Meaning Variations of *Qāla* (قال) in Indonesian Language

Khoirin Nikmah

Universitas Muhammadiyah Yogyakarta

e-mail: khoirinikmah23@gmail.com

Abstract	One of main component for every language is verb. In Arabic, qāla (قال) is one of verbs which substantively is used in many oral and written language due to its wide meaning. This research focuses on meaning variation of qāla (قال) when it was translated into Indonesian. In this study, differential meaning can be caused by differential speaker and also differential context. Thereby, the research aims to classify and explain every single meaning of qāla (قال) verb. This descriptive qualitative research uses observation method with tapping technique. Meanwhile, the data was analyzed by translational method, referential method, and pragmatics method. The result of the research shows that; (1) There are three differential meanings of qāla (قال) according to speaker perspective, as well as 'berfirman', 'bersabda', and 'berkata'. (2) There are some differential meanings of qāla (قال) according to linguistics perspective, such as 'berkata, mengatakan, mengabarkan, mengumumkan, berbicara, mengucapkan, mengaku, pendapat, bertanya, menjawab, perintah, and berdoa.
Keyword	Meaning Variation; Qāla (قال); Translation

مستخلص البحث	إحدى العناصر الرئيسية لكل لغة هي فعل. في اللغة العربية ، كلمة قال (qāla) هي إحدى الأفعال التي تستخدم بشكل كبير في العديد من اللغات الشفوية والمكتوبة بسبب معناها الواسع. يركز هذا البحث على اختلاف معنى قال (qāla) عند ترجمته إلى الإندونيسية. في هذا البحث ، يمكن أن يحدث المعنى التفاضلي بسبب اللغة التفاضلية وكذلك السياق التفاضلي. ومن ثم ، يهدف البحث إلى تصنيف وشرح كل معنى من مصطلحات الفعل قال (qāla). يستخدم هذا البحث بحث نوعي وصفي بطريقة الملاحظة مع تقنية التنصت. و تم تحليل البيانات عن طريقة متعدية ، طريقة مرجعية ، وطريقة براغماتية. وأما نتائج البحث فتبين أن ؛ (١) هناك ثلاثة معان

تفاضلية لـ قال (qāla) وفقًا لمنظور المتحدث ، وكذلك "berfirman" و "bersabda" و "berkata". (٢) هناك بعض المعاني التفاضلية لـ قال (qāla) وفقًا لمنظور اللغويات ، مثل berkata' و mengatakan و mengabarkan و mengumumkan berbicara و mengucapkan و mengaku و pendapat و bertanya menjawab و perintah و berdoa.

كلمات أساسية	اختلاف المعنى ؛ كلمة "قال" ؛ ترجمة

INTRODUCTION

Every language is rich in vocabulary. We may find a linguistic phenomenon which two words or some have similar meaning. It is called synonymy. Although they have the same meaning, there is an element distinguishing between them, because there is not an absolute synonymy. In Indonesian, we may say 'berkata', 'berfirman', and 'bersabda' as synonymy for instance. However, it will show different connotation when the verb is put on a sentence. In this case, Nida (2006:12) explains that there are no complete synonym within a language or between different languages, such sets of synonyms are normally limited to a restricted set of contexts.

Qāla (قال) is one of Arabic verb which is many used. Basically, it can be translated to 'berkata'. In fact, there are many *qāla* verb in Al-Quran which is translated by different words. It can be translated to 'bertanya', 'menjawab', 'mengucapkan', and many others. It shows that every same word may produce different translation in target language. It is called meaning variations.

This research is generally aimed to classify and describe meaning variation of *qāla* in Indonesian. Most of data is taken from Al-Quran translation. According to Suryawinata and Hariyanto (Irhamni, 2011:57), most of Al-Quran translation in Indonesia uses semantic translation technique. It shows that the technique is chosen because it is focusing on source language with more attractive stylistic. Then, Al-Quran is chosen as research data because it is one of the great media to be learned and to be taught. In this case, learning media has important role, Asrori (Fauzi & Anindiati, 2019:130) says that teachers always need media to help them explaining material learning. Moreover, Al-Quran is way of life for every moslem. (Jackson, 2000:44) says that metaphors, analogies, and stories from non-fiction text make the experience or the object come alive and make the reader care about what happens.

