



TRANSPOSITION TECHNIQUES AND DYNAMIC EQUIVALENCE IN THE MINISTRY OF RELIGIOUS AFFAIRS' QUR'AN TRANSLATION

Aminah Alhasni¹, Moh. Andika Satrio Mahmud², Hairudin³

^{1,2,3}Postgraduate Program in Arabic Language Education, IAIN Sultan Amai Gorontalo

Email: aminahalhasani18@gmail.com

Article Info

Article history:

Received 08/11, 2025

Revised 30/01, 2026

Accepted 02/02, 2026

Abstract

This study examines the application of transposition techniques in the Qur'an translation issued by the Indonesian Ministry of Religious Affairs, aiming to identify types of transposition and analyze their functions in maintaining meaning equivalence between Arabic and Indonesian. Employing a qualitative descriptive approach, the study analyzes four selected verses—Qur'an 2:286, 18:110, 21:107, and 17:23—which exhibit grammatical shifts between the source and target languages. The findings reveal four main types of transposition—structural, functional, categorical, and unit transposition—used to accommodate typological differences between inflectional Arabic and analytic Indonesian. The results indicate that transposition functions not merely as a linguistic technique, but as a micro-linguistic translation strategy that mediates semantic equivalence, communicative clarity, and theological nuance in the translation of sacred texts, particularly in official Qur'anic translations.

تجريدة

Keywords:

Transposition
Techniques
Dynamic Equivalence
Translation Strategy
Sacred Text
Translation
Qur'anic Translation

تناول هذه الدراسة تطبيق تقنيات النقل النحوية في ترجمة القرآن الكريم الصادرة عن وزارة الشؤون الدينية في جمهورية إندونيسيا، وتحدّد إلى تحديد أنماط النقل وتحليل وظائفها في الحفاظ على التكافؤ الدلالي بين اللغة العربية واللغة الإندونيسية. وتعتمد الدراسة المنهج الوصفي النوعي من خلال تحليل أربع آيات قرآنية، هي: البقرة [٢]: ٢٨٦، الكهف [١٨]: ١١٠، الأنبياء [٢١]: ١٠٧، والإسراء [١٧]: ٢٣، والتي تُظهر تحولات في البنية النحوية بين لغة المصدر ولغة الهدف. وتبين النتائج وجود أربعة أنواع رئيسية من النقل النحوية، هي النقل البنّيوي، والوظيفي، والتصنيفي، ونقل الوحدة. تُستخدم لموازنة الفروق النمطية بين العربية ذات النّظام التصريفي والإندونيسية ذات الطابع التحليلي. وتشير هذه النتائج إلى أن النقل النحوی لا يؤدي وظيفة لغوية فحسب، بل يُمثل ممارسة لغوية دقيقة تساهم في تحقيق التوازن بين وضوح المعنى، والأثر البلاغي، والحفاظ على البعد الالاهي في ترجمة النصوص المقدسة، ولا سيما في الترجمة الرسمية للقرآن الكريم.

الكلمات المفتاحية :

تقنيات النقل النحوية؛
التفاف الدينامي؛
استراتيجية الترجمة؛
ترجمة النصوص المقدسة؛
ترجمة القرآن الكريم

Abstrak

Penelitian ini mengkaji penerapan teknik transposisi dalam terjemahan Al-Qur'an versi Kementerian Agama Republik Indonesia dengan tujuan mengidentifikasi jenis-jenis transposisi serta menganalisis fungsinya dalam menjaga kesepadan makna antara bahasa Arab dan bahasa Indonesia. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan menganalisis empat ayat, yaitu QS. Al-Baqarah [2]: 286, QS. Al-Kahf [18]: 110,

Kata kunci:

*Teknik Transposisi
Ekuivalensi Dinamis
Strategi Penerjemahan
Penerjemahan Teks
Sakral
Terjemahan Al-Qur'an*

