



“To Translate is To Betray”: Synonymous Word Translation Accuracy Analysis on the Qur'an and its Translation

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ARTICLE INFO

Article History:

Submitted/Received 01 Mar 2024

First Revised 07 Mar 2024

Accepted 10 Apr 2024

Publication Date 30 Apr 2024

Keywords:

Contextual meaning

Qur'an translation

Synonymous words

Translation accuracy

Translation techniques

ABSTRACT

This study examines the accuracy of the translation of synonymous words in the Qur'an and its translation to determine whether the translation is accurate or whether the translator commits a "betrayal" against the message of the source language. The examination of the accuracy is focused on the semantic equivalence between the source language and the target language, the effect of translation techniques on accuracy, and the accuracy of the translation of words that have been integrated into Indonesian. The accuracy identification results are presented in a table. Then, the book's meanings are analyzed comparatively according to the KBBI (Indonesian Official Dictionary published by the National Office for Languages). It was found that words translated using the transfer technique, integration words, and words with perfect synonyms have good accuracy. The translated words with a low level of accuracy are word families that are generalized as synonyms and then translated with the same word, words whose structure is changed when translated, synonymous words that contain gradations of meaning, and words that lose their context.

1. INTRODUCTION

The translation activities of the Qur'an into various languages worldwide have not been a concern of Arab scholars (Boulaouali, 2021). Instead, it has captured the attention of non-Arab scholars. This is done to assist Islamic followers in understanding its teachings (Wahid, 2000). While utilizing the aid of these translations, Islamic followers must still be cautious in carefully selecting Qur'an translations because some are considered sectarian. For example, translations that exclusively represent the *Ahmadiyya* group (Burhani, 2015) or those prioritizing poetic aspects, sometimes neglecting the intended meanings, as observed in Wiranatakoesoema's translation of *Surah Al-Baqarah* (Rohmana, 2015).

There are also Qur'an translations depicting specific stories that do not align with those in the Gospel or Torah, leading to them being considered incorrect (Ikhwan, 2010). Furthermore, certain translations of specific verses are deemed erroneous (Bakhtiar, 2011). This indicates that the ideologies, translators' attitudes towards Islam, and their social contexts influence the translations (Mohaghegh & Pirnajmuddin, 2013; Zabadi, 2023).

Due to translations being perceived as incorrect, sectarian, and influenced by the translator's ideology, a perspective has emerged that translating implies betraying the message. Does this viewpoint apply to various translation units? What about synonymous translations within the Qur'an? Abdul-Ghafour (2019; 2020) examined synonymous words such as *al-as far*, *al-Qutub*, and *ash-shirt* and *as-sail*. Zitouni (2023) scrutinized synonymous translations of words like *an-nur*, *adh-dhiya`*, *as-Siraj*, and *al-Mishnah*. The three studies concluded that all synonymous Arabic vocabulary meanings cannot be accurately conveyed in English and French.

This weakness arises due to the need for more meaning equivalence between the source and target languages. Hence, the importance of researching the accuracy of meaning equivalence becomes evident. Lexically, equivalence is defined as the state of being equivalent, that is, of being equal in force, amount, or value. Leaning on lexical definitions, equivalence then can refer to "a relationship existing between two (or more) entities, and the relationship is described as one of likeness/sameness/similarity/equality in terms of any of several potential qualities (Henderson, 1997). In translation, equivalence has been considered one of the core concepts that is important and has created a heated debate (Leonardi, 2000; Kasghary, 2010).

Alternatively, Pym (2018) terms it as "equivalence beliefs." Creating equivalence in translation is no easy task for translators as it is a fact that words in one code or language sometimes mean a perfect apple-to-apple in the target code. This is likely why Jakobson (1959) introduced the concept of equivalent in difference. For him, translation involves two equivalent messages in two different codes.

Creating equivalence in messages between two different codes is even more challenging, though it is possible when translating holy books such as the holy Qur'an. Syihabuddin (2016) investigated how Arabic words from the sacred book were translated into Indonesian and found that words such as *ulu al-film*, *ulu al-abşār*, *ulu al-nuhā*, and *ulu al-albāb* were translated into Indonesian with varying qualities; the translation is either appropriate,

sufficient, and lacking. He holds that this quality variation is caused by the translator's view that the four terms are synonymous, which encourages the translator to make rather inappropriate generalizations. Unfortunately, the generalization eliminates the concept and meaning contained in the terms. No word can replace another phrase in terms of accuracy and precision. There are only several words whose meanings are close to each other (Dawud, 2008).