There are some reasons why Al-Quran can be called as the great source in learning Arabic. Firstly, Al-Quran is written in Arabic with rich stylistic variation. When Arabic student, teacher, or researcher are faced to wide language theories, they will require an object to be observed which match with the theory or to prove that a theory is valid in a particular language, in Arabic we can use Al-Quran. In the other side, Al-Quran stylistic may produce new language theory which cannot be applied or showed in other language instead. In this case, Al-Quran may prove that Arabic is as other language characteristic which have a uniqueness itself. Secondly, Arabic is language of Al-Quran which is a principle of life for every moslem. Learning Arabic by Al-Quran is not only learning a language but also the content. Moreover, Al-Quran is like a written source of Arabic. Masqon (2018:34) says that Arabic is language of thought, culture, moral, religion, and Al-Quran al karim. From Al-Quran people may learn Islamic rules and other valuable messages. In this case, Al-Quran has the biggest contribution for Islamic education. According to Soekanto (Furqon & Fauzi, 2019:68) education is like transfer of knowledge, information, perception, and moral value, either by formally or informally. Thirdly, involving Al-Quran as data for language research making it easier to be accessed everyone widely. Borrowing statement from Siddiek (2012:19) Al-Quran is book of teachings, book of miracles. Modern research has proved that all scientific facts have been mentioned in Al-Quran fourteen hundred years ago. Siddiek (2012:23) also mentioned that reports the words of Quran and its meaning to other people as holy text is our duty.

Siddiek (2012:19) observed why Al-Quran had been revealed in Arabic while it could had been revealed in any other living language, such as Roman or Persian which both were dominant civilizations at that time. First, Al-Quran was meant to be sent to the Arab nation who had strayed far away from the right path at that time. So, Allah swt sent them message to be carried by the last prophet Muhammad saw in their own language, as in QS Al Ahqaf: 43 which the translation; *We have made it a Quran in Arabic, that you may be able to understand (and learn wisdom).* Second, Arabic was chosen as a tool to handle the message. Some of philologist and scholars who defended the idea of Arabic as superiority language than others are; Al jahiz, Ibn Qutaibah, Ibn Ginni, Ibn Faris, Al- Bagilanni, Ibn Siaddah, Al-A'agad,Ali Abduawahid, Al-Nagar, Abdallah Al-tyb, Al-Tyb Salih, Theodor Nöldeke, Maurice Bucaille, and Mohammed Assad.

This research highlights translation of قال (*qāla*) in Indonesian. However, a research about translation of قال have ever been published, as well as Farikhatunnisak (2015), the research describes and explains قال (*qāla*) translation in English using semantic method. The research is a case studies on

the meaning of the glorious Quran by Muhammad Marmaduke Pickthall. In this research, there are three factors which influence in translation, such as co-text, context, and translator selection. In translating *qāla* into English, Pickthall focuses on Arabic as a source language. The translation applies literal technique, particularization, modulation, linguistic amplification, particularization + modulation, and modulation + linguistic amplification. The results show that; *qāla* can be translated to 'say', 'said', 'saying', 'had said', 'will say', 'would say', 'would have said', 'answered', 'speak' and its derivation, prayed, exclaimed, cried, told, had told, declared, and proclaimed.

Meanwhile, Mubarok (2008) explains about componential analysis of *al kalam* and *al qaul.* The research focuses on similarities and differences of the two words in Al-Quran. The result shows that both *al kalam* and *al qaul* can be related to Allah SWT, human, angel, and animal. However, there are some differences meaning of them. Firstly, *al kalam* can be translated to Allah's promise about punishment and good news, while the meaning of *al qaul* is only promise of punishment. Secondly, most of *al kalam* word in Al-Quran is related to conversation. But, *al qaul* is used to express an opinion.

As researcher knows, there is no research have ever been published about قال in Indonesian specifically. Therefore, this research focuses on قال (*qāla*) translation in Indonesian and its meaning variation. There are two points highlighted, such as; differential speaker and differential linguistics context. Then, theoretical framework which is involved are semantic lexical, synonymy, and translation studies.

THEORITICAL FRAMEWORK

Semantics is a study of linguistic meaning. It can be meaning of words, phrases, and sentences. Baker (2011:11) says that the smallest unit which we would expect to possess individual meaning is the word. Then, meaning can be carried by units smaller than word. However, it can be carried by unit much more complex than the single word and by various structures and linguistic devices. The study of sense (meaning) can be divided into two areas: speaker sense and linguistics sense. Speaker sense focuses on speaker's intention in producing some linguistic expression. Meanwhile, linguistic meaning is focuses on meaning of linguistic expression as part of a language (Parker & Riley, 2014:53).

One of concept which is studied in semantics is semantics relation (meaning relation). Every word always has a relation, it can be synonymy, antonym, polysemy, ambiguity, hyponym, or hypernym. However, the research is focused on synonymy.   Two words are synonymous if they have the same

sense. But there are no absolute synonyms in any language (Parker & Riley, 2014:54). Wijana (2011:113) indicates that synonymy phenomenon is always has partial similarity and never has total similarity. There is a word which has wider meaning than others, politer, more intensive, more formal, more traditional, or one of them is more intensively spoken by children for example. Wang and Hirst (2012:314) describe that synonymy closely associates different lexicalizations of the same concept, which is a unique and useful property in many Natural Language Processing (NLP) applications.

