Navigating the Linguistic Labyrinth: Unraveling the Complexities of Translating the Qur'an into the Banjar Language

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Abstract: This research focuses on the challenges in translating the Quran into Banjar. This paper aims to explore the unique challenges that arise during the process of translating the Qur'an from Arabic into the Banjar language. Translating the Qur'an transforms texts from the source language into the target language, which is often faced with various complex problems. These problems are related to the miracles of the Qur'an, the distinct characteristics of the source language (Arabic) and the target language (Banjarese), and things related to the problem of diction, idioms, pronoun usage, grammatical rules, and spelling rules. The research method used is a qualitative approach with content analysis. Data were obtained from literature studies related to translation theory, linguistics, and Qur'an studies. The results of the study show that there are several main challenges in translating the Qur'an into Banjar, including (1) differences in the structure and grammatical system between Arabic and Banjar, (2) difficulties in expressing theological and metaphysical concepts of the Qur'an in Banjar, (3) there is a cultural gap between Arabic traditions and Banjar culture, and (4) the limitation of vocabulary in Banjar to translate specific terms in the Quran. This research enriches understanding of the challenges faced in translating religious sacred texts, especially the Quran, into local languages. The findings of this study can be a reference for Qur'an translators and other stakeholders to promote a broader and more inclusive understanding of the Qur'an in Indonesia.

Keywords: Al-Qur'an dan Terjemahnya Bahasa Banjar, Banjar Language, Cultural context, Interpretation, Translation of the Qur'an

1. Introduction

Muslims believe the Qur'an is the revelation from God (*kalâm Allâh*) revealed to the Prophet Muhammad PBUH through the GabrielMuhammad 'Alî al-Shâbûnî, Al-Tibyân Fî 'Ulûm al-Qur'Ân ('Alam al-Kutub, 1985); Muhammad Mannâ' al-Qaththân, Mabâhits Fî 'Ulûm al-Qur'Ân (Maktabah Wahbah); Shubhî al-Shâlih, Mabâhits Fî 'Ulûm al-Qur'Ân (Dâr al-'Ilm li al-Malâyîn, 1988).. The Holy Book of Muslims was revealed through the medium of Arabic. One of the significant purposes of the revelation of the Qur'an is to guide human beings to achieve happiness in this life and the Hereafter(Cawidu, 1991). The Qur'an is one of the Holy Books with the most profound influence on human psychology. According to Arkoun, millions of Muslims often quote al-Qur'an to legitimate some actions, yell encouragement to some struggles, be the basis of some aspirations, fulfill some hopes, preserve some beliefs, and affirm the collective identity(Mohammmed Arkoun, 1998). It is also recited in some religious rituals, whether public or personal, and chanted at formal or family events(Taufik Adnan Amal, 2001).

For over 14 centuries, the Qur'an is still recited, memorized, understood, and implemented daily. In their effort to understand the Qur'an in a better way, Muslims often read and refer to the translation of the Qur'an into their first languages besides the Qur'anic tafsir books, the books of Muslim experts containing their interpretations of or

commentaries on the Qur'anic verses. The Qur'an has been translated into many international languages, including Latin, Italian, German, English, French, Spanish, Portuguese, Dutch, Russian, Polish, Hungarian, Swedish, Greek, Serbian, Croatian, Bulgarian, Romanian, Czech, Danish, Finnish, Ukrainian, Persian, Turkish, Urdu, Tamil, Bengali, Japanese, Chinese, Malay, and Indonesian.

The process of translating the Qur'an into the Indonesian language is under the control of Yayasan Penyelenggara Penterjemah/Pentafsir al-Qur'an, an institution of the Qur'an translation appointed by the Indonesian Minister of Religious Affairs by ministerial decree no. 26 of 1967. Moreover, the Quran has been translated into many local languages in Indonesia. Since 2012, the Ministry of Religious Affairs has translated it into 12 local languages, some of which are the Sasak language (West Nusa Tenggara/NTB), the Makassar language (South Sulawesi), and the Banjar language (South Kalimantan).

One of the products of translating the Qur'an into the local languages of Indonesia is *al-Qur'an dan Terjemahnya Bahasa Banjar*(Tim Penerjemah, 2017). The then-Minister of Religious Affairs released the printed edition of the work on 20 December 2017 at the Auditorium H.M Rasjidi in the Office of Ministry of the Religious Affairs of The Republic of Indonesia; meanwhile, the work was launched in a digital form on 26 February 2018 at the auditorium of Antasary State Islamic University (UIN Antasari) of Banjarmasin. The then-Minister of Religious Affairs, Lukman Hakim Saifuddin, when launching the digital form of *al-Qur'an dan Terjemahnya Bahasa Banjar,* stated that the application can help Banjarese people understand Qur'anic teachings with ease. "That (translation) is instrumental (in helping people understand meanings of Qur'anic verses and) preserving the Banjar language, which has been increasingly exposed to the possible danger of extinction and gradually abandoned by people," said the Minister.

While translating the Qur'an into Banjar, it was found that there were many problems. Transforming texts from Arabic to Banjarese involved dealing with technical, complicated issues because of fundamental differences between the two languages. This study aims to discuss some problems that arise while translating the Qur'an from the source language (Arabic) into the target language (Banjar language).

2. Methods

The unit of analysis in this study is the process of translating and interpreting the Qur'anic texts into Banjar. This study uses a qualitative approach with a case study design. The qualitative approach was chosen to explore the challenges in translating the Quran into Banjar. Primary data was obtained by analyzing translated texts of the Qur'an in Banjar. Secondary data were obtained from literature studies related to translation theory, linguistics, and Qur'anic studies. Primary data was collected by analyzing translated Qur'an texts in Banjar to identify emerging linguistic, cultural, and pragmatic issues. The data obtained was analyzed qualitatively using content analysis techniques. The data analysis process includes coding, categorization, and interpretation to identify key themes related to the challenges of translating the Quran into Banjar.