QS. Al-Anbiyā' [21]: 107, dan QS. Al-Isrā' [17]: 23, yang menunjukkan pergeseran bentuk gramatikal antara bahasa sumber dan bahasa sasaran. Hasil analisis menunjukkan empat bentuk utama transposisi, yakni struktural, fungsional, kategorial, dan unit, yang digunakan untuk menyesuaikan perbedaan tipologis antara bahasa Arab yang bersifat inflektif dan bahasa Indonesia yang analitik. Temuan ini menunjukkan bahwa transposisi tidak hanya berfungsi sebagai strategi linguistik, tetapi juga merepresentasikan praktik mikro-linguistik yang berkontribusi pada pemeliharaan makna teologis dan efek komunikatif dalam terjemahan teks sakral, khususnya pada terjemahan resmi Al-Qur'an.

This is an open access article under the [CC BY-SA](#) license.



A. Introduction

Translation of the Qur'an can be said to be one of the most complex fields of study because it involves linguistic, theological, and aesthetic dimensions simultaneously (Nadhifah, 2023; Prasetyo & Zuhri, 2025). As divine words, the Qur'an was revealed in Arabic, which is historically known for the beauty of its linguistic structure, the richness of its meaning, and the depth of its rhetorical techniques, where no other human-produced text can match it (Abdurrahman, 2021; Al Faruq et al., 2024). In the Qur'an, Arabic is not only a means of communication, but also a complete container for rhetorical beauty and miracles (Edidarmo, 2025; Marlana et al., 2025). Therefore, the effort to translate the Qur'an (including into Indonesian) is not just a matter of translation, but also an intellectual and spiritual endeavor to present the divine message in a different linguistic and cultural context (Ihsan & Abd Muid, 2025; Unzila, 2025). The main challenge in the translation process is how to balance fidelity to the meaning of the source text and comprehensibility for target language readers (Drazat et al., 2025; Poerwanto, 2024).

The differences in linguistic systems between Arabic and Indonesian add to the difficulty of translation (Listiani & Ashwary, 2025; Marhamah et al., 2025). Arabic has a derivational morphology system based on trilateral roots and a flexible and dense syntactic structure. On the other hand, Indonesian is analytical, with a more linear sentence structure and minimal inflection (Pratama, 2025; Putra, 2025). This imbalance in systems often leads to shifts in grammatical forms during translation, such as changes from nominal structures (jumlah ismiyyah) to verbal structures (jumlah fi'liyyah), from passive to active forms, from phrases to clauses, or from nouns to verbs. These shifts are not deviations, but rather a

linguistic strategy called transposition, which is an adjustment of form so that the message can be conveyed naturally in the target language (Fahmi et al., 2025; Irawati et al., 2022; Muam & Nugraha, 2021).

According to Vinay & Darbelnet (1958), transposition is a translation technique that involves changing grammatical categories from one form to another without changing the basic meaning. This technique allows translators to transfer messages from the source language to the target language while maintaining the equivalence of meaning. In the context of translating the Qur'an, transposition plays an important role in maintaining the clarity of the divine message without losing the semantic and theological nuances contained in the Arabic text. In line with this, the theory of dynamic equivalence proposed by Eugene A. Nida in Maulana (2025) emphasizes that the success of a translation is measured not by the similarity of linguistic form, but by the similarity of meaning effects and emotional responses between readers of the source text and the translated text. In the context of the Qur'an, Indonesian readers must be able to capture the meaning, spiritual values, and religious impressions that are equivalent to those felt by readers of the Arabic text. Thus, transposition becomes one of the relevant means in realizing dynamic equivalence.

Studies on the application of transposition techniques in translation have been conducted by several previous researchers, such as those conducted by Fadhilah et al., (2025), who examined the use of transposition in the literary text Puri Pictordu translated from French to Indonesian and found various forms of shift that support the acceptability of the translation results. Rachmawati (2024) also highlighted the importance of understanding the legal, historical, and methodological aspects in translating the Qur'an, but did not specifically discuss the role of linguistic strategies such as transposition in maintaining equivalence of meaning. Thus, previous research has not focused much on the application of transposition techniques in the context of translating sacred texts such as the Qur'an.

