



Translating the Transcends of God's World into Balinese

The development of Quranic translation in Indonesia generally showed the total adoption by using loanword. Some parties within Muslim communities tried to translate using their local language to make easier in understanding the Qur'an. Cakepan Suci al-Qur'an Salinan Ring Basa Bali by I Wayan Rupa Mengwi is the first Balinese translation of the Qur'an, which prefer to translate them rather than to borrow them in translation. It remains questions how the author vernacularized some "fixed theological terms and phrases" of the Arabic-Qur'an into Balinese and why did he chose to "translate" them rather than to "borrow" them in his translation work. By using vernacularization approach, the result showed that (1) it used terminological approach to vernacularize some fixed terms and phrases, (2) the special appeal of using Balinese words and phrases when translating selected Qur'anic words and phrases is to reflect typical local beliefs (Balinese), as well as to carry out da'wah through a socio-cultural approach. Even though, this pattern reflects the platform and strategy of international Ahmadiyya movement through the translation of the Qur'an, but this work is not connected formally under the organization program of Ahmadiyya.

Keywords: Al-Qur'an; Balinese Translation; Vernacularization; Ahmadiyyah; I Wayan Rupa Mengwi

Penerjemahan Al-Qur'an di Indonesia secara umum menunjukkan adopsi dengan kata serapan. Beberapa komunitas Muslim mencoba menerjemahkan menggunakan bahasa lokal, demi memudahkan komunitasnya memahami makna Al-Qur'an. Cakepan Suci Al-Qur'an Salinan Ring Basa Bali karya I Wayan Rupa Mengwi merupakan Al-Qur'an terjemah Bahasa Bali pertama, yang lebih banyak menerjemahkan daripada menggunakan kata serapan. Hal ini menimbulkan pertanyaan, bagaimana penulis memvernacularisasikan beberapa "istilah dan frasa teologis yang baku" dari Al-Qur'an Arab ke dalam Bahasa Bali dan mengapa penulis memilih untuk "menerjemahkan" daripada "meminjam" istilah dan frasa baku tersebut dalam karya terjemahannya. Dengan pendekatan vernakularisasi, hasil penelitian menunjukkan bahwa; Pertama, penerjemah menggunakan pendekatan terminologis untuk melakukan vernakularisasi; Kedua, penggunaan kata dan frasa Bahasa Bali ketika menerjemahkan adalah untuk mencerminkan kepercayaan lokal khas (Bali), serta melaksanakan dakwah melalui pendekatan sosial budaya. Meskipun pola ini mencerminkan platfor strategi gerakan Ahmadiyah internasional, namun karya ini tidak terhubung secara formal di bawahnya.

Kata Kunci: Al- Quran; Terjemah Bahasa Bali; Vernakularisasi; Ahamadiyyah; I Wayan Rupa Mengwi

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Introduction

The development of interpretation in Indonesia generally used the elements of the locality that make it easier to understand the Qur'an and convey its messages to society.¹ According to Anthony H. John, there are many aspects of life like social structure, law, and government systems that are formed by the influence of Islam, as well as several Arabic vocabularies introduced into local languages such as Malay and Javanese.²

The commentator translated the Qur'an using the common language in Indonesian or Malay. In the end, Qur'an translation languages are borrowed into Indonesian or Malay. This term is known as localization or vernacularization.³ It can be seen from three phenomena: *First*, the use of Arabic script with the Malay language called by Jawi script. *Second*, the number of loanwords from Arabic transformed into the local language. *Third*, the number of literary works inspired by Arabic and Persian works.⁴ The other argument stated one addition of those phenomena: the borrowing of Arabic linguistic and grammatical rules and structures.⁵

The works of study of the Qur'an-like translation used various local languages. For example, *Turjuman al-Mustafid* by Abd Rauf Singkel used Malay, *Tafsir al-Qur'an Basa Sunda* by A. Hassan 1937, and *Tafsir Ayat Suci Lenyepaneun* by Moh. E. Hasim 1984 used

Sundanese,⁶ and *Tafsir al-Ibriz* 1980 by K.H. Bisri Mustafa used Javanese.⁷

From the beginning, the interpretation of the al-Kahfi chapter in the 16th century and Tarjuman Mustafid in the 17th century by Abd Rauf Singkel until the works of the 21st century, the translation of the Qur'an into Balinese seems different because researchers rarely touched this translation. This fact is shown by the lack of references and sources to access it. Nevertheless, the Minister of Religion, Lukman Hakim Saifuddin, launched the Qur'an in Balinese translation in 2017. It was done to bring people closer to the Qur'an by preserving regional languages.⁸ According to Mustafa al-Amin (one of the translation teams of the Qur'an in Balinese), this translation was the first in the Balinese version.⁹

Nevertheless, Al-Amin's claim is not totally correct, because there was a previous work before his work of Qur'anic translation into Balinese, entitled *Cakepan Suci al-Qur'an Salinan Ring Basa Bali*. This author of this work is H. Ahmad Iwan Darmawan (I Wayan Rupa Mengwi). He is Ahmadiyya's follower. Thus, we could state that it is the first translation of the Qur'an into Balinese up to this study has been done. Yet, this translation is not consisting of the complete chapters of the Qur'an as Al-Amin's work and team of Ministry of Religious Affairs, it only contains Chapter al-Fatihah to Chapter al-Ma'idah.