3. Result and Discussion

3.1. An Overview of al-Qur'an dan Terjemahnya Bahasa Banjar

The translation of the Qur'an into Banjarese was produced in collaboration between UIN Antasari (previously called IAIN Antasari) of Banjarmasin and the Center of Research and Development of Lecture and Islamic Discourse, Agency of Research, Development, Education, and Training of Ministry of Religious Affairs based on the Agreement Letter No: P.III/HM.00/219/2016 on 25 May 2016, signed by Drs. Choirul Fuad Yusuf, SS., MA. (the Head of the Agency) and Prof. Dr. Abdullah Karim, M.Ag. (the translation team leader). Prof. Dr. Abdullah Karim (the leader) and Prof. Dr. H. Akh undertook the translation process. Fauzie Aseri (the regional coordinator) and the team, including Dr. Dzikri Nirwana, M.Ag., Dr. M. Rusydi, M.Ag., Dr. Wardani, M.Ag., Dr. H. Zulkifli Musabba, M.Pd., and H. Ahmad Mujahid, M.A. All of them are the academicians of Antasari Islamic State University of Banjarmasin (hereafter abbreviated as UIN Antasari) with an academic background in Islamic studies, especially in Qur'anic exegesis (*tafsir*) except for Dr.

H. Zulkifli Musabba, M.Pd., who is an academician of Lambung Mangkurat University (ULM), and in the team also serves as a language consultant.

One of the most important considerations to the urgency of the translation of the Qur'an to Banjarese is that the language is the one which is practiced not only in South Kalimantan but also in all the provinces of Kalimantan, even in Riau. Besides, the majority of Banjarese people are Muslims.; therefore, translating the Qur'an into this language is necessary for ease of understanding the Qur'an.

In addition to bringing the translation of the Qur'an into local languages to a wider sphere, as expected by the Agency of Research, Development, Education, and Training of the Ministry of Religious Affairs, this translation process was also oriented to two primary missions.

The first mission is the Islamic mission, which is to make Qur'anic teachings easier to understand and raise cultural awareness of people, helping them implement those teachings in their daily lives. Being the first language of the Banjarese people, Banjarese can communicate the moral messages of the Qur'an to the Banjarese more effectively than any other language.

The second mission is cultural, particularly to preserve a local language: Banjarese. As a living and constantly growing cultural entity, a language can influence or be influenced by other languages and even become extinct. A language also reflects the level of civilization its users reach. In this respect, the use of Banjarese in translating the Qur'an can be regarded as a cultural strategy for preserving it. Today's Banjarese youth are no longer familiar with terms, phrases, sayings, traditional poems, or *papadahan* (advice) in Banjarese, which is rich in moral values. Besides, they are now heavily exposed to the advances of digital technologies, making them enjoy traveling in cyberspace as if they are no longer living in their physical and cultural world. They have lost knowledge of their first language and are cut off from their cultural roots. The saying "*jangan bacakut*" (the translation of "*la tatafarraqû*", Qur'an, 42: 13), for instance, refers to the moral value of early Banjarese people (*masyarakat bahari*), showing how bitter a quarrel is, especially a quarrel between family members (*bacakut papadaan*).

The translation process was begun after the preliminary meeting between the representative of the Center of Research and Development of Lecture and Islamic Discourse, the Agency of Research, Development, Education, and Training of the Ministry of Religious Affairs, and the Dean of the Faculty of Ushuluddin and Humanities of UIN Antasari at the beginning of 2006. Having been released in November 2017, the translation was officially launched in Jakarta on 20 December 2017.

The translation process moves through five main stages. The first stage was the translation work carried out by the team, consisting of a leader and five members, with each translating 5 juz of the Qur'an by adopting a set of methods and references agreed upon before. *Al-Qur`an dan Terjemahnya* was herein agreed to be the standard reference. In contrast, other Qur'an translations and some reference books on Qur'anic exegesis (tafsir) and Qur'anic studies were used for comparative purposes.

In the second stage, the translation team held a round-table discussion to have a common perception of the contents and techniques. In fact, the team encountered serious obstacles in the form of, for example, the absence of Banjarese words that accurately stand for some words in the Indonesian language or in the original words of the Qur'an: Arabic. For instance, the name of Allah "*al-'alîy al-'azhîm*" (The Most High and The Great One) in *âyat al-Kursî* (Qur'an 2: 255). Translating those words into Banjarese words, "Maha Tinggi wan Maha Basar," fails to give a sense of satisfaction because the Indonesian word "*besar*" is commonly understood in a physical dimension and figurative meaning: greatness. In the meantime, the Malay-Banjarese word "*basar*" is not commonly associated with non-physical quality. In this case, there were actually two options to take, the first of which was to use the Indonesian word "*Agung" instead of the Banjarese word "basar."* This was called the 'giving-in strategy', meaning that the team chose to give in to the Indonesian word, rather than insist on using the Banjarese word, to save the intended meaning of the Qur'an. The second option was what can be called the 'seizing strategy', that is, to insist on using the Banjarese word "*basar*" by assigning a new meaning to the word. However, such redefinition might carry a meaning not familiar with

the Banjarese. The first option was once suggested by an expert in Banjarese in the first discussion about the result of the translation; however, in the process of validation and final editing, the team finally decided to select the second option: to attach a new meaning to the word "*basar*" – which Banjarese people have to understand – that in association with Allah, the word cannot be understood as a physical quality given that Allah is not a material entity.

The third stage was the presentation of the translation result, which was given in two sessions, from 16 to 18 May 2016 at Aria Barito Hotel, Banjarmasin, and from 11 to 13 December 2016 at Golden Tulip Hotel, Banjarmasin. The presentation was given by team members and panelists, who assessed aspects such as the accuracy of the translation, writing structures, and cultural aspects. Under the broad area of the discussion topic, the presentation also involved some experts in Qur'anic exegesis (tafsir), Banjarese, and cultural studies. Prof. Dr. A. Athaillah, M.Ag., the retiring *tafsir* professor of the Faculty of Ushuludin and Humanities of UIN Antasari, stressed the fulfillment of the essential requirements for translating the Qur`an. He looked slightly skeptical as to whether Banjarese is eligible to be used for translating the Qur'an to the extent that the translation of surah Al-Fatiha, he proposed as an example, tended to be a Malay-Indonesian translation, not a Banjarese translation. He used the Indonesian word "*nama*" instead of "ngaran" (Banjarese); he opted to use the Malay word "Angkau" or the Indonesian word "Engkau" in lieu of a Banjarese word "Pian" or "Sampian" (a polite word to address the singular second person). On the other hand, Prof. Dr. Mujiburrahman, M.A., a professor of sociology of religion who is now serving as the Rector of UIN Antasari, saw from the perspective of cultural aspects that the use of local words encourages local values that are not to be questioned as in connection with ist being used as a medium for translating the Qur'an. Prof. Dr. Asmaran As., M.A., a professor of tasawuf (Islamic mysticism) at the university, offered four-level methods and references for translation, which will be mentioned later.