Previous studies show that transposition studies are more focused on non-sacred texts or discussed as part of a general discussion of translation strategies, while studies of the translation of the Qur'an tend to emphasize normative, historical, and methodological aspects. Studies that specifically examine the application of transposition techniques at the micro-linguistic level in the Indonesian Ministry of Religious Affairs' translation of the Qur'an are still relatively limited. Therefore, this article fills this gap by analyzing in detail the forms of

grammatical transposition and their function in achieving dynamic equivalence, thereby making a more specific contribution to the development of sacred text translation studies.

Based on this analysis, this study aims to analyze the application of transposition techniques in the Indonesian Ministry of Religious Affairs' translation of the Qur'an through a micro-linguistic approach, focusing on grammatical shifts between Arabic and Indonesian and their implications for meaning equivalence and reader comprehension.

B. Research Methods

A method is a systematic and sequential way of working that facilitates implementation in order to achieve predetermined objectives. In other words, a method is an organized and systematic approach used to attain specific goals (Ahyat, 2017). In this study, the researcher employs a qualitative research method, which is an approach used to explore and understand the meanings attributed by individuals or groups to social or human problems, as stated by Creswell (Fadhlul et al., 2025). In this research, interviews are used as the primary data collection instrument, with the aim of obtaining in-depth information regarding perspectives and interpretations of a particular phenomenon. This study uses a qualitative descriptive approach that aims to describe and analyze linguistic phenomena in the translation of the Qur'an, particularly the application of transposition techniques. This approach was chosen because it allows researchers to examine in depth the grammatical shifts that occur in the translation process and to interpret their linguistic functions and implications in the context of sacred texts. The analysis was conducted with reference to Vinay and Darbelnet's transposition theory and Eugene A. Nida's concept of dynamic equivalence as the main theoretical basis.

The subject of this study is the official translation of the Qur'an by the Ministry of Religious Affairs of the Republic of Indonesia. The research data consists of pairs of Arabic verses and their Indonesian translations that show grammatical shifts between the source language and the target language. The data selection is based on certain criteria, namely: (1) verses that show changes in grammatical categories, such as from nouns to verbs or vice versa; (2) verses that show changes in syntactic structure, such as from ismiyyah to fi'liyyah or from passive to active; and (3) verses that undergo changes in language units, such as from words to phrases or from phrases to clauses, which are relevant to the concept of transposition. Data was

selected purposively, taking into account the representativeness of grammatical shifts that enabled an in-depth analysis of the transposition mechanism.

The research procedure was carried out in several stages. The first stage was data identification, which involved searching through the entire text of the Al-Qur'an translation to find verses that contained grammatical shifts. The second stage was data classification, which involved grouping the data based on the types of transposition according to Vinay and Darbelnet, which included structural, categorical, functional, and unit transpositions. The third stage is analysis and interpretation, which involves examining the linguistic function of each form of transposition and interpreting the role of these shifts in maintaining the equivalence of meaning and comprehensibility of the translated text.

The data collection technique was carried out through a documentation study by systematically examining the Indonesian Ministry of Religious Affairs' translation of the Qur'an. Each piece of data that met the criteria was recorded in a research worksheet containing the Arabic text, the Indonesian translation, the grammatical shift, the type of transposition, and the linguistic context behind it. This technique was chosen because it allowed researchers to conduct objective and structured data searches of official documents of the Qur'an translation.

Data analysis was carried out using content analysis combined with comparative linguistic analysis. This analysis compared the structure of Arabic as the source text with the structure of Indonesian as the target text to identify and explain the forms of grammatical shifts that occurred. Each form of transposition is then analyzed for its linguistic reasons and assessed for its implications for the equivalence of meaning and comprehensibility of the translated text. The analysis process is inductive, starting from the observation of concrete data to the drawing of generalizations of findings, thus producing a systematic picture of the application of transposition techniques in the translation of the Qur'an.