According to Ullmen (2011:188), synonymy is a valuable stylistic source. It has benefit not only for poets but also every writer. Synonymy may offer word variations and we may use synonymy to avoid repetition. There is a word which better to appear emotional feeling, emphasis, similarity in phonetic structure, and supporting language tone indeed. Meanwhile, Nida (Yinhua, 2011:169) analogizes that there are no two stones alike, no flowers the same, and no two people who are identical. Although the structures of the DNA in the nucleus of their cells may be the same, such persons nevertheless differ as the result of certain developmental factors. No two sounds are ever exactly alike, and even the same person pronouncing the same words will never utter it in an absolutely identical manner. Maculay (Ullmen, 2011:175) gives his opinion about synonymy. "Change the sentence structure. Change a single synonymy with another. We will see that all of sentence effect must be broken."

This research relates to synonymy and translation. Talking about translation, Newmark (Irhamni, 2011:36) divides translation method into some parts. Firstly, source language emphasizes including word for word translation, literal translation, faithful translation, and semantic translation. Secondly, target language emphasizes including adaptation, free translation, idiomatic translation, and communicative translation. Meanwhile, Baihaki (2017:50) mentions that basically, there are two kinds of Al-Quran translation method such as literal translation '*harfiyah*' and semantic translation '*tafsiriyah*'. According to Suryawinata and Hariyanto (Irhamni, 2011:57), most of Al-Quran translation in Indonesia uses semantic translation. However, some are still using literal translation. (Hamza, 2015:77) explains that some of Al-Quran translator are still using this method, this translation shows rigid text. As a result, some of ulama avoid this method.

Lubis (2004:99) reveals that translation is not about changing word to word from source language to target language, because there are concept, definition, and message within the sentence or text. However, translation must acceptable and appropriate with pattern of both languages, including each their context, stylistic, and characteristic. Perdana (2017:153) gives some criteria to product good translation. There are three aspects that should be considered in

every translation, such as: accuracy in content, acceptability, and readability. All of them have reciprocal relation which influences to the translation's result.

According to Newmark, translation is a craft consisting in the attempt to replace a written message or statement in one language by the same message or statement in another language, while Nida defines that translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style. Therefore, Nida focuses on equivalence, information, meaning, and style. However, Newmark emphasizes meaning and text (Fengling, 2017:33). Nida developed a practical approach for translation that he called dynamic equivalence or functional equivalence which the goal is making the translation clean and understandable as well as accurate (Stine, 2012:38). Furthermore, Newmark replaces Nida's term of formal and dynamic equivalence with semantic and communicative translation. Semantic translation looks back at the source language whereas communicative translation tends to under translate, smoother, more direct, and easier to read (Panou, 2013:4).

This research uses data from Al-Quran, hadits, and Arabic text book. The translation technique for Al-Quran and hadits are using semantic technique, while for Arabic text book uses literal and semantic technique. Literal technique focuses on source language, but semantic technique emphasizes target language. Fengling (2017:37) mentions that literal translation refers to an adequate representation of the original, while semantic technique is subjected to the original culture and author but unfaithful. Furthermore, there is a term self-translation or auto-translation, defined by the Slovak scientist Anto Popovic as the translation of an original work into another language by the author himself. In other word, it is synonymous to bilingual and bicultural translation (Râbacov, 2013:66).

This research focuses on قال (*qāla*) translation in Indonesian. The base meaning of قال is 'berkata'. However, the word 'berkata' has many synonymies which can be selected to result a proper sentence or to give a different effect. In this case, a particular word as 'berkata', is a general meaning of *qāla*. Therefore, its synonymy is likely to apply for translating *qāla* from different sentence. It can be concluded that every same word from different sentence may translate differently. It caused by synonymy, it has a lot of meaning variations. Owji (2013) explains that semantic has some strategies in translation such as synonymy, antonym, hyponymy, converses, trope change, abstraction change, distribution change, emphasis change, and paraphrase change. In synonymy strategy, translator may select the closest synonym, which is not the first literal translation of the source text word or phrase. Putranti (2015:171) mentions that not all source language items can be literally translated into a

target language. Among of many translation procedures available, synonymy is a choice. Further, in deciding an appropriate synonym to transfer from source language message to language target, translator must observe the context. That is appropriate with Newmark statement Putranti (2015:170) that a synonym is only appropriate where literal translation is not possible.

This research uses perspective from the speaker and linguistics context, because classification of verb can be caused by syntactic structure as Tampubolon explained (Mulyadi, 2019:56). The central structure of the sentence is verb or verb phrase, so there is no syntactical analysis that can be done without considering the presence of a verb (Silalahi, 2016:39). Then, the central verb of this research is قال (*qāla*).

METHOD

This descriptive qualitative research applies observation method with tapping technique. Basically, the term tapping is not only related to spoken texts, but also written ones. In this case, the data are obtained from Al-Quran, hadits, and Arabic book. The aim of using the three data because each of them may represent *qāla* meaning from different speaker perspective. Then, because of the credibility, the translation data of every *ayat* is obtained from Al-Quran and translation published by Yayasan Penyelenggara Penterjemah/Pentafsir Al-Quran which is agreed by Minister of Religious Affairs legally.