In addition to the panellists, delegates from government agencies (Ministry of Religious Affairs, Language Centers, and Religious Educatioan and Training Center), higher educational institutions (then-IAIN Antasari), socio-religious organizations (Nahdatul Ulama and Muhammadiyah), Mosque Prosperity Institute of Grand Mosque of Sabilal Muhtadin, regional and provincial members of MUI highlighted some aspects, including the use of the word "*ui*" (Banjarese for English word 'hi') which impress a long distance and lack of politeness; and the uses of the word "*Pian*" or "*Sampian*" (a polite word to address the sigular second person) and the word "*Sidin*" (a polite word to address the sigular third person) for addressing God. In addition to referring to dictionaries, keynote speakers, panelists, and members of the discussion also considered the sense of language in daily conversations in their capacity as native speakers.

The fourth stage was the process of revision. In response to some advice and commentaries, the team revised the translation they produced by holding some internal discussions to have a common perception of how to consider the suggestions and criticisms. In terms of translation accuracy, the team continued to refer to al-Qur`an dan Terjemahnya of the Ministry of Religious Affairs while being open to reasonable alternatives by comparing it with other translations and taking up independent study from the perspective of '*ulûm al-Qur`ân* (Qur'anic studies). Meanwhile, in terms of linguistic analysis, the team considered word usage both in dictionaries and in ordinary conversations; likewise, the team also referred to the patterns of Banjarese structure in addition to dictionaries.

The fifth stage was the process of validation. In this stage, the revised translation was given another careful check before the validation process. The translation was validated in a series of workshops: (1) the first workshop was held in Aston Banua Hotel, Banjar district, South Kalimantan, from 19 to 21 April 2017; (2) the second workshop was held in Mercure Hotel, Banjarmasin, from 7 to 9 July 2017; (3) the third workshop was held in Rattan Inn, Banjarmasin, from 21 to 23 August 2017. The validation team and members were involved in the validation process. Based on the Decision Letter of Commitment Making Office of the Center of Research and Development of Lecture of Religious Discourse and Organization Management No. 22 of 2017, the validation team included Prof. Dr. H. Asmaran As., M.A., Dr. Zulkifli Musabba, M.Pd., and Dr. Hairul Hudaya, M.Ag. This validation session involved the implementing team, including Abd. Adim, SE. (leader) and another two members: Fithriani, S.Pd., S.Th.I., and Siti Hadijah, S.E. Other workshop participants were those involved in the previous seminar for the translation presentation. The workshop

was held only to validate the revised version of the translation. However, based on the result of their internal meeting, the translation team continued working to complete and finish their draft by setting the content arrangement in alignment with the general visual layout.

3.2. Problems of Translating the Qur'an

Subsequently, the following is a description of some problems and difficulties arising in the process of translating the Qur'an into Banjarese. The problems deal with miraculous features of the Qur'an and unique characteristics of the source language, the Arabic language, including dictions, idioms, grammatical rules, and spelling rules.

3.2.1 Problems Dealing with Miraculous Features of the Qur'an

The most complicated problem in translating the Qur'an into Banjarese deals with the miraculous features of the Qur'an. Such problems also emerge when the Qur'an is translated into any other language. One of the difficulties a translation has to cope with when translating the Qur'an into any language other than Arabic is the Qur'an's eloquence, uniqueness, and highly distinctive characteristics, thereby making it impossible for translators to claim to have written a comprehensive account of the Qur'an. Muchlis Muhammad Hanafi, 'Problematika Terjemahan Al-Qurâ€TM an Studi Pada Beberapa Penerbitan Al-Qur'an Dan Kasus Kontemporer', Suhuf, 4.2 (2011), pp. 169–95.

The eloquence, uniqueness, and peculiarity of the linguistic construction of the Qur'an are seen as the greatest miracle (*mu'jizat*) of the Prophet Muhammad PBUH witnessed by the Arabs, to whom the Qur'an first spoke fifteen centuries ago(M. Quraish Shihab, 2014). Allah chose Arabic to reveal His divine messages because the Qur'an's revelation occurred in Arabic-speaking communities and because Arabic has unique characteristics and a rich vocabulary (M. Quraish Shihab, 2013).

In terms of its being a miracle, there are at least three aspects of the Qur'an showing proof of Muhammad's prophethood: (1) the Qur'an's stylistic feature and accurate description; (2) scientific facts in the Qur'an; and (3) stories of the unseen (*al-ghaib*)(Shihab, 1992). Of the three miraculous aspects of the Qur'an, it was the first aspect directly shown to the Arabs of the prophetic day when the Holy Book was first revealed(M. Quraish Shihab, 2014). Meanwhile, the other two aspects were beyond their ability and knowledge level.

The Qur'an is a mixture of linguistic beauty, accurate description, balance, depth of meanings, eloquence, truth of the contents, ease of memorization, and the strong impression it creates. Gibb admitted, "No one in the fifteen centuries plays 'an instrument' with as loud, powerful sounds and stunning effect on human soul as what Muhammad recited, the Qur'an"(Muhammad Chirzin, 2011). Quraish Shihab mentioned that the unique characteristics and peculiarity of the construction and arrangement of Qur'anic words and sentences owe much to its intrinsic merits, including (1) its tone and melody, (2) its conciseness, (3) its equal ease of understanding of both thinkers and common people; (4) its quality to satisfy mind and soul; and (5) its meanings' beauty and accuracy(M. Quraish Shihab, 2014).

Some factors related to the miraculous features of the Qur'an in terms of the beauty of its language and the accuracy of its wording make the process of translating the Qur'an vain, as it were. Honest translators must accept this fact. Edward Montet—as cited by Quraish Shihab—stated

"The Qur'an's grandeur of form is so sublime that no translation into any language replaces or even imitates it. Moreover, a Christian leader once admitted that the Qur'an in Arabic has sheer beauty and immense charm. With concise narratives and the divine nature of style, the Qur'anic verses tell the truth in rhyme. The Qur'an is full of such great vigor and tremendous power that it is too difficult to grasp all the nuance of the meaning of its literary text(M. Quraish Shihab, 2014)."