In translating the holy book, such as the Qur'an, into a target language, the cultural dimension is one thing the translators should consider. Language carries the traces of the culture of the people who use it. This is also true when translating the Qur'an into Sundanese, one vernacular language widely used in West Java, Indonesia. To this relation, Syihabuddin (2018) found that in the translation of the Qur'an published by the Ministry of Religion of the Republic of Indonesia, which is the official, authoritative body in the country with the right to translate the holy book, the pronoun "*huwa*" is translated as "he" or "she", whether the word refers to God or to other than Him. However, in the Sundanese translation of the Qur'an, the words "*huwa*" and "*anta*" are translated as "*Mantenna*"; "*Anjeunna*". This translation has a positive cultural dimension. Therefore, in this context, the translator has betrayed the message. Betrayal means reducing or adding meaning, distorting facts, ignoring context, ignoring gradations, and engaging in other treasonous practices that ignore the equivalence of meaning.

This study focuses on the problem of equivalence of meaning. Catford (1965) considers equivalence as a key terminology in translation. It is the form or level of relationship between the text or language unit in the source language and the target language. If this level of relationship occurs in a language, this equivalence can be matched with synonym terms (Shuttleworth & Cowie, 2014). Thus, what is meant by equivalence in this study is the level of semantic relationship between Arabic and Indonesian, as well as synonyms in Arabic and Indonesian.

Nida and Taber (1982) classify equivalence in translation into two types: formal equivalence and dynamic equivalence. Formal equivalence, also called formal correspondence, is a translation that focuses on the similarity of the form and content of the message between the source language and the target language.

Formal equivalence translation attempts to reproduce some formal elements such as (1) grammatical units, (2) consistency in word usage, and (3) meaning in the context of the source language (Nida, 1982). About whether or not formal equivalence also occurs in the translation of Arabic synonyms into Indonesian, especially in translating the Qur'an, Ad-Dauri (2005) suggests that there are two significant opinions on the question. The first are those who assert that in the Qur'an, no synonyms have one meaning. Each word has a special meaning, context and emphasis. This group argues that Allah the Al-Mighty can't use several words for one meaning. The second are those who suggest that synonyms can be found in the Qur'an. However, Hasan (1979) doubts the existence of perfect synonyms in the Qur'an.

To mediate the problem of synonyms, Ad-Dauri (2005) suggests eight parameters to use to determine synonyms: *al-isti'mal*, substituting, distinguishing self-name and its nature,

checking the word meaning's origin, comparing with antonyms, distinguishing between generality and specificity, distinguishing concrete and abstract aspects, using conjunctions, emphasizing strengths and weaknesses, and choosing words with good sense or words with bad sense.

The preset study analyses the synonyms to determine their type, origin of meaning, and context of use. It also aims to determine whether the translation produced was equivalent in meaning to the source language, how accurate the synonym is in the translation, the techniques that affect the accuracy, and the factors that cause the low level of accuracy.

2. METHODS

A descriptive-analytic method was used to examine the accuracy of the translation of synonyms in the book the Qur'an and its translation, published descriptively-analytically in 2005. The meanings of Arabic synonyms are described according to the book *Mu'jam Alfuruq ad-Dalaliyah* (Dawud, 2008) and analyzed for their contextual meaning; their meaning as they are used in the source language (SL) is compared to that in the target language (TL).

The data were taken from the book the Qur'an and its translation and *Mu'jam Alfuruq ad-Dalaliyah fil Qur'anil Karimi* by Prof. Muhammad Dawud (2008) as the reference parameter, and the KBBI. *Mu'jam Alfuruq ad-Dalaliyah's* book has been chosen from four books on similar topics as the parameter as it is the most comprehensive one, the latest work in the publication, and was written by an expert.

The data studied were 336 synonym words. The words deemed inaccurate based on the parameters were identified and then grouped into tables relevant to the problem. The data were then filtered again based on the reference translation and presented in a data table, further compared and analyzed semantically. The results of this analysis serve as the study findings.