The data are analyzed by translational method, referential method, and pragmatics method. Literal translation and semantic translation technique are applied to translate other data non *ayat*. That aims to preserve meaning of every word and easy to understand. Meanwhile, referential method is related to subject identity, verb, and object. While pragmatics method is related to hearer. The composite between this referential and pragmatics method are probably to classify every meaning of *qāla* by looking from either speaker perspective or linguistics perspective and also explain each meaning variation within linguistics perspective.

FINDINGS & DISCUSSION

This research focuses on meaning variation of *qāla* verb when it is translated into Indonesian. There are two perspectives which are applied to identify the meaning, such as; speaker perspective and linguistics perspective.

Speaker Perspective

Qāla verb has meaning variations when it is related to the speaker. We may see the different meaning when it is translated from Arabic into Indonesian. These differences or variations show polite degrees. Look at the following hierarchy.

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        Berfirman
       Bersabda
      Berkata
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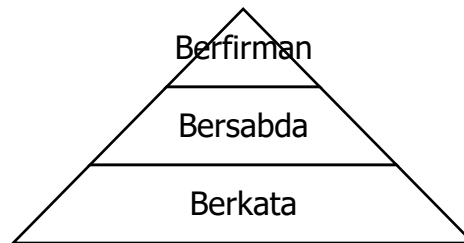
Based on the speaker, we may put 'berfirman' on the first place, this is due to the respectful. When *qāla* word is spoken by Allah or God, the translation is 'berfirman'. This term is many to use in Al-Quran with Indonesian translation. On the second place is 'bersabda'. That is related to Prophet, especially Nabi Muhammad saw as speaker. Usually, 'bersabda' is used to translate hadith. As we know that hadith is everything comes from Nabi Muhammad saw. Then, on the last degree is 'berkata'. This is a general term. Basically, most of *qāla* can be translated to 'berkata'. We may say that 'berkata' is as hypernim, then, 'bersabda' and 'berfirman' are as hyponym. Therefore, we can translate *qāla* as 'berkata' when the speaker are human, angel, and also devil for example. Let us see the sentences below.

QS. Al Maidah (5): 116

وَ إِذْ قَالَ اللهُ يَاعِيْسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُوْنِ اللهِ ﷺ

قَالَ سُبْحَانَكَ مَايَكُوْنُ لِي أَنْ أَقُوْلَ مَالَيْسَ لِيْ بِحَقٍّ ۚ إِنْ كُنْتَ قُلْتُهُ فَقَدْ عَلِمْتَه ۚ ...

[Wa idz *qāla*llāhu yā 'īsa ibni maryama a anta qulta linnāsi ittakhidzūnī wa ummiya ilāhaini min dūnillāh. Qāla subhānaka mā yakūnu lī an aqūla mā laisa lī bi haq. In kunta qultuhū faqad 'alimtah]

Dan (ingatlah) ketika Allah <u>berfirman</u>: "Hai Isa putera Maryam, adakah kamu mengatakan kepada manusia: Jadikanlah aku dan ibuku dua orang Tuhan selain Allah?" Isa menjawab: "Maha suci Engkau, tidaklah patut bagiku mengatakan apa yang bukan hakku (mengatakannya). Jika aku pernah mengatakannya maka tentulah Engkau telah mengetahuinya…."

Al Bugha (2009:1)

عَنْ أَمِيْرِ الْمُؤْمِنِيْنَ أَبِيْ حَفْصٍ عُمَرَ ابْنِ الْخَطَّابِ رَضِيَ الله عَنْه قَالَ: سَمِعْتُ رَسُوْلَ الله صلى الله عليه وسلم يَقُوْلُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَ إِنَّمَا لِكُلِّ امْرِئٍ مَانَوَى.

['An amīril mukminīna Abī Hafsin 'Umar ibni al khattab radhiyallāhu 'anhu qāla sami'tu Rasulullāhi sallallāhu 'alaihi wa sallama <u>yaqūlu</u>: Innamal a'mālu bin niyyāti wa innamā likulli imriin mā nawā]

Dari Amirul Mukminin Abi Hafs Umar bin Khattab r.a. berkata: Saya telah mendengar Rasulullah SAW <u>bersabda</u>: "Sesungguhnya amal perbuatan itu sah atau tidak, bergantung pada niat...."

There is *yaqūlu* word with underline. This is a present form for *qāla* verb. We may translate to 'bersabda' because the word comes from Prophet. And on the following examples, the underline word is *qālat*, because the speaker is woman (Maryam) or everything with *ta' marbuthoh* on the last word (e.g. malaikat). Both are morphology changes which are not involved in *qāla* different meaning. The main point, this translation is by looking who the speaker is.

QS. Ali Imran (3): 45

إِذْ قَالَتِ الْمَلٰئكة يَامَرْيَمُ إِنَّ الله يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا فِي الدُّنْيَا وَالْأَخِرَةِ وَ مِنَ الْمُقَرَّبِيْنَ.