The beautiful, unique, and peculiar language of the Qur'an sometimes poses particular difficulty to the process of translating it into other languages. Consider the following example.

وَحُورٌ عِينٌ . كَأَمْثَالِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ (الواقعة/٥٦:٢٢-٢٣)

"Wan (dalam surga ngitu) ada bidadari-bidadari nang bamata galak, nang kaya mutiara nang disimpan bujur-bujur." (Q.S. al-Wâqi'ah/56: 22-23).

And (there will be) Companions with beautiful, big, and lustrous eyes, like unto Pearls well-guarded (Qur'an, 56: 22-23)(Abdullah Yusuf Ali, 1973).

In these verses, *tasybih* is used, literally meaning resemblance. Like a simile, tasybih compares one thing with others in Arabic literary art *because of similar qualities*. Such a comparison is made to clearly depict one or more particular qualities or characteristics(M. Quraish Shihab, 2013). The phrase كَأَمْثَالِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ (like unto Pearls well-guarded) illustrates beauty and purity of what is called حُورٌ عِينٌ.

The frase حُورٌ عِينٌ consists of two words: حُورٌ and عِينٌ. The former is the plural form of حَوْرَاء and أَحْوَر. The word حَوْرَاء is a feminine noun, while the word أَحْوَر is a masculine one. In this regard, the word حُورٌ refers to the two gender categories, males and females(M. Quraish Shihab, 2014).

Translating the phrase حُورٌ عِينٌ into "bidadari-bidadari nang bamata galak" or "bidadari-bidadari yang bermata jeli" does not represent the semantic structure of the phrase حُورٌ عِينٌ, and such translation potentially leads to semantic distortions. In *Kamus Besar Bahasa Indonesia*, the word '*bidadari*' (English: angel) is defined as a woman or lady from the heavenly realm, a beautiful lady(Tim Penyusun Kamus, 2002). In short, '*bidadari*' is deemed to have a beautiful feature of women, ladies, or princesses. If so, one can address the question, "If males are interested in angels in feminine terms, how will females be treated in heaven?(M. Zaka Al Farisi, 2014)

Structural differences lie in Arabic, Indonesian, and Banjarese languages, which often cause a problem called *linguistic untranslatability*. Such a problem also deals with the semantic aspects. The translation of the aforementioned phrase حُورٌ عِينٌ draws an excellent example of this problem(M. Zaka Al Farisi, 2014).

3.2.2. Problems Dealing with the Unique Characteristics of the Source Language

Unique characteristics of the source language, in this case Arabic, can present a particular problem in translating the Qur'an into Banjarese. Like Hebrew, Aramaic, Syriac, Chaldean, and Babylonian, Arabic belongs to the Semitic family (M. Quraish Shihab, 2014). The language has some figures of speech, such as *tasybih* (simile), *majaz* (metaphor), and *kinayah* (metonymy), and an abundance of vocabulary and synonyms. For example, there are 500 Arabic words for 'lions', 200 Arabic words for 'snakes', 5.644 words for 'camels', 70 words for 'stone', more or less 1000 words for 'swords', 60 words for 'high', and 80 words for 'honey'(M. Quraish Shihab, 2014).

Additionally, Arabic grammatical rules are reasonably accurate but somewhat complicated, especially compared to Indonesian and Banjarese languages. Experts in Arabic grammar do not blindly accept why the subjects of a sentence must always be *marfu'* (nominative case), which means producing the sound of *u/un*, while the object of a sentence must always be *manshub* (accusative case), one of whose sounds it produces is *a*.(M. Quraish Shihab, 2014)

Furthermore, other unique characteristics of Arabic include some rules relating to gender categories, numbers, *i'rab*, and *ta'rif* (definiteness). The following is an example showing how the rule of *i'rab*, the system of nominal, adjectival, and verbal suffixes which are in practice fully vocalized, causes a significant alteration of meanings. Take the verse below as an example.

وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًاۖ قَالَ وَمِن ذُرِّيَّتِىۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ (البقرة/٢: ١٢٤)

"Wan (ingatakan) wayah Ibrahim diuji Tuhannya lawan babarapa kalimat (parintah wan tagihan). Lalu Ibrahim manunaikannya, Allah bapirman: "Sabujurnya Aku handak manjadiakan ikam imam gasan sabarataan

manusia". Ibrahim baucap: "(Wan ulum minta jua) matan katurunan ulun". Allah bapirman: "Janji-Ku (ngini) kada kana lawan urang-urang nang jalim." (Q.S. al-Baqarah/2: 124).

And remember that Abraham was tried by his Lord with certain commands(123), which he fulfilled: He said: "I will make thee an Imam(124) to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers." (Qur'an, 2: 124)(Abdullah Yusuf Ali, 1973).

If the verse above is articulated, for example, in a different ending case (i'rab) as وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِۦمَ رَبُّهُۥ, tentulah then its meaning changes: "Wan (ingatakan) wayah Ibrahim manguji Tuhannya". With the changing of the *i'rab* of the two nouns, the verse conveys that Abraham tried his Lord, not vice versa.

3.2.3. Problems Dealing with Diction

Another problem occurring while translating the Qur'an into Banjarese is related to diction. The word 'diction' is an English word, etymologically meaning writing or speech style. An Indonesian dictionary defines the word as a correct choice of words to complete a sentence structure(Tim Penyusun Kamus, 2002). Such correct word choice relies largely on the users' language skills in understanding, knowing, mastering, and applying several vocabulary words to such an extent that they can correctly express their ideas and communicate with their listeners or readers.

Diction is worth consideration in daily uses of languages, including Arabic, English, and local languages, whether written works or daily conversation. What is meant by 'diction' here is not merely to correctly choose words to express ideas but to use phrases, conversational and writing styles, and proverbs.

Similarly, Banjarese also considers the problem of diction so that their readers or listeners can clearly understand the message intended by writers or speakers. Considering this, the translation team had difficulty choosing the correct words.