3. RESULTS AND DISCUSSION

The findings in this section result from the description and analysis of data on various tendencies related to the accuracy or inaccuracy of synonym translation. A number of these findings are presented in tabular form, which are then compared and contrasted to see their position in relation to previous research or expert opinion.

a. Use of Transfer Techniques

Table 1. Use of Transfer Techniques

No	Translation SL=TL	Meaning in SL	Analysis
1	<i>Yu'luna = meng-ila'</i> (QS. Al-Baqarah 2: 226)	Husband's oath not to interfere with his wife or underestimate the matter	<i>Ila</i> is not known in Indonesian culture, so it is transferred by adding the morph to <i>meng-</i>
2	<i>Nabtahil = bermubalah</i> (QS. Āli 'Imrān 3: 61)	A swear that God will curse or not curse one of the disputing parties	<i>Mubalah</i> is not known in Indonesian culture. Then it is transferred by adding a

			morph of <i>ber-</i>
3	<i>Sihra</i> = <i>muṣāharah</i> (QS. <i>Al-Furqān</i> 25: 54)	Relationship with the wife's family related to the law of marriage	<i>Mushaharah</i> is known in Indonesian culture, but is not associated with marital problems. Then the term is transferred in its entirety
4	<i>Bakkata</i> = <i>Bakkah</i> = <i>Makkah</i> (QS. <i>Āli 'Imrān</i> 3: 96)	Classic name for Makkah	<i>Bakkah</i> or <i>Makkah</i> as geographic names transferred because there is no equivalent in TL
5	<i>Awwābīna</i> = <i>at-Ta'ibīna</i> = <i>repentant people</i> (QS. <i>Al-Isrā'</i> 17: 25)	<i>Awwāb</i> and <i>Ta'ib</i> mean people who repent from the wrong way to the right way	The two words are considered perfect synonyms, translated by transfer technique, so that the meaning is correct
6	<i>Al-Īmān</i> = <i>At-Taṣḍīq</i> = <i>Corret</i> (QS. <i>Yūsuf</i> 12: 17)	<i>Īmān</i> and <i>Taṣḍīq</i> mean confirming the information received	The two words are considered perfect synonyms and then translated by justifying

The table above shows that the translator switched the words from the source language to the recipient language. So, what happened was translation rather than transference (Catford, 1965). In this transfer, the translator makes morphological adaptations by adding certain morphemes to make the translation more in tune with the recipient's language.

Because the source language word is transferred to the recipient language, the accuracy of the synonym translation is very high—data numbers 5 and 6 show that perfectly synonymous words produce high accuracy. The translator views the translation method as a procedure for transferring a linguistic unit from the source language into the recipient text by copying letters or transliterating. Things that are usually transferred are names of people, geographic and topographical names, titles of journals, books, magazines, newspapers, literary works, dramas, names of government, private, and community institutions, and street names and addresses (Syihabuddin, 2016).

b. Using Integrated Word

Tabel 2. Integrated Words that Change in Meaning

No	Integrated Words	Verse Translation	Meaning in KBBI	Meaning Change
1	<i>Ab</i>	<i>Ayah, tokoh, abi, masyarakat, nenek moyang</i>	<i>Ayah, abi</i> (father)	Narrowing

		(Father, character, <i>abi</i> , society, ancestors)		
2	<i>Adil</i>	<i>Tebusan, adil, mempersamakan, tidak berat sebelah, tidak memihak</i> (Ransom, fair, equal, impartial, impartial)	Same weight; not heavy-side; impartial; side with the right; hold on to the truth; duly; not arbitrary	Narrowing
3	<i>Amat</i>	<i>Budak sahaya perempuan</i> (Female slave)	Maids, women who work as housemaids; common people; most people	Expanding
4	<i>Fikih</i>	<i>Memahami, mengerti, ahli fiqih</i>	Knowledge of Islamic law, jurisprudence	Narrowing
5	<i>Fitnah</i>	<i>Fitnah, diazab, ditimpa, diuji, disesatkan.</i> (Understand, understand, fiqh expert Slander, punishment, afflicted, tested, misled)	False words that are not based on the truth, which are spread with the intention of vilifying people; slander; the act of causing chaos	Narrowing
6	<i>Hafiz</i>	<i>Pengawas, Maha Pemelihara, hafiz, pengawas atas diri manusia</i> (Supervisor, Sustainer, hafiz, overseer over human beings)	Qur'an memorizer, <i>hafiz</i>	Narrowing
7	<i>Khusyuk</i>	<i>Kekhusyukan, tunduk merendah, kering dan tandus, memejamkan mata</i> (solemnity, bowing lowly, dry and barren, closing my eyes)	Full of surrender and determination; truly; full of humility; solemn	Narrowing
8	<i>Sirat</i>	Road, bridge, <i>sirath</i>	Bridge	Narrowing

Of the 336 synonyms studied, 80 have been integrated into the Indonesian language and listed in the KBBI. After comparing the two meanings of integration, from the 80 words, only eight words have changed in meaning, as shown in the table above. A total of 7 words changed their meaning to narrow, and one word changed its meaning to expand. Because of

this change, the translation of these eight words is inaccurate.