This translation has novel pattern in translating some Qur'anic terms into Balinese,

¹Ahmad Baidowi, "Aspek Lokalitas Tafsir al Iklil fi Ma'ani al- Tanzil Karya KH Mishbah Musthafa," *Jurnal Nun*, Vol. 1 No. 1, 2015, 35.

²Farid F. Saenong, "Vernacularization of the Qur'an: Tantangan dan Prospek Tafsir al-Qur'an di Indonesia Interview dengan Profesor Anthony H. Johns," *Jurnal Studi Qur'an*, Vol. 1 No. 3, 2006, 459.

³*Ibid.*, 578.

⁴Anthony H. Johns, *Qur'anic exegesis in the Malay-Indonesian World an Introductory to survey* in Abdullah Saeed, *Approaches to the Qur'an in Contemporary Indonesia* (London: Oxford University Press, 2005), 257-287.

⁵Moch Nur Ichwan, "Literatur Tafsir Al-Qur'an Melayu Jawi di Indonesia, Relasi Kuasa, Pergeseran dan Kematian dalam Visi Islam," *Jurnal Ilmu-ilmu Keislaman*, Vol. 1 No. 1, 2002, 13.

⁶Mursalim, "Vernakularisasi al-Qur'an di Indonesia (Suatu Kajian Sejarah Tafsir Al-Qur'an)," *Jurnal Komunikasi dan Sosial Keagamaan*, Vol. 16 No. 1, Januari 2014, 58.

⁷Muhammad Akmaluddin, "Social and Cultural Relations in Islamic Law in Javanese Context: KH. Bisri Musthofa's Thought on Qur'an and Hadith Issues," *Jurnal Esensia*, Vol. 21, No. 2, 2020, 234.

⁸"Menag Luncurkan Qur'an Terjemahan Bahasa Melayu, Bali, Banjar," published on Wednesday, December 20th, 2017, <https://news.detik.com/>, accessed on January 26th, 2020.

⁹Interview with Musthafa al- Amin, Team of Al-Qur'an Translation in Balinese by Ministry of Religion, on December 30th, 2019.





because “fixed theological terms and words” are not borrowed as usual in Qur’anic translation, but completely translated into Balinese words. For example, the word “Allah” is translated into “Ida Hiyang Widi”, the term *alladzina amanu* means “believers communities” is translated into “anake sane matutang”, and some others. Based on these primarily findings, this research aims at answering “how did Ahmad Iwan Darmawan vernacularize some “fixed theological terms” of the Qur’an into Balinese and why did he choose to “translate” them rather than to “borrow” them in his translation work *Cakepan Suci Al-Qur’an Salinan Ring Basa Bali*?”

To answer these two questions, we conducted an analysis to *Cakepan Suci Al-Qur’an Salinan Ring Basa Bali*, with a translation and cultural theory approach, which in this context is specifically called vernacularization. Therefore, the primary source of this study is the document of *Cakepan Suci Al-Qur’an Salinan Ring Basa Bali* and the transcriptions of interviews with the author of the work. We conducted in-depth interviews with the author to uncover the reasons behind his decision “to translate” fixed theological vocabularies in the Arabic-Qur’an into Balinese rather than “to borrow” them as usual in the Qur’anic translation tradition. While the secondary sources are relevant documents that can help us in analyzing the object, both from the aspect of Balinese language and culture, or the historical context of the work.

The translation is not a new thing because accurate translation already exists along with the development of human civilization. In this era, cross-language communication is an important thing, and it develops day by day. This requires humans to increasingly understand and know so that a misunderstanding in communication will be avoided. Various origin languages carry out translation activities into different targeted

languages.¹⁰ Even so, in practice, translating from the original language to the targeted language always makes a difference or will not be final, so does the translation of the Qur’an.¹¹ Translation will always depend on the translator's subjectivity and pattern.¹²

It is based on the environment, society, differences in time and place, and the goals implied in the process so that this phenomenon belongs to the translator and cannot be judged by one side. Therefore, this will reveal how the context in which a translation was born, in this case, the translation of the Al-Qur’an.¹³

Robin Sadino said that vernacular creates the quality of a society. Vernacularization indicates that people can produce

¹⁰ Akmaliyah, *Teori dan Praktik Terjemah Indonesia-Arab* (Depok: Kencana, 2017), 1.

¹¹ Ali Salman Hummadi et al., “Rhetorical Loss in Translating Prepositional Phrases of the Holy Qur’an,” *SAGE Open* 10, no. 1 (2020): 2158244020902094, <https://doi.org/10.1177/2158244020902094>; Muhammad ibn Ismā’īl Bukhārī 810-870, *Manners in Islam = Al-Adab Al Mufrad: Arabic Text, Translation and Commentary* (First edition. Karachi: Darul Ishaat: Available at, Idaratul Ma’arif, Darul Uloom, 2002., 2002); Nouredin Mohamed Abdelaal and Sabariah Md Rashid, “Semantic Loss in the Holy Qur’an Translation With Special Reference to Surah Al-WaqiAAa (Chapter of The Event Inevitable),” *SAGE Open* 5, no. 4 (2015): 2158244015605880, <https://doi.org/10.1177/2158244015605880>; Stefan Henning, “God’s Translator: Qu’ran Translation and the Struggle over a Written National Language in 1930s China,” *Modern China* 41, no. 6 (2015): 631–55, <https://doi.org/10.1177/0097700414551253>.