No sooner had the team begun translating Sura Al-Fatiha than an argument over the translation of the verse بسم الله الرحمن الرحيم erupted. In *Al-Qur'an dan Terjemahnya*) the verse is translated into "*Dengan menyebut nama Allah Yang Maha Pemurah lagi Maha Penyayang*". In this case, the team found it challenging to determine a Banjarese word for the word "Maha." They once used the Banjarese word "Liwar" to stand for "Maha"; however, the phrase "Nang Liwar Pangasih, Liwar Panyayang" sounded a little awkward. After a long-running debate, they reused the Indonesian word "Maha" instead of "Liwar".

When choosing a correct word or diction, using "maha" in preference to "liwar" is a problem. The two words have almost the same meanings, or at least both bear a close similarity in a particular feature. In an Indonesian dictionary, "maha" is defined as being very much or the most significant degree of a particular quality. In the meantime, "liwar" in a Banjarese dictionary is defined as being over or too much in terms of a particular behavior(Abdul Djebar Hapip, 2001).

The words "maha" and "liwar" may, to some extent, have a particular similarity, that is, in being very much of something, but the meanings each carries are still not exactly the same. From the perspective of the theory of semantics, in which meanings are considered to include all intralingual aspects of a word - all its conceptual components(Abdul Chaer, 2011) - the word "maha" may have concepts, meanings, and definitions different from those of "liwar".

In this case, irrespective of the particularly similar meaning of "maha" and "liwar" and the possible interrelation between both, it can be said that both words are not synonymous, and one cannot freely replace the other. As an illustration of this point, consider some examples below. It will be extremely strange to use such phrases as *mahapadas, maharamai,* and *mahanakal* in replacement of *liwar padasnya, liwar ramainya,* and *liwar nakalnya*, respectively; in the other way around, the phrases like *Liwar basar, Liwar suci, Liwar Pangasih, and Liwar Panyayang* cannot be awkwardly used instead of *Mahabesar, Mahasuci, Maha Pengasih*, and *Maha Penyayang*.

Based on the theory of semantics currently discussed, for the translation team to choose the word 'maha' instead of the word 'liwar' was a wise decision because the latter cannot explain the entire concept of the former. Besides, according to *Kamus Banjar Indonesia* by Abdul Djebar Hapip, one of the team's main reference books, the word "maha" has been adopted and has become a Banjarese word. Banjarese people are used to saying, "*Tuhan maha tahu haja," meaning God is The All-knowing* (Abdul Djebar Hapip, 2001).

The word "maha" is also generally used in Malay, Indonesian, and Javanese languages. It is a loan word from Sanskrit, which means 'big'(Edi Sedyawati, 1994). In Malay, "maha' means 'too big'; In Javanese, it shows a meaning of 'the highest degree' in terms of superlative forms; and in ancient Javanese, it means 'big'(Edi Sedyawati, 1994).

3.2.4. Problems Dealing with Idioms

While translating the Qur'an into Banjarese, the team also faced a problem related to using idiomatic expressions. Every single language has its respective uniqueness, one of whose reasons is the use of idioms(M. Zaka Al Farisi, 2014). According to J.S. Badudu, the term 'idiom' refers to a word or a group of words with such a new particular meaning, usually figuratively, that the word or words cannot be understood as such. An idiom may be in the form of a full sentence(J.S. Badudu, 2007). Harimurti Kridalaksana defined idioms as a construction of interrelated components whose meanings differ from each component. Abdul Chaer explained that the term 'idiom' refers to a group of words, the meaning of which cannot be predicted from its constituting elements(M. Zaka Al Farisi, 2014).

Arabic also uses many idiomatic expressions for the Quran's revelation. Arabic idioms may take the forms of word compoundings – noun-noun compound words or compound words of a word and its bound prepositions – or full sentences (proverbs). Idioms cannot be translated literally as the group of words called idioms carries a new meaning.

Cultural expressions like idioms should be translated as a whole, not word-by-word; consequently, it is insufficient for translators to be merely bilingual, but they should have a bicultural status as well, in terms of being able to explain the cultural aspects of both source and target languages. In other words, it is urgent that a translator have vast knowledge to understand the cultural nuance of both source and target languages.

When translating the following verse into Banjarese, the team faced the problem of dealing with idiomatic expressions.

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِـۧمَ إِلَّا مَن سَفِهَ نَفْسَهُۥۚ وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَاۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ   (البقرة/٢: ١٣٠)

"Wan kadada nang banci lawan agama Ibrahim ngitu, kacawali urang nang mumbungulakan dirinya saurang, wan Kami sudah mamilihnya di dunia wa sabujurnya inya di ahirat bujur-bujur tamasuk urang nang salih." (Q.S. al-Baqarah/2: 130).

And who turns away from the religion of Abraham but debases their souls with folly? We chose(130) and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous. (Qur'an, 2: 130)(Abdullah Yusuf Ali, 1973).

The phrase يَرْغَبُ عَن in this verse consists of a verb يَرْغَبُ and a preposition عَن. It means 'want and about'; however, it is an idiomatic expression that cannot be understood in its literal meaning. The combination between the verb يَرْغَبُ and its preposition عَن means 'to hate' or 'to dislike' (Banjarese: "banci lawan"). The new meaning looks to contradict the literal meaning.

Another Qur'anic verse containing an idiomatic expression is the verse mentioned below.

قَالُوا۟ طَـٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ   (يس/٣٦:١٩)

"Utusan-utusan itu baucap: "Kemalangan bubuhan ikam ngitu marga babuhan ikam saurang. Apa amun bubuhan ikam dipadahi (bubuhan ikam maancam kami?) Sabujurnya bubuhan ikam ngini kaum nang malimpati batas." (Q.S. Yâsîn/36: 19).

They said: "Your evil omens are with yourselves: (deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!" (Qur'an, 36: 19)(Abdullah Yusuf Ali, 1973).

The phrase طَٰٓئِرُكُم مَّعَكُم in the verse is an idiomatic expression. In its literal meaning, *thâ'irukum* means 'your bird' and the word *ma'akum* means 'with you'. Not to translate it in its lexical meaning, the team translated the phrase into Banjarese: "Kemalangan bubuhan ikam ngitu marga bubuhan ikam saurang" (your ill-fortune results from what you did yourself).