C. Result and Discussion

1. Results

The form of structural transposition appears in QS. Al-Baqarah [2]: 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Meaning: *Allah does not burden a person beyond their capacity.*

In the Arabic text, this verse takes the form of a fi'liyyah sentence with the verb **يُكَفِّ** as the center of meaning. In the Indonesian Ministry of Religious Affairs' translation, this structure is changed to a sentence with the explicit subject "Allah" at the beginning. This shift not only adapts the syntactic pattern of Indonesian, but also shifts the focus from the action to the actor. This choice clarifies Allah's role as the subject of the action, while at the same time reducing the rhetorical emphasis found in the Arabic verbal structure. Thus, structural transposition serves to balance the naturalness of the target language and the change in focus of information.

The form of functional transposition is found in QS. Al-Kahf [18]: 110:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

Meaning: *Say (Prophet Muhammad), "I am only a human being like you."*

In Arabic, the imperative form **قُلْ** functions as a direct command to the Prophet Muhammad SAW. In the Indonesian translation, this form is converted into a narrative statement with the addition of the phrase "(Prophet Muhammad)". This shift increases the clarity of the context for Indonesian readers, but reduces the nuance of direct dialogue between God and the Messenger found in the source text. This shows that functional transposition involves interpretive choices that affect the pragmatic aspects of the text.

The form of categorical transposition appears in QS. Al-Anbiya' [21]: 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Meaning: *We did not send you (Prophet Muhammad) except as a mercy to all creation.*

The word **رَحْمَةً** in the Arabic text is a conceptual noun. In the translation, this form is changed to the verbal phrase "as a mercy," which emphasizes the function and purpose of the mission. This shift helps readers understand the meaning of the purpose more clearly, while simplifying the rich meaning of rahmah, which has broad dimensions in Arabic. Thus, categorical transposition clarifies the semantic function, but reduces the density of the original meaning.

Meanwhile, the transposition of units appears in QS. Al-Isra' [17]: 23:

وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

Meaning: *Your Lord has commanded that you worship none but Him*

In Arabic, this verse has a concise structure, whereas the Indonesian translation changes it into a longer and more explicit clause. This shift aims to clarify the meaning of the command for readers of the target language, even though it affects the rhythm and density of the Qur'an's style. Thus, the transposition of units plays an important role in improving comprehensibility, but does not fully preserve the stylistic effect of the source text.

Table 1. Summary of Forms and Functions of Transposition in Translations by the Indonesian Ministry of Religion:

No	Types of Transposition	Example Sentence	Grammatical Shift	Linguistic Function	Semantic Implications
1	Structural	QS. Al-Baqarah [2]: 286	Verbal sentences → Nominal sentences	Adapting the syntactic structure of the target language	Clarifying the relationship between meaning and subject-predicate relationships
2	Functional	QS. Al-Kahf [18]: 110	Imperative → Narrative	Explicit context of speaker and listener	Avoiding referential ambiguity
3	Categorical	QS. Al-Anbiya' [21]: 107	Nouns → Words	Expressing the purpose of the action explicitly	Convey the semantic function of "purpose" clearly
4	Unit	QS. Al-Isra' [17]: 23	Phrase → Clause	Adapting the syntactic style of Indonesian	Makes the meaning of commands more communicative and natural

Overall, the research results show that the application of the transposition technique serves a dual purpose. Linguistically, it adapts the flexible structure of Arabic to the linear

and explicit system of Indonesian. Semantically, it clarifies implicit meanings to maintain the theological message. This finding reinforces the principle of dynamic equivalence, which states that the success of a translation lies not in the similarity of linguistic form but in the similarity of meaning and reader response between the source and target texts.

2. Discussion

The results of the study show that the translators of the Indonesian Ministry of Religious Affairs' version of the Qur'an consistently apply four main forms of transposition, namely structural, functional, categorical, and unit transposition. This finding indicates that the translation of the Qur'an is not treated as a mechanical process of language transfer, but rather as an interpretive process that requires simultaneous linguistic, semantic, and theological considerations. In the context of the typological differences between Arabic, which is inflective, and Indonesian, which is analytical, transposition becomes an unavoidable strategy for maintaining the continuity of meaning across languages. However, analysis shows that each form of transposition always has certain implications for the focus of information, nuances of meaning, and rhetorical effects of the text.