¹² David Katan, *Translating Cultures: An Introduction for Translators, Interpreters and Mediators*, *Translating Cultures: An Introduction for Translators, Interpreters and Mediators*, 2014, <https://doi.org/10.4324/9781315759692>; Vincent Houben, “New Area Studies, Translation and Mid Range Concepts,” in *Area Studies at the Crossroads. Knowledge Production after the Mobility Turn*, ed. Katja Mielke and Anna-Katharina Hornige (New York: Palgrave Macmillan, 2017); Basil Hatim and Jeremy Munday, *Translation: An Advanced Resource Book for Students*, *Translation: An Advanced Resource Book for Students*, 2019, <https://doi.org/10.4324/9780429266348>; C.J. Catford, *A Linguistic Theory of Translation* (Oxford: Oxford University Press, 1965); David Katan, “Defining Culture, Defining Translation,” in *The Routledge Handbook of Translation and Culture*, 2018, <https://doi.org/10.4324/9781315670898>.

¹³ Mikhail Mikhailovich Bakhtin, *The Dialogic Imagination: Four Essays* (USA: University of Texas Press, 1981), 293-294





understanding and accept it as a socio-cultural picture. Because the characteristic is interchange so that the context of life can be felt as seen from the existing discourse.¹⁴ Language has two functions, namely documentary and as a work. However, vernacularization has a dual role to play between these two functions. When to become a documentary and the work needs to be traced back to know which function is appropriate. Because these two functions generally do not occur simultaneously, this is a critical discussion to reveal.¹⁵

General Overview on *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*

H. Ahmad Iwan Darmawan or I Wayan Rupa Mengwi is an Indonesian Ahmadiyah figure from Bali who authorized the Qur'anic translation into Balinese entitled *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*. He was born in Mengwitani on December 26, 1937,¹⁶ to coincide with the Great Pemacekan Piodalan in Gelgel, Klungkung.¹⁷ He has a father, I Made Rengkung, a mother, I Nyoman Regug, and a brother, I Made Pasek. Darmawan converted into a Muslim on December 16, 1961.

Darmawan completed Elementary School (Sekolah Rakyat) in 1945. He Continued Junior High School in 1955 and study in Pharmacy School in Yogyakarta. He had no intellectual background in studying Qur'anic studies at Pesantren, Madrasas or any other Islamic Institutions. He lives among Ahmadiyah Community in his daily life. Some of his works are *Kutipan-kutipan Saking Al-Qur'an Suci Ring Bahasa Bali/Tematic Balinese Qur'an Translation*

¹⁴Robin Sabino, *Languaging without Languages* (Leiden, Boston: Brill, 2018), 100

¹⁵Sheldon Pollock, *The Language of the Gods in the World of Men* (California: University of California Press, 2006) 283

¹⁶Interview with H. Ahmad Iwan Darmawan on December 17th, 2019 on Nagarawangi street no. 56B behind Ahmadiyah mosque, Tasikmalaya, West Java.

¹⁷Pemacekan Agung is a commemoration five days after Galungan or five days before the Kuningan, which is celebrated every Soma (Monday) Kliwon. Quoted from <https://bali.tribunnews.com> on March 11th, 2020.

(1988), *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali/ Balinese Qur'an Translation* (2007), *Singkatan Isi Surah-Surah Kitab Suci Al-Qur'an* (n.d.), *Abad Kelimabelas Hijriyah Adalah Abad Kemenangan Islam: Tegaknya Tauhid dan Sirnanya Kemusyrikan* (n.d.), *Karunia Allah Haji Mabrur Untuk Seorang Mualaf dari Bali* (n.d.), *Persatuan dan Kesatuan Umat: Jalan Keluar dari Krisis Multidimensi dan Azab Kemurkaan Tuhan* (n.d.), and *Menuju Kemenangan Islam* (n.d.).

A. Description of the Book

Cakepan Suci Al-Qur'an Salinan Ring Basa Bali was first published by Islam International Publications Limited Islamabad, Tilford, England. Later, it printed in Indonesia by YWD Printing, Jakarta, and published by Wisma Damai Foundation Tawakal Ujung Raya Street No. 7 Jakarta, Indonesia. The researcher holds on the 5th edition (2007) of the book.

This book consists of 305 pages, contains seven juz with five chapters of the Qur'an: *al-Fatihah*, *al-Baqoroh*, *Ali Imron*, *an-Nisa*, and *al-Ma'idah*. The book size is 22 x 17 cm. The cover is a green hardcover, while the title and the author's name are written in gold in the upper and bottom parts of the middle book.