The word طَٰٓئِرُكُم is derived from the word طير, meaning birds, but what is intended from the word is a fortune. It is widely known that the life of an ignorant Arabic society was riddled with superstition: every time they wanted to leave their house, they would make their pet bird fly in its nest and see whether the bird turned to the right or left sides of the nest. They believed that the bird's flying from the right to the left was a sign of good fortune; on the contrary, the bird's flying from the left to the right was a sign of bad fortune. It was from this odd habit that the Qur'an attached the meaning 'fortune', which in this verse is a bad fortune, to the word طَٰٓئِرُكُم. Some ulema stated that the bad fortune was plague, drought, or the like(Abdullah Yusuf Ali, 1973).

3.2.5. Problems Dealing with Pronoun Usage

The use of pronouns became one of the problems in translating the Qur'an into Banajarese. Pronouns, which in linguistics are also called *pronomina*, constitute one of the parts of speech used to replace nouns or to mention a figure not directly introduced.

In Banjarese, pronouns are divided into three categories:

a. Pronouns for the first person

Singular forms:

aku means I/me, which is used to address oneself to persons of the same status level.

unda also means I/me, used to address oneself to younger persons or among the youth.

ulun also means I/me, which is used to address oneself to persons of higher status (elders or bosses).

sorang (Banjar Kuala) or saurang (Banjar Hulu) means I/me, used like *aku*.

Plural forms:

kami means we/us in an exclusive sense: we/us but not including you (listeners – the listeners are excluded from activities or conditions being told).

kita means we/us in an inclusive: we/us including you (listeners – the listeners are included in activities or conditions being told).

b. Pronouns for the Second Person

Singular forms:

ikam means you, which addresses persons (listeners) at the same status level or between friends.

nyawa means you (in both friendly *kamu* and polite manner *engkau*), used by elders to younger listeners or among the youth.

pian means you (in both friendly *kamu* and polite manner *engkau*), used to address persons (listeners of higher status or elders).

andika means you, generally used in Banjar Hulu to address persons (listeners) of higher status)

plural forms:

There is no special Banjarese word to address the second person in a plural sense. In this case, the conversational context will facilitate understanding. Take the following sentences as examples.

Handak *kamana ikam* (Where are you going?) (singular sense)

Handak *kamanaan ikam* (Where are you going?) (plural sense)

c. Pronouns for the third person

Singular forms:

inya means he/she (him/her)

sidin means he/she (him/her) in a polite manner *beliau*, used to address the third person of higher status (elders or bosses).

hidin is a dialect of Banjar Hulu, used in the same sense as *sidin*.

bubuhannya is a plural form that addresses the third person (Abdul Djebar Hapip, 2001).

Likewise, Arabic also uses pronouns with even more complicated rules than Banjarese. *Isim dhamir* is an Arabic word for pronouns. In terms of the person (from the perspective of a person or speakers who speak), *isim dhamir* is divided into three categories:

1. *Dhamir mutakalim* is a pronoun used by the first person (speaker). It may take the form of أَنَا, meaning 'I' (the singular form), or نَحْنُ, meaning 'we' (used for more than one speaker – the plural form).

2. *Dhamir mukhathab* is a pronoun for the second person (those to whom the speakers speak). It may be in the singular form أَنْتَ, meaning 'you,' or in the plural form أَنْتُمْ, meaning 'all of you.'

3. *Dhamir ghaib* is a pronoun for the third person (about whom the speaker is speaking). It may be in the singular form , هُوَ meaning 'he,' or in the plural form هُمْ, meaning 'they.'

Moreover, Arabic grammar considers some other aspects of the use of pronouns, including the separation of masculine forms (mudzakkar) and feminine forms (mutants). Such separation is not found in Banjarese. The difference in grammatical rules between both languages causes translators difficulty using Banjarese words to stand accurately for Arabic words and vice versa. The difficulty became one of the team's problems when translating the Qur'an into Banjarese.

The following verses show examples of the use of the pronoun أَنْتَ in Qur'anic verses that in *al-Qur'an dan Terjemahnya Bahasa Banjar* can be translated into *ikam, nyawa, sampian,* and *pian*. Qur'an, 19: 46 conveys

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَٰهِيمُ ۖ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ ۖ وَٱهْجُرْنِى مَلِيًّا (مريم/١٩: ٤٦)

"Baucap abahnya: Ikam muarkah lawan tuhan-tuhanku, ui Ibrahim? Amun ikam kada ampih, maka pasti ikam cagar kurajam, wan linggalakan aku dalam waktu nang lawas." (Q.S. Maryam/19: 46)(Abdullah Yusuf Ali, 1973).

(The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!" (Qur'an, 19: 46)(Abdullah Yusuf Ali, 1973).

In the verse, the pronoun أَنْتَ can be translated into Banjarese pronoun "ikam" that means 'you'. Abraham's father herein called him using the pronoun "ikam", which usually used to persons of the same status level. Meanwhile, in another verse, the pronoun أَنْتَ can also be translated into "sampian" or "pian" for the sake of polite conversation. For example, Allah Glory to Him, the Exalted said

قَالُوا۟ سُبْحَٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ (البقرة/٢: ٣٢)

"Buhannya manyahut, "Maha Suci Sampian, kadada nang kami katahui lain pada nang Sampian ajarakan lawan kami; sabujurnya Sampianlah Nang Maha Mangatahui wan Maha Bijaksana." (Q.S. al-Baqarah/2: 32).

They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth, it is Thou Who art perfect in knowledge and wisdom." (Qur'an, 2: 32)(Abdullah Yusuf Ali, 1973).

3.2.6. Problems Dealing with Grammatical Rules

Another problem while translating the Qur'an into Banjarese deals with the grammatical rules of Arabic. The difference in grammatical rules between the source and target languages potentially causes a substantial change in the message during translation(Emzir, 2015).

In general, linguistics consists of two major studies: morphology and syntax. Morphology is the study of the internal structure of words. It focuses on the word and construction – how words are constructed(Zaenal Arifin and Junaiyah, 2007). Meanwhile, syntax focuses on the interrelation among words in a speech. Among language components explored in syntax are phrases, clauses, and sentences(Zaenal Arifin and Junaiyah, 2008).

Morphological studies in Arabic are well known as *'ilm al-sharf*, a grammatical study focusing on the internal structure of words. Some Arabic words can be inflected, while some cannot. It is the former that is discussed in *'ilm al-sharf.*

What follows is the detailed exploration of morphological aspects (word construction) of the Qur'an, which sometimes slowed the translation process into Banjarese. Take the following verse and its translation as an example.