Specifically, structural transposition and unit transposition tend to be used to improve the comprehension of Indonesian readers through more explicit and linear sentence structure adjustments. This strategy is effective in conveying meaning clearly, but at the same time has the potential to shift the rhetorical emphasis inherent in Arabic syntactic structure. In other words, efforts to maintain the naturalness of the target language are carried out at the expense of reducing the density and rhetorical power that characterize the style of the Qur'an. These findings show that the translation of the Qur'an is always in tension between communicative clarity and the preservation of the expressive form of the source text.

Meanwhile, functional and categorical transposition reveals the active role of the translator in interpreting the function of utterances and meaning relations. The conversion of imperative forms into narrative statements or the change of nouns into verbal phrases is not only intended to facilitate understanding, but also reflects interpretive choices that influence the pragmatic and conceptual aspects of the verse. In the context of sacred texts, such choices are not entirely neutral because they can influence how readers understand the relationship between God, the Messenger, and humans. Therefore, transposition in the

translation of the Qur'an needs to be understood as a strategy that has a discursive impact, not merely a grammatical shift.

Compared to previous studies, the findings of this study show a more specific position in the study of Al-Qur'an translation. The research by Fadhilah et al., (2025) on translated literary texts places transposition primarily as a linguistic strategy to improve the acceptability and naturalness of the target language. Meanwhile, Rachmawati (2024) emphasizes the normative, historical, and methodological aspects of Qur'an translation without elaborating on the micro-linguistic mechanisms used by translators. Unlike these two studies, this research explicitly focuses its analysis on grammatical shifts as a micro-linguistic practice that not only affects the comprehensibility of the text but also has an impact on the theological, rhetorical, and pragmatic nuances in the Indonesian Ministry of Religious Affairs' translation of the Qur'an. Thus, this study fills a gap in research by showing how transposition techniques work concretely in bridging typological differences between languages while maintaining the integrity of the meaning of sacred texts.

The findings of this study reinforce Vinay and Darbelnet's view that transposition is an important technique in maintaining equivalence of meaning between languages, while also showing that its application in religious texts is more complex than in non-sacred texts. In the context of Al-Qur'an translation, transposition is not only aimed at achieving acceptability in the target language, but also at maintaining the sacredness of meaning and the integrity of the theological message.

Within the framework of Eugene A. Nida's dynamic equivalence theory, the results of this study show that the Indonesian Ministry of Religious Affairs' translators of the Qur'an prioritize meaning equivalence and comprehension over linguistic equivalence. This approach has proven effective in producing communicative translations, but at the same time requires caution so that simplifying the structure does not lead to a reduction in conceptual meaning and the aesthetics of the language of revelation. Therefore, the application of transposition in the translation of the Qur'an needs to be understood as a compromise strategy that continuously negotiates between meaning, form, and communicative function.

Thus, this discussion confirms that the technique of transposition in the translation of the Qur'an is not merely a technical procedure, but rather a linguistic and hermeneutic strategy that plays a role in shaping how the text of revelation is understood in the target

language. This analysis shows that the success of the translation of the Qur'an is not only measured by the reader's comprehension, but also by the extent to which the translation is able to maintain a balance between clarity of meaning, theological depth, and the stylistic character of the source text. This analysis demonstrates how micro-linguistic transposition operates specifically within official Qur'anic translation, an area that has received limited focused attention.

D. Conclusion

This study concludes that transposition techniques play a central role in maintaining semantic equivalence in the Indonesian Ministry of Religious Affairs' translation of the Qur'an. Four forms of transposition—structural, functional, categorical, and unit—are used to bridge the typological differences between the inflective Arabic language and the analytical Indonesian language. These grammatical shifts not only function as linguistic strategies, but also reflect the translator's theological and aesthetic considerations in communicating the divine message without compromising the sacredness of the text.