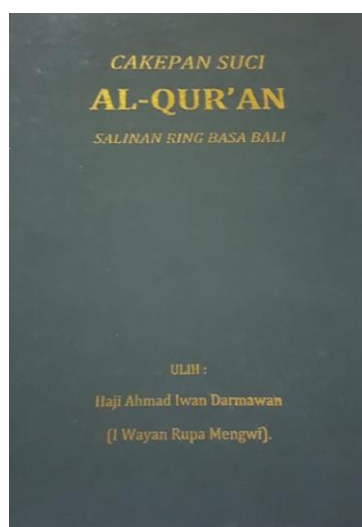


Figure 1. The Front Cover of *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Personal Documentation)





Furthermore, the paper used was wood grain writing paper. The primary material of this paper was pulp without lignin or HVS. The quality of the paper is good so that the ink can be read clearly. The writing used manual machine type so that it appears like a classic typewriter font in ancient times.

First, the time of revelation.¹⁸ In the Balinese Language written with *Ketedunang. Sesampun Hijrah* for the Madaniyyah, and *Sedurung Hijrah* for the Makiyyah.

Second, the number of verses written with the word *Ayatnyane/ Ayatipun*. The verse of "Bismillahirrohmanirrohim" is admitted as the first verse of each *surah*. So, writing the number of verses is followed by the word *ngawit Bismillah*, which begins from *Bismillah*.

Third, the number of *rukū'*, written with the word *Rukuknyane / Rukuk ipun*.

Fourth, *muqoddimah*. This introduction contains information about the history of descendants, its meaning, and its other name. Furthermore, it mentioned the advantages of the chapter, for example, in al-Baqarah. The third opening paragraph explained that al Baqarah is a granting of prayer.

The next is systematic writing of this translation. Each verse is written on the right side of the page. The space of each verse adjusts the meaning of the translation in Balinese. The translation is written on the left side with the

writing format per paragraph by writing down the verse number, then the translation. When the author found a verse as the first ayah of *rukuk*, it will begin with the number of *rukuk*, then the verse number, and Balinese translation. The page number is located at the bottom of the page.

Last, at the end of the translation, there is also a summary functioned to summarize the translation points. This section is named by *Ikhtisar Surah*. Meanwhile, there is also an additional explanation in each of the *rukuk* in Al Baqarah. This addition is not found in another *surah*.

The method used in translation is *Terjemah Maknawiyah*. *Terjemah Maknawiyah* or *Terjemah Tafsiriyyah* explains the meaning of sentences in other languages without limiting the structure of the original words or taking into account the rules of the original language.¹⁹

The main reference of this book is *Al-Qur'an dengan Terjemah dan Tafsir Singkat*.²⁰ The similarity between *Cakepan Suci* with *Al-Qur'an Terjemah dan Tafsir Singkat* is their systematic writing. Both are begun with chapter information, including the time of revelation (*Makiyyah* and *Madaniyyah*), the number of verses and *rukū'*. Furthermore, both contains an introduction as the preface of the translation.

The writing layout is like the previous one. The verse is located on the right side of the page, while the translation is on the left side. The difference is in the footnote in *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia*. It is located under the line so that the page filled with information from footnotes.

¹⁸ Subkhi Salih explained in his book *Mabahits fi Ulum Al-Qur'an* page 167 regarding the three opinions of Makiyyah and Madaniyyah based on Jalaluddin Al Suyuthi's opinion on *Al Itqan fi Ulum Al-Qur'an* book. First, the definition based on place. This opinion said that Makiyyah is a verse that descended in Makkah's surroundings both before hijrah and after hijrah, while the Madaniyyah verse is a verse that descended in Medina and surrounding areas. Second, the definition based on the object. This opinion said that Makiyyah is a verse that calls on the inhabitants of Makkah, while Madaniyyah is a verse that calls on the inhabitants of Medina. Third, the definition based on the Islamic da'wah phase. This opinion said that Makiyyah verse is a verse that came down before the Prophet's hijrah to Yastrib, while Madaniyyah verse is a verse that came down after hijrah. In this translation, the verse classified based on the third category.

¹⁹Syaikh Manna al-Qaththan, *Mabahits fi 'Ulum Al-Qur'an* (Mesir: Daar al Ilm wa al Iman, Mesir, 1990), 313.

²⁰*Al-Qur'an Terjemah dan Tafsir Singkat* is a translation holy Qur'an and interpretation that has the original title "The Holy Qur'an". This book was written by Maulana Muhammad Ali then translated by H. M. Bachrun. This book was published by Darul Kutubil Islamiyah Kesehatan Street IX No. 12 Central Jakarta 10160. This book was first printed in 1979 and now reached its twelfth edition in 2006. It can be accessed in its soft file form at www.aaiil.org.