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (الروم/٣٠: ٢١)

"Wan di antara tanda-tanda kawasa-Nya Sidin manciptaakan gasanmu bini-bini matan mudil/janismu saurang, saikra ikam cundung wa marasa tanang lawan inya, wan dijadiakan-Nya di antara buhan ikam rasa kasih wan sayang. Sabujurnya di samunyaan nang kaya ngitu bujur-bujur tadapat tanda-tanda gasan bubuhan urang nang bapikir." (Q.S. al-Rum/30: 21).

And among His Signs is this, that He created for you mates from among(3525) yourselves, that ye may dwell in tranquillity with them,(3526) and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. (Qur'an, 30: 21)(Abdullah Yusuf Ali, 1973).

It is mentioned in another verse that

إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا (المعارج/٧٠:١٩)

"Bujuran, manusia diciptaakan basipat katuju mangaluh." (Q.S. al-Ma'arij/70: 19).

Plucking out (his being) right to the skull! (Qur'an, 70: 19).

The inflection of verb from active voice (*fi'il ma'lum*) خَلَقَ, which means "*manciptakan*" (to create) to the passive voice (*fi'il majhul*) خُلِقَ, meaning "*diciptakan*" (to be created) in the two verses may not pose a problem to the translation process.

However, word inflection sometimes presents a problem in translating the Qur'an into Banjarese, as does the following verse.

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات/٤٩: ١٣)

"Ui manusia, sabujurnya Kami manciptaakan ikam matan surang lalakian wan surang bibinian wan manjadiakan ikam babangsa-bangsa wan basuku-suku supaya ikam saling kanal manganal. Sabujurnya urang nang paling mulia di antara ikam di sisi Allah itu urang nang paling batakwa di antara ikam. Sabujurnya Allah Maha Tahu Maha Taliti." (Q.S. al-Hujurat/49: 13).

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (Qur'an, 49: 13)(Abdullah Yusuf Ali, 1973).

The word لِتَعَارَفُوٓا۟ was translated into "supaya ikam saling kanal manganal" (so that you can know each other). In Arabic morphological studies (*ilm sharf*), the word تَعَارَفَ is on the pattern (*wazan*) تَفَاعَلَ, which carries a certain connotation of reciprocation (*li al-musyarakah*), in which both subjects and objects do the same action to each other(Abubakar Muhammad, n.d.).

Translating لِتَعَارَفُوٓا۟ into "saling kanal manganal" may not be the correct translation or, at least, it is ineffective. In this case, "saling manganal" and "kanal manganal" can be used instead. However, using "bapapatuhan," which bears the same meaning as the previous two, is considered a more effective choice(Abdul Djebar Hapip, 2001). The words "kanal manganal" are not found in *Kamus Bahasa Banjar-Indonesia* by Abdul Djebar Hapip.

Almost the same problem of translation was found in aother Qur'anic verse. Allah Glory to Him, the Exalted said

وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ (المائدة/٥: ٢)

"Wan tulung-manulung haja buhan ikam dalam (manggawi) kabajikan wan takwa, wan jangan tulung-manulung dalam manggawi dusa wan palanggaran, wan batakwalah buhan ikam lawan Allah. Sabujurnya Allah harat banar siksa-Nya." (Q.S. al-Maidah/5: 2).

Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah. Allah is strict in punishment. (Qur'an, 5: 2)(Abdullah Yusuf Ali, 1973).

The word تَعَاوَنُوا۟ in the verse was translated into Banajarese words "tulung-manulung", which consist of two words "tulung" and "manulung". Indeed, both words are found in *Kamus Bahasa Banjar-Indonesia* by Abdul Djebar Hapip, but according to the pattern of word inflection in Banjarese, the word "batulungan" is the accurate word for Indonesian words "saling menolong" in preference to "tulung-manulung"(Abdul Djebar Hapip, 2001).

Unlike morphology, which focuses on word formations, syntax studies the interrelations of words in a speech. The difference in syntactic structures between the source and target languages, in this case between Arabic and Banjarese, sometimes creates a problem while translating the Qur'an into Banjarese. No syntactic problem occurred while translating the following verse.

قُلْ هُوَ ٱللَّهُ أَحَدٌ (الاخلاص/١١٢: ١)

"Padahakan: "Sidin ngitu Allah, nang Maha Tunggal." (Q.S. al-Ikhlas/112:1).

Say: He is Allah, the One and Only. (Qur'an, 112: 1)

From the viewpoint of syntactic analysis, no problem occurred: the Banjarese translation from the verse is in precisely the same word order as the Qur'anic text. For a more detailed inspection, the following translation can be written.

قُلْ (Padahakan), هُوَ (Sidin ngitu), ٱللَّهُ (Allah), أَحَدٌ (nang Maha Tunggal).

Nevertheless, more often than not, the difference in syntactic structure causes a change in sentence construction, making the translation in a different word order from that of the Qur'anic text. Fortunately, such a change in the word order does not significantly affect the meaning intended. Consider the example below.

زُيِّنَ لِلَّذِينَ كَفَرُواْ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُواْ ۘ وَٱلَّذِينَ ٱتَّقَواْ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ (البقرة/٢: ٢١٢)

"Kahidupan dunia dijadiakan bagus dalam panglihatan urang-urang kapir, wan bubuhannya mamandang hina urang-urang nang baiman. Padahal urang-urang nang batakwa ngitu labih mulia daripada buhannya di hari kiamat.. Wan Allah mambarii rajaki lawan urang-urang nang dikahandakinya lada babatas." (Q.S. al-Baqarah/2: 212).

The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection, for Allah bestows His abundance without measure on whom He will. (Qur'an, 2: 212)(Abdullah Yusuf Ali, 1973).

In the translation of the verse, the phrase that stands for ٱلْحَيَوٰةُ ٱلدُّنْيَا precedes the one standing for زُيِّنَ لِلَّذِينَ كَفَرُواْ; thus the two phrases were translated into "Kahidupan dunia dijadiakan bagus dalam panglihatan urang-urang kapir" (The life of this world is alluring to those who reject faith). The translation did not replicate the word order of the Qur'anic text; otherwise, it will be in this order: "Dijadiakan bagus dalam panglihatan urang-urang kapir kahidupan dunia". However, the difference in the syntactic structure did not alter the text's intended meaning.