[Idz <u>qāla</u>til malāikatu yā maryamu innallāha yubassyiruki bi kalimatin minhu ismuhu al masīhu 'īsa ibnu maryama wajīhan fid dunyā wal ākhirati wa minal muqarrabīn]

(Ingatlah), ketika Malaikat <u>berkata</u>: "Hai Maryam, sesungguhnya Allah menggembirakan kamu (dengan kelahiran seorang putera yang diciptakan) dengan kalimat yang datang dari pada-Nya, namanya Al Masih 'Isa putera Maryam, seorang terkemuka di dunia dan di akhirat dan termasuk orang-orang yang didekatkan (kepada Allah).

QS. Ali Imran (3): 47 (pg. 83)

قَالَتْ رَبِّ أَنّٰى يَكُوْنُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِيْ بَشَرٌ ﻗﻠﻰ

[<u>Qālat</u> rabbi annā yakūnu lī waladun wa lam yamsasnī basyar]

Maryam <u>berkata</u>: 'Ya Tuhanku, betapa mungkin aku mempunyai anak, padahal aku belum pernah disentuh oleh seorang laki-lakipun.

QS. An Nisā' (4): 118

<div dir="rtl">

لَّعْنَةُ اللّٰهُ ۛ وَ قَالَ لأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا.

</div>

[La'natullāh. Wa <u>qāla</u> laatakhidzanna min 'ibādika nashībam mafrūdhā].

Yang dilaknati Allah dan Syaitan itu <u>mengatakan</u>: "Saya benar-benar akan mengambil dari hamba-hamba Engkau bahagian yang sudah ditentukan (untuk saya)."

Linguistics Perspective

On the previous chapter, we have known that differential meaning can be caused by observing from speaker perspective. Otherwise, this chapter shows that differential linguistics context is also being the factor for dissimilarity translation for *qāla*. Every similarity verb may product many translation forms when it is applied on different sentences. This graphic below describes variation meaning of *qāla* by observing from linguistics perspective.

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                                    ┌─────────────┐
                                    │ Information │
                                    └─────────────┘
                                    ┌─────────────┐
                                    │ Conviction  │
                                    └─────────────┘
                                    ┌─────────────┐
                                    │ Prohibition │
                                    └─────────────┘
                    ┌─────────┐     ┌─────────────┐
                    │ Berkata │─────│  Command    │
                    └─────────┘     └─────────────┘
                                    ┌─────────────┐
                                    │ Suggestion  │
                                    └─────────────┘
                                    ┌─────────────┐
                                    │  Promise    │
                                    └─────────────┘
                                    ┌─────────────┐
                                    │    Oath     │
                                    └─────────────┘
                                    ┌─────────────┐
                                    │  Utterance  │
                                    └─────────────┘
                              ┌──────────────────┐
                              │  Mengabarkan/    │
                              │  mengumumkan     │
                              └──────────────────┘
                              ┌──────────────────┐
                              │   Berbicara      │
                              └──────────────────┘
          ┌──────┐            ┌──────────────────┐
          │ قال  │────────────│  Mengucapkan     │
          └──────┘            └──────────────────┘
                              ┌──────────────────┐
                              │   Mengaku        │
                              └──────────────────┘
                              ┌──────────────────┐
                              │   Pendapat       │
                              └──────────────────┘
                              ┌──────────────────┐
                              │   Bertanya       │
                              └──────────────────┘
                              ┌──────────────────┐
                              │   Menjawab       │
                              └──────────────────┘
                              ┌──────────────────┐
                              │   Memerintah     │
                              └──────────────────┘
                              ┌──────────────────┐
                              │   Berdoa         │
                              └──────────────────┘
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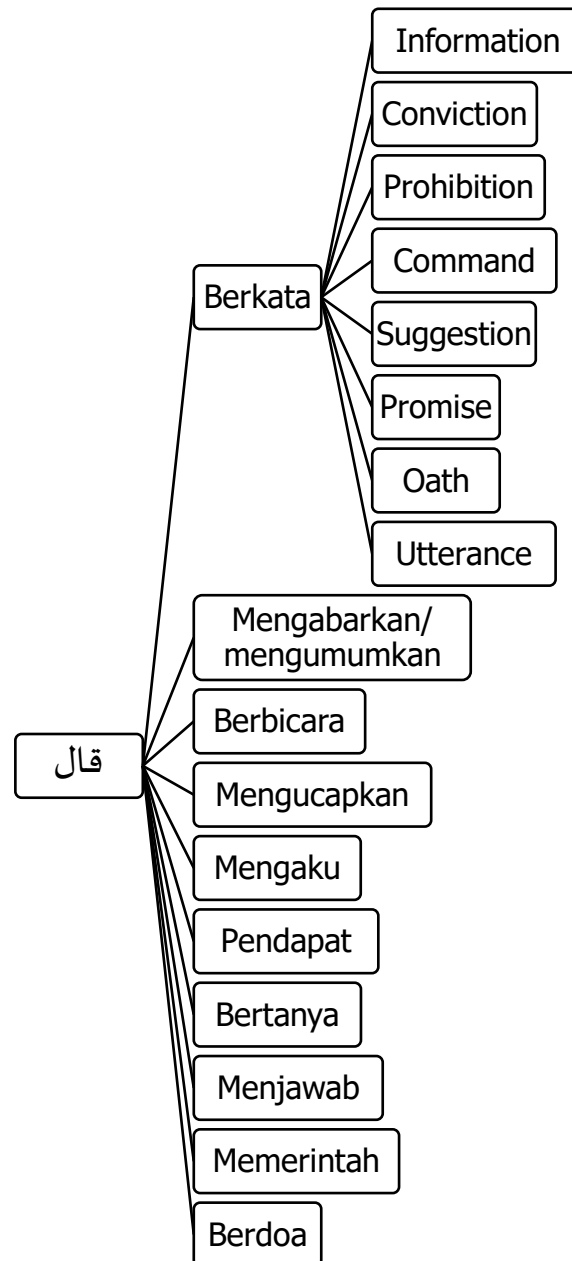
Berkata