B. Authorship's Objectives and Socio-Cultural Contexts

The compilation of *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* is inseparable from the centenary of the Ahmadiyya Community in 1989.²¹ Even so, the first book by Ahmad Iwan Darmawan was written in 1988 entitled *Kutipan-Kutipan Saking Al-Qur'an Suci Ring Bahasa Bali*.²²

Our investigation showed that it is not known for sure the commencement of the compilation because the author no longer clearly remembers when and where he made it. Nevertheless, only two chapters in that book mentioned its time. Those are chapter Ali-Imran on July 25, 2002,²³ and An-Nisa chapter on September 9, 2002.²⁴ Referring to the explanations above, the book's writing was done long ago before the writing of the chapter Ali-Imron and An-Nisa. Taken from the researcher's data, Ahmad Iwan Darmawan said that the commencement of the compilation of these two Translated Qur'ans, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* and *Kutipan-kutipan Saking Al-Qur'an Suci Ring Bahasa Bali* were begun almost at the same time.

As a Balinese native and *muallaf*, Iwan Darmawan has a high enthusiasm to spread the teachings of Islam in Bali. His desire to teach Islam is not merely through Islamic preaching, but it was also be accompanied by noble character and ethics to deliver the message of peace. This kind of propaganda also corresponds to the Ahmadiyya slogan "*Love for All, Hatred for none.*" Besides, to expedite

preaching, Ahmad Iwan Darmawan considered translating Al-Qur'an into the local language (Balinese) to show the community that Islam is a religion accepted and fit for all Balinese. His urge to translate the Qur'an into the Balinese language aims to ensure the lack of rejection from the community on the teachings he carries because most Balinese embraces Hinduism. Then, he tried to translate the Qur'an into the Balinese language. "*Salinan nganggo basa Bali puniki minekadi usaha munduhang sesidan titiang salinan surah-surah sane munggah ring sajeroning Cakepan Suci Al-Qur'an*"²⁵ means translation using the Balinese language is one of his efforts to accumulate translated chapters in the Qur'an.

Thus, although the author of *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* had clearly stated that his purpose to write the book because of his awareness to ease Muslim Balinese's people in understanding the meaning of the Qur'an, or we could say "*dakwa* or Islamic preaching objective",²⁶ in the other perspective of ideology, this work has most likely had an ideological context. Because this work was written by a member of the Indonesian Ahmadiyya communities. But we would not like to extend this discussion, because our focus is not on uncovering this aspect. Najib Burhani had presented this aspect well. In addition to revealing ideology, Burhani revealed several important issues in this Ahmadiyya's translation, one of which is its translation into local or regional languages. In his elaboration, local languages were chosen by Ahmadiyya to translate the Qur'an because, in the early decades of Indonesian Independence, because these languages were more critical than Bahasa Indonesia for disseminating ideas, particularly

²¹Jamaah Ahmadiyah Indonesia, *Ayat-ayat pilihan dari Al-Qur'an* (Jakarta: Gunabakti Grafika, 1988), Preface.

²²The title of that book written "Sui". But after the confirmation with the author, the real word is "Suci". "*itu hanya salah saja. Ada huruf yang kurang. Saya telah menegur pada saat itu, namun tidak segera dirubah*". Interview with H. Ahmad Iwan Darmawan on December 17th 2019, on Nagarawangi street no. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

²³H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 185.

²⁴*Ibid.*, 251.

²⁵*Ibid.*, 1.

²⁶Interview with H. Ahmad Iwan Darmawan on December 17th, 2019 on Nagarawangi street No. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.





among Javanese and Sundanese aristocracies and commoners.²⁷

In addition to Burhani's argument, based on our analysis toward *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*, there is indeed a particular appeal to using local words and phrases when translating selected verses of the Qur'an to reflect distinctive local beliefs. This socio-cultural context is clearly found in this Balinese translation, as the use of the word *Ida Sang Hyang Widi Wasa* to translate Allah rather than to make the word Allah as loanword in translation, as well as *Awatara* as the word to mention the prophet, the *wangsit* as the message of the prophet, etc. Translating these fixed theological words and terms into local Balinese terminology provide a good foundation for teaching the Ahmadiyyah concept through the Qur'anic translation, which were received and believed by the Balinese from the old time to the present day. This kind of vernacularization, in the term of Sulaimane Kante, is called as terminologization.²⁸

This the vernacularized Qur'an into Balinese was distributed to several officials in Bali.²⁹ The book's copies were accepted and recognized by a helpful work in the community. This recognition is possibly due to the author is a native of the royal family of Pemecutan Bali. Even though he was early converted to Islam.

Balinese's Ethno-Linguistics Perspectives on Vernacularized Arabic-Quranic Terms

A. Ida Hiyang Widi

The word *Ida Hiyang Widi* in the Dictionary of Balinese Language means *Tuhan*,³⁰ *Dewa*,³¹ *Ilahi*.³² There are several versions of Balinese customs regarding their pronunciation: *Ida Sang Hiyang Widi Wasa*, *Hiyang Widi*, *Ida*. Different pronunciation of God above is initially under the same meaning to refer to God Almighty.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَكَوَّنَ أَبْصَارَهُمْ
غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ [البقرة ٨]

Balinese translation (from *Cakepan Suci*): "Allah – Ida Hiyang Widi sampun nekepin sajeroning hati, kuping miwah penyingakane; ipun pacang manggihin kesengsaran."³³

Indonesian translation (from *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia*): "Allah telah mencap hati mereka dan pendengaran mereka, sedangkan pada penglihatan mereka ada tutupan, dan bagi mereka ada siksaan yang amat besar."³⁴

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ [البقرة ١٦]

Balinese translation: "Allah – Hiyang Widi pacang ngewales, ngendepang ipun bingung lantaran kedurhakaan ipun."³⁵

Indonesian translation: "Allah akan menghukum perolokan mereka dan akan

²⁷ Ahmad Najib Burhani, "Sectarian Translation of the Qur'an in Indonesia: The Case of Ahmadiyya," *Al Jami'ah journal of Islamic Studies*, Vol. 53 No. 2, 2015, 270.