Similarly, another particular factor of the Arabic syntactic structure prompts translated sentences for it to be written in different sentence patterns, which may be even longer than the one in the source language. The translation for the following verse can vividly illustrate this point.

وَٱلنَّٰزِعَٰتِ غَرْقًا (النازعات/٧٩: ١)

"Basumpah Allah lawan (malaikat-malaikat) nang mancabut (nyawa) dengan guncang," (Q.S. al-Nazi'at/79: 1).

By the (angels) who tear out (the souls of the wicked) with violence (Qur'an, 79: 1)(Abdullah Yusuf Ali, 1973).

In the Indonesian translation, a particle called *wawu qasam* can be easily translated into "demi" (for the sake of). Unfortunately, no Banjarese word can express exactly the same meaning as the Indonesian word "demi", thereby creating an obstacle for translating the Qur'an into Banajarese. Amidst the limited availability of technical vocabulary for particular words used in Qur'anic verses, the translation team then preferred to use Banjarese words "Basumpah Allah lawan..." or "Basumpah lawan...", and the structural change took place as a consequence of the preferred choice.

Furthermore, duplicating the same sentence structure as the source language may sometimes end in a serious distortion of meanings. Let the following verse give an obvious example of this point.

وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

"Wan Allah sudah maulahakan sabarataan macam hiwan matan banyu, maka sapalihan matan hiwan ngitu ada nang bajalan di atas parutnya wan sapalihan bajalan lawan dua batis sadang sapalihan (nang lain) bajalan lawan

ampat batis. Allah maulahakan apa nang dikahandaki-Nya. Sabujurnya Allah Maha Kuasa atas sabarataan sasuatu." (Q.S. al-Nur/24: 45).

And Allah has created every animal from water of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills; for verily Allah has power over all things. (Qur'an, 24: 45)(Abdullah Yusuf Ali, 1973).

The verse contains a sentence stating فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِ, whose Indonesian translation is "maka sebagian dari hewan itu ada yang berjalan di atas perutnya". In Banjarese words, the sentence can be translated into this sentence:"maka sapalihan matan hiwan ngitu ada nang bajalan di atas parutnya". According to Ismail Lubis, such translation does not sound natural. If the phrase يَمْشِى عَلَىٰ بَطْنِهِ is intended to mean 'to slither'or 'to creep', then the Banjarese sentence for it should be with that meaning: to move on the belly. Therefore, instead of using the phrase "bajalan di atas parutnya", the phrase "bajalan dangan malikapakan parut ka tanah" is deemed to be more accurate.

In translating the Qur'an, Banjarese, in one or more cases, must involve the change in syntactic categories: the change in word forms. Such a point can be seen in the translation of the following verse.

كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓاْ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ (ال عمران/٣: ٨٦)

"Kayapa Allah pacang mambari patunjuk sagalumuk urang nang kapir imbah buhannya baiman, wan buhannya sudah maakui pada Rasul tu (Muhammad) bujur-bujur rasul, wan sagala katarangan jua sudah datang ka buhannya? Allah kada mambari patunjuk lawan urang-urang nang jalim." (Q.S. Ali Imran/3: 86).

How shall Allah guide those who reject Faith after they accept it and bear witness to the fact that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust. (Qur'an, 3: 86)

If the verse is presented and positioned vi-a-vis in its translation, it will be easy to find the difference between both using different word forms. The verse uses an Arabic nominal form (a noun), namely إِيمَٰنِهِمْ, which in its Banjarese translation is changed to the verbal form (a verb): "buhannya baiman"(M. Zaka Al Farisi, 2014).

3.2.7. Problems Dealing with Spelling Rules

Spelling is a theory about how to write down a word formally based on its sound. It is usually about the rules concerning how phonemes are made with particular symbols and how to write words, sentences, and even punctuations.[1] This poses a certain problem when translating the Qur'an into Banjarese.

The problem occurs mainly because of the basic differences between Arabic and Banjarese and the differences between the Indonesian languages. The Banjarese alphabet does not include some letters, including f, q, v, and z. The team encountered such a problem while translating the Qur'an into Banjarese.

Despite several differences in spelling rules, there was no serious problem resulting from the differences. The team faced the problem of dealing with spelling rules commonly when translating names, like those of figures or places. For instance, the Prophet Zakariya's name was mentioned as Jakariya or Jakaria because the letter 'z' is not found in the Banjarese alphabet. However, adopting the Indonesian alphabetical system, the team decided to mention the name using z: Zakaria or Zakariya, like the translation of the following verse.

يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا (مريم/١٩: ٧)

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[1] Abdul Chaer, *Tata Bahasa*, 36.

"Ui Zakariya, sebujurnya Kami mambari habar senang lawan ikam cagar (kulihi) saikung anak nang ngarannya Yahya, nang sabalumnya Kami kada suah manciptaakan urang nang kaya inya." (Q.S. Maryam/19: 7).

(His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before." (Qur'an, 19: 7)(Abdullah Yusuf Ali, 1973).

4. Conclusion

Translating the Qur'an from Arabic to Banjar is a complicated process of transforming texts and requires special attention. This process is not only about replacing words between the two languages but also about adjusting to the differences in the characteristics of Arabic and Banjar. The main challenge lies in the miraculous features of the Qur'an that are difficult to translate into other languages, including differences in word choice, idioms, use of pronouns, grammatical rules, and spelling. For example, Arabic has a more complex pronoun system than Banjar. Therefore, the translator must be able to choose the right pronouns so that the original meaning is preserved. In addition, differences in sentence structure and language style also add to the challenge of accurately translating and maintaining the beauty and message of the Qur'an.

In addition, the Qur'an contains many idioms and expressions with connotative meanings, which are very difficult to translate literally. A translator must understand the connotative meaning of each of these expressions and then look for the right word equivalents in the Banjar language to maintain the original meaning. This process requires high precision and a deep understanding of Arabic and Banjar languages. Not only that, translators must also be sensitive to the spiritual and religious values of the Quran so that these sacred messages can be conveyed accurately. An effective translation must be able to convey the deep meaning and values of the Qur'an in the right way to the people of Banjar so that they can understand and appreciate the sacred messages contained in it. Thus, the translator not only acts as a language bridge but also as the guardian of the essence of the teachings of the Qur'an, which must be conveyed in the form closest to the original but still understandable by the reader in the context of Banjar culture and language.

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