Theoretically, the findings of this study confirm the relevance of Vinay and Darbelnet's transposition theory and Eugene A. Nida's concept of dynamic equivalence in the context of translating sacred texts. This study shows that micro-linguistic analysis of grammatical shifts is an important approach to understanding how meaning equivalence is realized in translations of the Qur'an.

In practical terms, the results of this study provide a reference for translators of the Qur'an in determining the proportional use of transposition to improve comprehensibility without reducing theological meaning. In addition, the resulting classification of transposition can be used as an evaluative framework in assessing the quality of Qur'an translations and as teaching material in Arabic-Indonesian translation studies. Further research could expand the scope of data or compare various translation versions to deepen understanding of the dynamics of Qur'an translation.

Bibliography

Abdurrahman. (2021). Konsep Al-sarfah dalam Kemukjizatan Al-Qur'an. *Aqlam: Journal of Islam and Plurality*, 6(2), 135–152. <https://doi.org/10.30984/ajip.v6i2.1579>

Al Faruq, U., Septiyawati, E. P., Safitri, R. C., Ali, M. M. M., & Yaqin, B. U. A. F. A. (2024). I'jaz al-Qur'an: Menyingkap Kemukjizatan Bahasa, Ilmu Pengetahuan, dan Aspek Ghaib

dalam Al-Qur'an. *Jurnal Pendidikan Islam*, 1(3), 1-14. <https://doi.org/10.47134/pjpi.v1i3.464>

Drazat, Z., Hamidah, S. M., Latief, A. R., Auni, F. R., Humairah, S., Akbar, M. R., & Edidarmo, T. (2025). Efektivitas Penerjemahan dalam Pendidikan Bahasa Arab di Era Digital: Kajian terhadap Faktor Linguistik dan Budaya. *Lisan An Nathiq: Jurnal Bahasa dan Pendidikan Bahasa Arab*, 7(2), 324-336. <https://doi.org/10.53515/lan.v7i2.6804>

Edidarmo, T. (2025). *Balaghah Qur'aniyyah: Menyelami Keindahan Mukjizat Linguistik dan Sastra dalam Al-Qur'an*. Publica Indonesia Utama.

Fadhilah, N. M., Gumilar, D., & Mulyadi, Y. (2025). Analisis Penggunaan Teknik Terjemahan Transposisi pada Novel Klasik Terjemahan "Puri Pictordu." *Stilistika: Jurnal Pendidikan Bahasa dan Sastra*, 18(1), 55-66. <https://doi.org/10.30651/st.v18i1.23698>

Fahmi, A. K., Sunaryo, M. N., Fitriani, M., Al Haq, M. F., & Lenamah, J. (2025). *Bahasa Arab di Era Digital: Tren Linguistik, Teknologi, dan Generasi Z*. PT Bukuloka Literasi Bangsa.

Ihsan, M., & Abd Muid, N. (2025). Pendekatan Penerjemahan Muhammad Asad dalam Karya The Message of the Quran. *Lentera: Multidisciplinary Studies*, 3(2), 119-135. <https://doi.org/10.57096/lentera.v3i2.155>

Irawati, Gusnawaty, Tadjuddin Maknun, Muhammad Hasyim, & Asriani Abbas. (2022). Analisis Sirkumstan dalam Teks Terjemahan dengan Pendekatan Sistemic Functional Linguistics (SFL). *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra*, 8(2), 436-455. <https://doi.org/10.30605/onoma.v8i2.1771>

Listiani, A., & Ashwary, F. (2025). Analisis Kontrastif: Perbandingan Struktur Kalimat pada Penerjemahan Teks Bahasa Arab Al-Jumlah Al-Mufidah ke dalam Bahasa Indonesia. *Madah: Jurnal Bahasa dan Sastra*, 16(1), 96-109. <https://doi.org/10.31503/madah.v16i1.983>