²⁸ Davydov, "On Souleymane's Kante's Translation of The Qur'an into the Maninka Language," *Mandenkan Journal*, No. 48, 2012, 7-10.

²⁹ Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagarawangi street No. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

³⁰ Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), 213.

³¹ Ida Wayan Oka Granoka dkk, *Kamus Bali Kuno – Indonesia* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985), 94.

³² I Made Denes dkk, *Kamus Bahasa Indonesia-Bali A-K*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1997), 323.

³³ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 5.

³⁴ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Neratja Press, 2014), 24.

³⁵ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 6.





membiarkan mereka berkelana bingung dalam kedurhakaannya.”³⁶

Ahmad Iwan Darmawan translated the word “Allah” with the word *Ida Hiyang Widi* to ease the Balinese people. Hinduism commonly uses this term in Bali to refer to their God. *Ida Hiyang Widi* is the most appropriate word in this translation because there is no difference in meaning. In addition, *Ida Hiyang Widi* is used to preach Islam in Bali. Although using the same term as Hinduism from the theology session, Islam means it to its God.

For the Islamic community in Bali, translation using local words has become common. So the word “Allah” translated into “*Ida Hiyang Widi*” was not a significant problem. This localization just like when the Javanese mentioned “*Gusti Allah*.”³⁷ Although the localization feels uncomfortable when being seen and heard but judging it from the wisdom of Islam's point of view, which is a religion *rahmatan lil alamin*, herein lies the privilege. For the sake of goodness and ease of understanding, using the word *Ida Hiyang Widi* can be justified. This localization does not violate the Muslim faith as long as their belief in God is following what was contained in the Al-Ikhlâs chapter.³⁸

B. Kalintang Sweca and Kalintang Mepaica

The word *kalintang* means overmuch while, the word *Sweca* or *Surweca* has the meaning *asih* (love). *Mepaica* means giving bless. The Balinese people use this word to describe the generous nature of God, which usually used by castes of *Brahmana*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [الفاتحة ١]

Balinese translation: “*Maduluran paswecan Ida kalintang sweca mepaica*.”³⁹

³⁶ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Nemat Press, 2014), 27.

³⁷ Interview with KH. Mustafa Al-Amin on June 7th 2020.

³⁸ Interview with Arham Siddiq on June 7th 2020.

³⁹H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 2.

Indonesian translation: “dengan nama Allah, Maha Pemurah, Maha Penyayang.”⁴⁰

الرَّحْمَنِ الرَّحِيمِ [الفاتحة ٣]

Balinese translation: “*Sane Kalintang sweca, san kalintang Asih mepaica*.”⁴¹

Indonesian translation: “Maha Pemurah, Maha Penyayang.”⁴²

Darmawan chose the word *sweca* and *mepaica* as manifestations of *Rahman* and *Rahim* of God (Allah). The use of soft words is the most easily digested for the Balinese. In ordinary life, these words are used in everyday conversation.

During the use of the word to translate the Qur'an into good language and to honor the almighty God, *sweca* and *mepaica* become beautiful when heard by society. Considering the context of the verse is to show God's compassion, those word doesn't become a problem in daily life.⁴³

C. Sane Matutang

The word *Matutang* means proper,⁴⁴ correction.⁴⁵ The word *Sane Matutang* is followed by the word *Anake* to get the meaning “People who admit the truth.” The use of this word describes someone who has good character and behavior in his life.

يُخَدِّعُونَ اللَّهَ وَآلَيْهِمْ وَمَا يَخْدَعُونَ إِلَّا

أَنْفُسَهُمْ وَمَا يَشْعُرُونَ [البقرة ١٠]

⁴⁰ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Nemat Press, 2014), 5.

⁴¹H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 2.

⁴² Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Nemat Press, 2014), 9.

⁴³Interview with Arham Siddiq on June 7th 2020.

⁴⁴Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), 150.

⁴⁵I Made Denes, dkk, *Kamus Bahasa Indonesia-Bali A-K*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1997), 74.