Changes in the meaning of the Qur'anic vocabulary become narrowed in the word integration in Indonesian and Arabic vocabulary. Dawud (2020) examined the semantic development of the vocabulary descriptively. Researchers found seven types of semantic changes in Koranic vocabulary. First, the specialization of meaning happened in the word *amanah*, which in the Qur'an means duty, and then it turns into guarding a deposit. Second, generalizing meanings such as the word *hijab*, which in the Qur'an means that women's clothes change into clothes that cover the body from top to bottom or a veil for women and men. Third, the transition of meaning, such as the word *al-khala*, which in the Qur'an means part or acquisition, turns into good morals. Fourth, the increase in meaning, such as the word *al-Jannah*, which in the Qur'an means the garden in general, turns into a land of immortality in the afterlife. Fifth, there is a decrease in meaning, like the word *al-hayawan*, which in the Qur'an means true life turning into livestock. Sixth, complex changes such as the word *an-name*, which in the Qur'an means that everything that appears from the ground turns into stars in the sky or celebrities. Seventh, morphological changes such as the word *al-hajj*, which in the Qur'an in the plural form, turns into a singular form because the plural is *hujaj* (Dawud, 2020).

c. Loss of Semantic Elements

Table 3. The Loss of Semantic Elements

No	Translation SL=TL	Meaning Comparisson SL=TL (Mu'jam - KBBI)	Findings
1	<i>Siyābahum</i> = clothes (QS. Hūd 11: 5)	Clothes that cover the whole body = woven items for clothing	Different meaning between cloth and clothes
2	<i>Waşfaḥu</i> = supporting (QS. At-Tagābun 64: 14)	Forgive mistakes = pity	There is a different meaning between forgiving and forgiving
3	<i>Yatanāza'una</i> = extend each other (QS. Aṭ-Ṭūr 52: 23)	Mutual attraction; scramble = extending hands to face	Lost concept of attracting each other in SL
4	<i>Lahwun</i> = game (QS. Al-'Arāf 7: 51)	Inattentiveness = actions that are not taken seriously	Game is different from inattentiveness
5	<i>Hammāzim</i> = reproach (QS. Al-Qalam 68: 10-11)	Encouraging, inciting = Insulting, criticizing	The concept of inciting on TL disappears
6	<i>Aqsitu</i> = just/fair (QS. Al-Ḥujurāt 49: 9)	Accuracy, precision = Impartial	TL is too general
7	<i>Harajan</i> = narrow (QS. Al-An'ām 6: 125)	Narrow with no gap = Less than the required area	The concept of with no gap disappears
8	<i>Damdama</i> = destroy	Thorough, great, repeated,	TL does not meet

The data from numbers 1 to 5 clearly show inaccuracies in the translation of synonyms, namely the loss of semantic elements of the source language in the target language. In contrast, data from numbers 6 to 8 are somewhat accurate. This inaccuracy occurs due to differences in concepts, entities, and the nature of the translated vocabulary. This happens because of inconsistencies in translating a word, the translator needs to evaluate the final manuscript adequately, or because the word is already considered to have a specific meaning. The word *dam dama*, for example, is commonly considered to mean destroy.

A translation should convey the message of the source language into the target language in a form that adapts to the rules in the target language. Information not in the source language should not be added, and historical and cultural facts in the source language should not be distorted (Larson, 1998).

These findings align with the research of Abdelaal & Md Rashid (2015, 2016, 2018, 2019). They found semantic losses in the translation of Surah al-Waqi'ah. This semantic loss may also be caused by grammatical losses, especially in rendering qualitative and denotative meaning in the translation. According to Guo (2009), a word or term will acquire a new meaning when it undergoes a shift. The contextual term refers to transferring the source language culture to the target language culture (Susam-Sarajeva, 2009).