'Berkata' is a general term for *qāla* meaning. This term refers to activity saying words. In fact, there are many aims which consist in the sentence when *qāla* is translated to 'berkata' (say). As well as information, conviction, prohibition, command, suggestion, promise, oath, and utterance. The detail of meaning variations are explained in table 1.

QS. Yusuf (12): 4

إِذْ قَالَ يُوْسُفُ لِأَبِيْهِ يَا أَبَتِ إِنِّيْ رَ أَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِيْ سَاجِدِيْنَ.

[Idz qāla yūsufu li abīhi yā abati innī ra'aitu ahada 'asyara kaukaban wa asy syamsa wa al qamara ra'raituhum lī sājidīn].

(Ingatlah), ketika Yusuf berkata kepada ayahnya: "Wahai ayahku, sesungguhnya aku bermimpi melihat sebelas bintang, matahari, dan bulan; kulihat semuanya sujud kepadaku."

QS. Al Baqarah (2): 259

.... فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللهَ عَلَى كُلِّ شَيْئٍ قَدِيْرٌ.

….[fa lammā tabayyana lahū qāla a'lamu annallāha 'alā kulli syai'in qadīr].

….maka tatkala telah nyata kepadanya (bagaimana Allah menghidupkan yang telah mati) diapun berkata: "Saya yakin bahwa Allah Maha Kuasa atas segala sesuatu."

QS. Yusuf (12): 5

قَالَ يَابُنَيَّ لاَ تَقْصُصْ رُءْيَاكَ عَلى إِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا صلى إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِيْنٌ.

[Qāla yā bunayya lā taqshush ru'yāka 'alā ikhwatika fa yakīdū laka kaidā. Inna asy syaithāna lil insāni 'aduwwum mubīn].

Ayahnya berkata: "Hai anakku, janganlah kamu ceritakan mimpimu itu kepada saudara-saudaramu, maka mereka membuat makar (untuk membinasakan)mu. Sesungguhnya syaitan itu adalah musuh yang nyata bagi manusia."

QS. Al Baqarah (2): 13

وَ إِذَا قِيْلَ لَهُمْ ءَامِنُوْا كَمَا ءَامَنَ النَّاسُ قَالُوْا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ قلى أَلاَ إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لاَّ يَعْلَمُوْنَ.

[Wa idz qīla lahum āminū ka mā āmana an nāsu qālū anu'minu ka mā āmana as sufahā'. Alā innahum humus sufahāu wa lā kin lā ya'lamūn].

Apabila dikatakan kepada mereka: "Berimanlah kamu sebagaimana orang-orang lain telah beriman", mereka menjawab: "Akan berimankah kami sebagaimana orang-orang yang bodoh itu telah beriman?" Ingatlah, sesungguhnya merekalah orang-orang yang bodoh, tetapi mereka tidak tahu.

Al Fauzan, Husain, and Fadhil (2002:29)

وَ مِنَ التَّرْوِيْحِ الْمُفِيْدِ مُمَارِسَةِ الرِّيَاضَةِ ... قَالَ عُمَرَ ابْنِ الْخَطَّابِ رضي الله عنه: عَلِّمُوْا أَوْلَادَكُمُ السِّبَاحَةَ وَ الرِّمَايَةَ وَرُكُوْبَ الْخَيْلِ.

[Wa min at tarwīh al mufīd mumārisah ar riyādhah…. _qāla_ 'Umar ibni al khatthāb radhiyallāhu 'anhu: 'Allimū aulādakum as sibāhata wa ar rimāyata wa rukūbal khaili].