Balinese translation: "Ipun sinamian pacang mogbogin Allah miwah anake sane matutang; nenten sane kebogbogin sejabaning ibanepedidi, seantukan ipun nenten sadar."⁴⁶

Indonesian translation: "Mereka hendak menipu Allah dan orang-orang beriman, padahal mereka tidak menipu melainkan diri mereka sendiri, tetapi mereka sama sekali tidak menyadari."⁴⁷

Ahmad Iwan Darmawan did not specifically use the word "faith although, in the Indonesian Language, the word *beriman* has become the common one. The use of *matutang* is more striking and neutral to describe the good people's attitude in the Qur'an. The Qur'an translations of the Balinese by the Indonesian Ministry of Religion used the word *beriman* as well as interpreted in the Indonesian language. But to preserve the local language and following the language rules in Bali, *Matutang* is appropriate to translate the word *yu'minu* in the Qur'an verses.⁴⁸

Kings commonly use the word *matutang* to advise their people for having good behavior. In the context of family, these words are the teachings applied by parents to their children towards having a noble character to everyone, whenever and wherever they are.⁴⁹

D. Sane Nungkasin

The word *nungkasin* means "argue with" and "contradict".⁵⁰ Darmawan adopted the word *nungkasin* when translating *kafara* in the Qur'anic verse. *Kafara*, in terms of language, has a meaning 'close'. It is often understood as

pointing to an unbeliever in terms of religion. However, he used the *nungkasin* to explain that the unbeliever was a person who denied the truth from God.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ [البقرة ٧]

Balinese translation: "Sujatin ipun anake sane nungkasin, tan wenten pikenoh nyane yaning ragane ngewehin piteket wiadin tusing, ipun nenten pacang ngugu-percaya."⁵¹

Indonesian translation: "Sesungguhnya orang-orang kafir sama saja bagi mereka, apakah engkau memperingatkan mereka atau pun engkau tidak memperingatkan mereka, mereka tidak akan beriman."⁵²

The peculiarities of using Balinese by using *Nungkasin* are increasingly seen and felt so it can preserve the wealth of regional languages.⁵³ In society's habit, *nungkasin* means for people who are not obedient, either disobey legal rules or parents. This term is similar with "kasoren jlemene" translated in Indonesian as, "Tidak bisa dikasih tahu ya orang ini!"⁵⁴

E. Pengupa Jiwa

The word *pengupa jiwa* means livelihood which in dictionaries means *mata pencaharian*,⁵⁵ *penghidupan*,⁵⁶ *nafkah*,⁵⁷ *penghidupan dasar*.⁵⁸ This word in general means all the fortune obtained

⁵¹H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 5.

⁵² Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Neratja Press, 2014), 24.

⁵³Interview with KH Mustafa Al-Amin on June 7th, 2020.

⁵⁴Interview with Arham Siddiq on June 7th 2020.

⁵⁵Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), 36.

⁵⁶Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, 74.

⁵⁷I Made Denes dkk, *Kamus Bahasa Indonesia-Bali L-Z*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1998), 150.

⁵⁸*Ibid.*, 443.

⁴⁶H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 5.

⁴⁷ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Neratja Press, 2014), 25.

⁴⁸Interview with KH Mustafa Al-Amin on June 7th 2020.

⁴⁹Interview with Arham Siddiq on June 7th 2020.

⁵⁰I Made Denes, dkk, *Kamus Bahasa Indonesia-Bali A-K*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1997), 59.





by humans both in the form of material and non material.

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرْشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ
فَلَا تَجْعَلُوا السَّمَاءَ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ
لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Balinese translation: "Ida sampun ngardi jagate genah ragane sami minekadi natah, langite minekadi raab, nedunang toya saking awane, meduluran toya punika ketumbuhang pengupa jiwa sekadi woh-wohan. Seantukan asapunika sampunang ngardi sesembahan sane kekantiang kelinggih Allah – Hiyang Widi, sawireh ragane sampun ngerti."⁵⁹

Indonesian translation: "Dia-lah Yang menjadikan bagi kamu bumi sebagai hamparan dan langit sebagai atap, dan Dia menurunkan air dari awan lalu dengan itu Dia mengeluarkan buah-buahan sebagai rezeki bagimu, maka janganlah kamu menjadikan sembah-sembahan tandingan bagi Allah padahal kamu mengetahui."⁶⁰

Darmawan mentioned the fruits contained in verse 23 of Al-Baqarah as *pengupa jiwa*. The Balinese are accustomed to saying this word if they get wealth or good fortune. Besides the Balinese, the Javanese people also use the same term to describe the God's blessings. But the others interpret the *pengupa jiwa* as non-material blessings like health, faith, guidance, and others. This gift can only feel by heart.⁶¹

Besides being a form of mentioning the God's blessing, the *pengupa jiwa* in Balinese habit is evidence of his love for his God when he obtains something. This word includes of *Kromo inggil*, which is indeed a very polite language used in everyday life. This language is very

polite and usually heard, so it is natural to be spoken by the Balinese.⁶²

F. Bongol and Kolok

The word *bongol* has some meanings: *budek*,⁶³ *congek*,⁶⁴ *goblok*,⁶⁵ *pekak*,⁶⁶ *tuli*,⁶⁷ *tunarungu*.⁶⁸ The word is to describe someone who can't hear or someone who has trouble with their ears. Meanwhile the word *kolok* means *bisu*,⁶⁹ *gagu*,⁷⁰ the word to describe someone who can't speak.