d. Assumption of Perfect Synonyms

Table 4. Assumption of Perfect Synonyms

No	Translation SL=TL	Meaning in SL	Analysis
1	<i>Khauf</i> = <i>Khasyah</i> = <i>Ru'b</i> = <i>Rahbah</i> = <i>Rau'</i> = <i>Faraq</i> (QS. Al-Baqarah 2: 40) (QS. Al-Baqarah 2: 62) (QS. Al-'Arāf 7: 56) (QS. At-Taubah 9: 56) (QS. Hūd 11: 74) (QS. Al-Ḥasyr 59: 21)	These six words mean fear. Each word emphasizes the intensity of the fear, the impact on the body, the object being feared, and the context	The six words are considered synonymous, so the translation using the word "fear" ignores the semantic peculiarities of each word
2	<i>A'lām</i> = <i>aṭ-ṭaud</i> = <i>al-jibāli</i> = <i>mount</i> (QS. Asy-Syu'arā' 26: 63) (QS. Ṭāhā 20: 105) (QS. Ar-Rahman 55: 24)	<i>A'lām</i> is a mount in the context of pleasure, <i>aṭ-ṭaud</i> means mount in the context of miracles and <i>al-jibāli</i> means mount in general	The three words are seen as synonymous and the translation using the word "mount" removes the context of meaning
3	<i>Al-imra`ah</i> = <i>azwāj</i> = <i>wife</i>	<i>Al-imra`ah</i> means wife	The two words are

	(QS. Al-Aḥzāb 33: 6) (QS. Az-Zāriyāt 51: 29)	in the context of femininity and femininity, as for <i>azwāj</i> means wife in the context of harmony, enjoyment, and life partner	seen as synonymous, and then translated as "wife", thus eliminating the contextual meaning
4	<i>Aṣnāman</i> = <i>ausān</i> = idol (QS. Al-Ḥajj 22: 30) (QS. Asy-Syu'ārā' 26: 71)	<i>Aṣnāman</i> meaning an idol carved into a certain figure, made of wood, copper, silver, or gold. <i>Al-Watsan</i> means a stone that does not have a certain appearance and no carvings	The two words are seen as synonymous, then translated into "idols", thereby eliminating differences in the concept or meaning of the word

The translator assumes that the word *al-imra'ah* is perfectly synonymous with *azwāj* so that wherever the two words are found in the Qur'an, they will be translated with wife, even though the word *al-'imra'ah* is generally used in the context of femininity and femininity, as for *azwāj* means wife in the context of harmony, enjoyment, and life partner. Similarly, data numbers 1, 2, and 4 have different etymological and terminological meanings. The words are not perfect synonyms.

According to Abu' Udah (1985), these words are used in society as a word with a new meaning called a terminological meaning. An example is the word *adab* and its derivation. The original meaning of the word *adab* is food. *Aadib* is a food maker. *Adlib* is a person who makes a lot of food for many people. *Ma'dabah* is when several people gather around the dining table. Then, the meaning of the word *Adab* develops and is applied to a generous person because he makes a lot of food and provides food for many people. Of course, the benefactor will only utter quality and beautiful expressions. He interacts with the audience well. Then, a new meaning arose for the word *adab*, namely good words, which came from respected people. The word *adab* then continues to grow until it means *science* or a term that refers to a beautiful speech, causing influence, which expresses thoughts and feelings.

e. The Loss of Gradation of Meaning

Table 5. The Loss of Gradation of Meaning

No	Translation SL=TL	Meaning in SL	Analysis
1	<i>Imbajasa</i> = <i>infajara</i> = gushing (QS. Al-Baqarah 2: 60) (QS. Al-'Arāf 7: 160)	<i>Imbajasa</i> means that the initial discharge of water is still a little, because the gap is still little and <i>infajāra</i> means the split of	The two words are considered synonymous so that they are translated as gushing which means to spurt profusely as if being

		something so wide that the water comes out fast	sprayed. This meaning is very general and does not describe the gradation of meaning.
2	<i>Al-bukhl = Asy-syuhḥa</i> = miserly (QS. <i>Āli 'Imrān</i> 3: 180) (QS. <i>Al-Ḥasyr</i> 59: 9)	<i>Al-bukhl</i> means to withhold property in general, and <i>Asy-syuhḥa</i> excessive miserly	The two words are considered synonymous so that they are translated as miserly which means stingy. This meaning is very general and does not describe semantic gradation
3	<i>Arā = baṣara = to see</i> (QS. <i>Al-'Araf</i> 7: 198) (QS. <i>Al-Anfal</i> 8: 48)	<i>Arā</i> means to understand with mind and reason, and <i>baṣara</i> means to see something to know clearly	The two words are considered synonymous so that they are translated as seeing which has many meanings, including using the eyes to see. However, this meaning does not indicate a semantic gradation
4	<i>Al-ju' = makhmaṣatin = masgabah = hungry</i> (QS. <i>Al-Mā'idah</i> 5: 3) (QS. <i>Al-Balad</i> 90: 14-15) (QS. <i>Quraisy</i> : 40)	<i>Al-ju'</i> means a general and mild feeling of hunger, <i>makhmaṣatin</i> means a feeling of hunger which is characterized by a flat stomach, and <i>masgabah</i> means hunger pangs which is accompanied by fatigue and weakness	The two words are seen as synonymous so that they are translated as hungry which means feeling like eating. This meaning does not indicate a semantic gradation