Salah satu cara liburan yang bermanfaat adalah berolahraga….Umar bin Khattab r.a. berkata: Ajarkanlah anak laki-lakimu berenang, melempar panah, dan menunggang kuda.

QS. Ali Imran (3): 35

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّيْ نَذَرْتُ لَكَ مَافِيْ بَطْنِيْ مُحَرَّرًا فَتَقَبَّلْ مِنِّيْ. إِنَّكَ أَنْتَ السَّمِيْعُ الْعَلِيْمُ.

[Idz _qālat_i imraatu 'imrāna Rabbi innī nadzartu laka mā fī bathnī muharraran fa taqabbal minnī. Innaka anta as samī'ul 'alīm].

(Ingatlah), ketika istri 'Imran berkata: "Ya Tuhanku, sesungguhnya aku menazarkan kepada Engkau anak yang dalam kandunganku menjadi hamba yang saleh dan berkhidmat (di Baitul Maqdis). Karena itu terimalah (nazar) itu dari padaku. Sesungguhnya Engkaulah Yang Maha Mendengar lagi Maha Mengetahui."

QS. Al An'ām (6): 23

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلاَّ أَنْ قَالُوْا وَاللهِ رَبِّنَا مَاكُنَّا مُشْرِكِيْنَ.

[Tsumma lam takun fitnatuhum illā an _qālū_ wallāhi Rabbinā mā kunnā musyrikīn].

Kemudian tiadalah fitnah mereka, kecuali mengatakan: "Demi Allah, Tuhan kami, tiadalah kami mempersekutukan Allah."

QS. Ali 'Imran (3): 47

.... إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ.

……..[Idzā qadhā amran fa innamā _yaqūlu_ lahū kun fa yakūn].

....*apabila Allah berkehendak menetapkan sesuatu, maka Allah hanya cukup berkata kepadanya: "Jadilah", lalu jadilah dia.*

Table 1: Aim Forms of 'Berkata'

Sentences	Translations	Aims
إِذْ قَالَ يُوْسُفُ لِأَبِيْهِ	(Ingatlah), ketika Yusuf <u>berkata</u> kepada ayahnya ….	Information
... قَالَ أَعْلَمُ أَنَّ اللهَ	diapun <u>berkata</u>: "Saya yakin bahwa Allah ….	Conviction
قَالَ يَابُنَيَّ لاَ تَقْصُصْ	Ayahnya <u>berkata</u>: "Hai anakku, janganlah kamu ceritakan ….	Prohibition
وَ إِذَا قِيْلَ لَهُمْ ءَامِنُوْا	Apabila <u>dikatakan</u> kepada mereka: "Berimanlah kamu …."	Command
وَ مِنَ التَّرْوِيْحِ الْمُفِيْد مُمَارِسَة الرِّيَاضَة ... قَالَ عُمَرَ ابْنِ الخَطَّابِ	Salah satu cara liburan yang bermanfaat adalah berolahraga…. Umar bin Khattab r.a. <u>berkata</u> ….	Suggestion
إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّيْ نَذَرْتُ لَكَ	(Ingatlah), ketika istri 'Imran <u>berkata</u>: "Ya Tuhanku, sesungguhnya aku menazarkan kepada Engkau ….	Promise
.... إِلاَّ أَنْ قَالُوْا وَاللهِ رَبِّنَا مَاكُنَّا مُشْرِكِيْنَ	…. kecuali <u>mengatakan</u>: "Demi Allah, Tuhan kami, tiadalah kami mempersekutukan Allah.	Oath
.... فَإِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ	…. maka Allah hanya cukup <u>berkata</u> kepadanya: "Jadilah", lalu jadilah dia.	Utterance

Mengumumkan/ Mengabarkan

الأب : لَيست المشكلة في دراسة الهندسة، المشكلة في البطالة التي تعمّ كلّ العالم، حيث يتخرّج الطلّاب في الجامعة والمعهد المختلفة ولا يجدنا عملا.

الإبن : نريد مساعدة أهلنا ونريد الزواج لكننا لا نستطيع

الأب : تقول الحكومة : ستكون هناك فراص عمل كثيرة لشباب هذا العام

الإبن : سمعنا هذا الكلام كثيرا. نحن نريد عملا لا كلاما

الأب : كن متفائلا

Al Ab : [Laisat al musykilah fī dirasah al handasah, al musykilah fī al bithālah,
allatī ta'ummu kulla al 'ālim, haitsu yatakharraju ath thullābi fī al jāmi'āti
wal ma'āhidi al mukhtalifati, wa lā yajidūna 'amalan].
Al Ibn : Nurīdu musā'adati ahlinā, wa nurīdu az zawāj, la kinnanā lā
nastathī'.
Al Ab : [Taqūlu al hukūmah: Satakūnu hunāka furashun 'amalun katsīratun lis
syabāb, hādzal 'ām.
Al Ibn : Sami'nā hādzal kalām katsīran. Nahnu nurīdu 'amalan, lā
kalaman. Al Ab : Kun mutafāilan].