صُمُّ بَكْمٌ عُمِّي فَهَمْ لَا يَزِجُونَ [البقرة ١٩]

Balinese translation: "Ipun bongol, kolok, buta; sewireh asapunika ipun nenten pacang mewali."⁷¹

Indonesian translation "Mereka tuli, bisu, buta, maka mereka tidak akan kembali."⁷²

Darmawan textually described it by choosing the word *bongol* and *kolok*. According to the habit of Balinese, that word sounds rude in their ears. Still, considering the context of the verse when explaining the stubbornness of hypocrites, the use of the phrases *bongol* and *kolok* are suitable to replace the words *summun* and *bu' mun*. As a comparison, In the Qur'an Translation of Balinese Language from the Ministry of Religious Affairs of Indonesia, the terms *summun* and *bu' mun* is translated by "tiare ningeh lan tiare wicare."

⁶²Interview with Arham Siddiq on June 7th 2020.

⁶³ I Made Denes, dkk, *Kamus Bahasa Indonesia-Bali A-K*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1997), 99.

⁶⁴*Ibid.*, 135.

⁶⁵*Ibid.*, 264.

⁶⁶*Ibid.*, 226.

⁶⁷*Ibid.*, 466.

⁶⁸*Ibid.*, 468.

⁶⁹Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), 38.

⁷⁰*Ibid.*, 56.

⁷¹H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 7.

⁷²Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Nemat Press, 2014), 28.

⁵⁹H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 9.

⁶⁰Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Nemat Press, 2014), 30.

⁶¹Interview with KH Mustafa Al-Amin on June 7th 2020.





That word seems neutral because of using the soft language by Balinese.⁷³

In the Balinese common language, pointing the disabilities by the word *kolok* and *bongol* is impolite. Considering the book as the Islamic scripture, it is better to use polite language that has to be kept its purity.⁷⁴

G. Ngandika and Ngorahang

The word *ngandika* in dictionary means *sabda*,⁷⁵ *bersabda*,⁷⁶ while the word *ngorahang* means to say,⁷⁷ to report.⁷⁸ There was a unique thing when Darmawan interpreted the word *qola* in the Qur'an verse. For example, in Surah Al-Baqoroh verse 34 as follow:

قَالَ يَادُمْ أَنبَهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنبَاهُمْ بِأَسْمَائِهِمْ
قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ - ٣٣

Balinese translation: "Ida Ngandika: "Uduh Adam orahang adane ento mekejang Rikala kedarta adane sami, Ida ngandika: Kaden manira suba ngorahang, sujatinniyane Manira uning rahasian langite lan gumine, tur Manira nawang apa ane orahang cai, keto masih apa ane engkebang cai."⁷⁹

Indonesian translation: "Dia berfirman: "Hai Adam, beritahukanlah kepada mereka nama-namanya itu", maka tatkala ia beritahu kepada mereka nama-namanya itu, Dia berfirman: "Bukankah telah Aku katakan kepadamu sesungguhnya Aku mengetahui rahasia seluruh langit dan bumi dan

mengetahui apapun yang kamu nyatakan dan apapun yang kamu sembunyikan?"⁸⁰

When the speaker is Allah will be translated using *ngandika*, but if the speaker is not Allah, it will be translated using *ngorahang*. These are appropriate when being translated into the local language with the context intended by the translator. However, it is often inconsistent with translation in other verses.

According to the habit of Balinese, the word *ngandika* is polite language usually used by the poets and the descendant of the King, while the word *ngorahang* is so rude commonly used to talk to others, an exception for the two words before (*Ngandika* and *Ngorahang*), the Balinese usually use *ngucapin*, *ngeraos*, and *mebaos* in their daily language.

In Hinduism, there are four castes of humans. The highest one is *the Brahmana*. Brahmana is usually a pious person called *pemangku* and the descendant of the King. When people from Brahmana talk to the people under their caste (Sudra), they usually say, "I raja *ngandika*" or "Ne *ngandiko uli mangku*" means "raja berkata" or "ini perkataan pemangku". This phenomenon is like when Allah speaks by the word "berfirman" and "bersabda" when the prophets do. So, this is a kind of honor to God.⁸¹

Conclusion

This Balinese word and term of the fixed theological word and terms of the Qur'an in the *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* were presented by using terminologization approach in vernacularization, While Robin Sadino said that vernacular creates the quality of a society and vernacularization indicates that people can produce understanding and accept it as a socio-cultural picture, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* as the translation work of the Qur'an into Balinese has proposed a new way of understanding the Qur'an amid

⁷³ Interview with Mustafa Al-Amin on June 7th 2020.

⁷⁴ Interview with Arham Siddiq on June 7th 2020.

⁷⁵ Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), 176.

⁷⁶ I Made Denes dkk, *Kamus Bahasa Indonesia-Bali L-Z*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1998), 312.

⁷⁷ Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), 90.

⁷⁸ *Ibid.*, 117.

⁷⁹ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), 13.

⁸⁰ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Nemat Press, 2014), 43.

⁸¹ Interview with Arham Siddiq on June 7th 2020.





Balinese people and been accepted by Balinese people as the new possibility to them to configure Islamic-Balinese picture through their native language and indigenous theology. Finally, this Balinese translation of the Qur'an is less well known because it is not widely printed.

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Author's Contributions

All listed authors contribute to this article. E.A.R. wrote the original draft, conceptualised the study and managed the project administration, reviewed and edited it. M.S. was responsible for the methodology and validation, wrote the formal analysis, and compiled the resources.

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