Marhamah, A., Marliana, I., Ibrahim, H., & Nasution, S. (2025). Analisis Kesalahan Linguistik dalam Penerjemahan Teks Bahasa Arab pada Google Translate. *Al-Muaddib: Jurnal Kajian Ilmu Kependidikan*, 7(1), 122-136. <https://doi.org/10.46773/muaddib.v7i1.1513>

Marliana, I., Fadhilah, F., & Al-Rasyid, H. (2025). Mengenal Keindahan Susunan Bahasa Al-Qur'an Melalui Al-Istikhdam dan Al-Istithrad. *Jurnal Manajemen dan Pendidikan Agama Islam*, 3(2), 162-172. <https://doi.org/10.61132/jmpai.v3i2.981>

Maulana, M. F. (2025). Perubahan Makna dan Strategi Transkreasional dalam Penerjemahan Iklan Dove "Real Beauty": Tinjauan Teori Skopos dan Dynamic Equivalence. *Journal of Education for The Language and Literature of Indonesia*, 3(1), 50-57. <https://doi.org/10.15575/jelli.v3i1.1901>

Muam, A., & Nugraha, C. D. (2021). *Pengantar Penerjemahan*. Gajah Mada University Press.

Nadhifah, D. (2023). Penerjemahan Kalimat Idiomatis dalam Al-Qur'an: Studi atas Al-Qur'an dan Terjemahannya Kementerian Agama Republik Indonesia Edisi Penyempurnaan 2019. *Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya*, 16(2), 291–319. <https://doi.org/10.22548/shf.v16i2.881>

Poerwanto, M. A. (2024). Transisi Budaya dalam Penerjemahan Sastra: Tantangan dan Inovasi. *Jurnal Ilmu Sosial dan Humaniora*, 3(2), 299–312. <https://doi.org/10.57248/jishum.v3i2.506>

Prasetyo, A. M., & Zuhri, A. (2025). Kajian Linguistik terhadap Lafaz Khair, Thoyyib, dan Hasan dalam Al-Qur'an Perspektif Imam Al-Baidhowi Tafsir Tanwir At-Tanzil wa Asrar Fi Ta'wil. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 7(2), 616–628. <https://doi.org/10.37364/jireh.v7i2.491>

Pratama, E. S. (2025). Perkembangan Historis Ilmu Shorof: Analisis Kontribusi Ulama Kontemporer terhadap Sistematika Morfologi Bahasa Arab. *Argopuro: Jurnal Ilmu Bahasa*, 8(4), 161–170. <https://doi.org/10.55606/jurrafi.v4i1.4466>

Putra, A. (2025). Analisis Kesalahan Morfologis dalam Penulisan Akademik Bahasa Arab Oleh Mahasiswa Indonesia. *Al Ibrah: Journal of Arabic Language Education*, 8(1), 41–63. <https://doi.org/10.24256/jale.v8i1.7344>

Rachmawati, I. A. (2024). Eksplorasi Hukum , Sejarah , dan Metode Terjemahan Al-Qur'an : Menjembatani Pemahaman dan Perkembangannya. *Innovative: Journal of Social Science Research*, 4(5), 5729–5744. <https://doi.org/10.31004/innovative.v4i5.15678>

Sari Yunianti, F., & Nanda, F. (2023). TEKNIK DAN EVALUASI TERJEMAHAN KALIMAT IMPERATIF PADA KITAB AL-FATHU AR-RABBĀNĪ WAL-FAIDŪ AR-RAHMĀNĪ KARYA ABDUL QADIR AL-JAILANI. *An-Nahdah Al-'Arabiyyah*, 3(1), 19–39. <https://doi.org/10.22373/nahdah.v3i1.2387>

Unzila, A. R. (2025). The Vernacularization of the Qur'an in the Acehnese Language: Cultural Manifestations in the Work of Tgk. Mahjiddin Jusuf. *Aqwal: Journal of Qur'an and Hadis Studies*, 6(1), 54–71. <https://doi.org/10.28918/aqwal.v6i1.12013>

Vinay, J.-P., & Darbelnet, J. (1958). *A Linguistic Theory of Translation*. Oxford University.