teacher, the author decides to cite this story.

[٢٧] الأصفهاني، المفردات في غريب القرآن، ٢٤٨.

its variety of morphological forms and the relevancy with most of Qur'an themes. Besides, two names of Allah *asmaul husna* share their root: *al-hakam* and *al-hakim*. Thus the Qur'an occasionally places it for the following attribution to Allah.

If the word *hakim* is observed in its basic form, not as a name of Allah, the term constitutes someone who has *hikmah* since *hakim* is the doer form for *hakuma*. An example of this term usage is Farabi terminology for Plato and Aristotle: *hakimaani* (two philosophers). *Hakim,* in this regard, refers to the wisdom capability than sovereignty. Again, this semantic does not have a composite connection with *'Aziz*, which means powerful. Meanwhile, Ibnul Manzur insisted that *hakim* means *to judge* or be assertive.[28]

Eyeing to the historical semantic of *hakim* could probably help to solve the understanding hole here. The term *hakim* had been used occasionally in the pre-Islamic poems. Either from the pagan poets, Christian poets, or Hanif poets. *Hakim* in those poems primarily refers to wisdom, particularly in the Arab Christian poets, like 'Adi bin Zaid Al-'Ubadi.[29] Meanwhile, in the accounts of Hanif poems like Zubayr bin Abdul Muttalib, and Paganic Himyarite Tarifah Himyariyah, *hakim* is employed for describing the intelligence or judging capability.[30] After the Qur'an revelation, *the hakim* semantic had not changed significantly except introducing that *hakim* is one of Allah's names. On some occasions, *hakim* also refers to the Prophet Muhammad (PBUH), given his wisdom and intellectual status.[31]

The Historical and Morphological semantic analyses have elucidated the accurate yet slightly vague understanding of *hakim*. Nevertheless, these analyses provide a bound for the understanding; hence ideological interjection can be prevented in interpreting this word; the same applies in terms that could bring ideological contents. Interpreting *hakim* then heavily relies on the contextual and composition grasp by the translator or reader. The preceding word or the passage context determines how *hakim* should be translated into the Indonesian language.

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[٢٨] ابن المنظور، لسان العرب (بيروت: دار صادر، ٢٠٠٨)، ١٨٦.

[٢٩] محمد جبار المعيبد، ديوان عدي بن زيد العبادي (بغداد: دار الثقافة، ١٩٦٥)، ١٦٠.

[٣٠] لطفي الصقال، ديوان طرفة بن العبد: الأعلم الشنتمري (بيروت: العربية للدراسة والنشر، ٢٠٠٠)، ٨٧.

[٣١] المنظور، لسان العرب، ١٨٦.

Speaking about the Indonesian language, the main problem in semantic translation is the lack of an accurate distinct word for all possible meanings. The previous section on *tafakkur* explained this problem, but the problem is more complicated in the case of *hakim*. Based on the current translation, the particular verse in which *hakim* is preceded by *'Aziz*, the translation for *hakim* is *bijaksana* which constitutes wisdom, similar to most English translations.[32] Since there is barely another term option that adjectively and definitively describes the status of judging power in the Indonesian language and maintaining *bijaksana* as the translation could lead to inaccurate translation, the only probable method to fix this is by placing a further explanation in the footnote; hence the reader can know the Quranic discourse in this peculiar verse.

Probability of methodology application in translating the Qur'an into Indonesian

Despite the fact that these findings could indicate that the current translation has a significant number of critiques, arguing the capacity of the translator team is unnecessary. The team, which Hasbi As-Sidiqi leads must be acknowledged as a great translator.[33] Presumably, the translator team recognized the translation problem, indicated by their citation of Az-Zarqani's account in *Manahil 'Irfan*, which is mentioned in the prolegomena of the translation. Since the work was produced in the 60s-70s, the translated text met the understanding of Indonesians. The two examples above constitute the need to revise the current translation due to the semantical distortion, not to underestimate the capability of translators.

Employing the discussed approach in the translating process is possible and necessary. Firstly, the translator must locate inaccurate or outdated words from the current translation, even context irrelevant translation should be found. In doing this work, the translator must compile data from translation reader because the translated Qur'an is purposed for them. Hence, the analysis is applied comprehensively, and the finest translation is established. It must be noted that the semantic distortion will continuously occur thus the after several years a revision can be necessary.

[32] Lajnah Tashih, *Al-Quran Dan Terjemahan*.
[33] Lajnah Tashih.

Conclusion

Morphological and Historical semantic analysis provide a translator with significant understanding for finding an accurate translation. Translating the Quran demands two essentials accuracy: grasping the meanings from the word, passage, context, and composition; deciding the word in the translated language that does not lead to biases or reduction of meaning. The morphological semantic analysis brings a translator to find the Quranic word's accurate purpose when it is not in its original form. Likewise, the historical semantic analysis loads data meaning evolution to the translator because Qur'an redefined some conceptual meaning of terms. Some classics and contemporary scholars have conducted this approach, such as Fakhruddin Al-Razi, Raghib Al-Isfahani, Toshihiko Izutsu, Muhammad Abdel Haleem.

Nevertheless, Raghib Al-Isfahani is the most credited scholar for this approach as his *Magnus opu*s *Al-Mufradat* significantly relies on this approach. If this approach applies in revising the Indonesian translation of the Qur'an, the result makes a significant change, given that the current translation was produced in the 60s. To demonstrate the analysis, two words are chosen: *tafakkara* and *hakim*. These terms contain conceptual understanding as the meaning is not straight; thus, finding an accurate translation for these terms can be tricky. Morphological and Historical analysis has disclosed the inaccurate translation due to semantic distortion in the Indonesian language, hence assists the translator to comprehend a more accurate translation. The current translation uses *berfikir* and *bijaksana*, respectively, for the aforementioned term, far from the accurate meaning. Revising the translation to *merenungi* for *tafakkara* and giving explanatory notes for *hakim* would meet the contemporary sense of Indonesian. Eventually, it is possible to state that Morphological and historical semantic analysis in Qur'an translation brings the translated Qur'an to precision and accuracy.

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