Several words collected in one family called synonyms have their characteristics because they can vary, among which several words indicate the sequence of events, for example, first *An-Nazar*, then *Al-Ibṣār*, and finally *Ar-Ru'yah*. The synonyms also show a gradation of meaning from the general to the specific or from the light to the heavy. Of course, the translator must seek all the semantic elements. According to Baker (1993), an ideal translation should minimize distortion of the message and spirit of the source language.

f. Structural Error

Table. 6 Structural Error

No	Translationn SL=TL	Meaning in SL dan TL	Analysis
1	<i>Hazzan</i> = a part (QS. Al-Mā'idah 5: 14)	<i>Hazzan</i> means a gain in the form of goodness, not a half of which means one part	The use of prefix <i>se</i> attached to <i>bagian</i> (a part of/a half of) makes the translation inaccurate because what is meant by SL is one part
2	' <i>Abdam mamlūkal</i> = a slave under someone else's rule (QS. An-Nahl 16: 75)	' <i>Abdam mamlūkal</i> is an adjective phrase, which means owned slave	The improper structural transposition leads to ineffective and redundant translation
3	<i>Syakkim-murīb</i> = worries and doubts (QS. Fussilat: 45)	<i>Syakkim-murīb</i> as an adjective phrase, i.e., doubtful indecision	The transposition of the adjective phrase structure into a coordinating phrase creates an excess of meaning, whereas the purpose of the adjective phrase is to express doubts

According to Nida & Taber (1982), a translator must be able to reproduce the message in the target language and not be fixated on maintaining form, so adjustments to the form are needed. Reproduction of grammatical units may include translating noun by noun and verb to verb, retaining all phrases and sentences intact, and retaining all formal indicators such as punctuation and paragraph spacing.

Catford (1965) proposed the term shift to refer to a procedure in translation in which the grammar of the source language is changed to the target language's grammar. Thus, a shift is needed when a target language does not have the grammatical structure of the source language. The table above shows that the translator has made structural adjustments, reproduced the mandate, and made adequate changes. However, this structural change has resulted in inaccuracies in the translation. The use of prefixes makes the translation inaccurate because what is meant by SL is part of, not one part. According to Farghal (2023), sometimes translators overlook trivial grammatical aspects.

The explanation above shows that the main problem in this translation is finding an equivalent between the source and target languages. Several experts (Baker, 1993; Catford, 1965; Larson, 1998; Nida, 1964; Nida et al., 1982) conveyed this, asserting that the primary purpose of translation is to find the equivalence of meaning so that the form used in the text tends to adjust to the meaning to be maintained.

4. CONCLUSION

From the findings and discussion presented above, it can be emphasized that, in

general, as many as 336 synonymous words in the Qur'an and its translation have been translated from Arabic into Indonesian quite accurately. This accuracy is influenced by the use of transfer techniques, namely the transfer of source language words to the target language as a whole accompanied by morphological alignment. Accuracy is also supported by synonym words integrated into the Indonesian language, totalling 80 words. Of the 80 synonyms, only eight were translated less accurately because the eight words had narrowed meanings in Indonesian. The perfect translation of synonymous words also supports accuracy.

In addition to achieving accuracy, the translation of 336 synonymous words also has low accuracy, characterized by the loss of meaning in the source language in the target language, loss of gradation of meaning in synonymous word families, and loss of contextual meaning. The low accuracy of the translation of these synonyms is caused by the assumption that the word family is perfectly synonymous, such as *zauj-imra'ah* (wife), *ju'-makhmashah-masghabah* (hungry), and *jabal-'alam-thaud* (mountain). In addition, the translator performs a translation shift, namely changing aspects of the structure of the source language to the target language by ignoring the context, such as adding the prefix *se-* which means one and changing the adjective phrase into another phrase that changes the meaning.

These are among the forms of generalization of synonyms, changes in structure, and coercion of terms that lead to betrayal of messages in translation. So, it is understandable if someone says, to translate is to betray. Therefore, translation is not autonomous work and can completely replace the source text. Translation is one of the means to understand the message, message, and culture of the source language.

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