*Ayah :Permasalahannya bukan terletak pada jurusan teknik, namun
pengangguran yang semakin melanda. Banyak di antara para lulusan
dari berbagai universitas dan pondok yang belum memperoleh
pekerjaan.*
*Anak (lk): Kami menginginkan dukungan pemerintah, kami juga ingin
menikah, sayangnya belum bisa.*
*Ayah: Pemerintah mengumumkan bahwa tahun ini akan ada banyak
lowongan pekerjaan bagi para pemuda.*
*Anak (lk): Kami sudah sering mendengar kabar itu. Kami butuh pekerjaan,
bukan omongan.*
Ayah: Optimislah.

Text source: Al Fauzan et al. (2002:121)*.*

The underlined word from dialogue above is *taqūlu*. This is a present
form for *qāla*, however, both are them have same basic meaning. The
dialogue between father and his son above shows that *qāla* can be translated
to 'mengumumkan'. This term relates to who the hearer is. Father said that
government 'say' to public about job vacancy. From the sentence we may see
that there is 'public' who will react due to the government's information.
Therefore, when *qāla* referred to information for informing others or many
people, the translation is 'mengumumkan' (announce). But, we may also
underline that *qāla* can be translated to 'mengabarkan' (inform). In this case,
both 'mengumumkan' and 'mengabarkan' has quality information. The
difference between them is hearer. If there is one or some hearers, we may
translate to 'mengabarkan', but if the hearer is in great quantities, we may
use 'mengumumkan'.

Berbicara

<div dir="rtl">

فَقُوْلاَ لَهُ قَوْلاً لَّيِّنًا لَّعَلَّهُ وْ يَتَذَكَّرُ أَوْ يَخْشَى.

</div>

[Fa *qūlā* lahū qaulal layyinal la'allahū yatadzakkaru au yakhsyā].

*Maka berbicaralah kamu berdua kepadanya dengan kata-kata yang lemah lembut, mudah-mudahan ia ingat atau takut. (*QS. Thāhā (20): 44)

The underlined word from the ayat above is *qūlā*. This is a plural command form of *qāla* and both are them have same basic meaning. In this context, *qāla* is translated to 'berbicara' (speak). From the text we may see that there is interrelationship which involves speaker and hearer to say something. Their involvements is the main point when *qāla* should be translated to 'berbicara'.

Mengucapkan

'Mengucapkan' is another variation of *qāla* translation. Differential point can be seen from the object after *qāla*. It means when *qāla* is followed by a single word or a kind of expression we may translated to 'mengucapkan'. Let us see some examples below and some examples in table 2.

<div dir="rtl">

الَّذِيْنَ إِذَا أَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْا إِنَّالله وَ إِنَّا إِلَيْهِ رَاجِعُوْنَ.

</div>

[Alladzīna idzā ashābathum mushībatun *qālū* innā lillāhi wa innā ilaihi rāji'ūn].

(Yaitu) orang-orang yang apabila ditimpa musibah mereka mengucapkan "Innā lillāhi wa innā ilaihi rāji'ūn." (QS. Al Baqarah (2): 156)

<div dir="rtl">

إِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلامًا قَالَ إِنَّ مِنْكُمْ وَجِلُوْنَ.

</div>

[Idz dakhalū 'alaihi fa *qālū* salāman qāla innā minkum wajilūn].

Ketika mereka masuk ke tempatnya, lalu mereka mengucapkan: "salaam." *Berkata Ibrahim: Sesungguhnya kami merasa takut kepadamu."* (QS. Al Hijr (15): 52)

<div dir="rtl">

وَلَقَدْ ءَاتَيْنَا دَاوُوْدَ وَسُلَيْمَانَ عِلْمًا صلى وَقَالاَ الْحَمْدُ لله الَّذِيْ فَضَّلَنَا على كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ.

</div>

[Wa laqad ātainā dāwūda wa sulaimāna 'ilmā. Wa *qāla* alhamdulillāhi alladzī faddhalnā 'alā katsīrin min 'ibādihil mu'minīn].

Dan sesungguhnya Kami telah memberi ilmu kepada Daud dan Sulaiman; dan keduanya mengucapkan: "Segala puji bagi Allah yang melebihkan kami dari

kebanyakan hamba-hamba-Nya yang beriman." **(QS. An Naml (27): 15)**

<div dir="rtl">

أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا.

</div>

[Afa ashfākum rabbukum bil banīna wat takhadza minal malāikati inātsā. Innakum lataqūlūna qaulan ʿadhīmā].

Maka apakah patut Tuhan memilihkan bagimu anak laki-laki sedang Dia sendiri mengambil anak perempuan di antara para malaikat? Sesungguhnya kamu benar-benar mengucapkan kata-kata yang besar (dosanya). (QS. Al Isrā' (17): 40)

<div dir="rtl">

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ.

</div>

[Bal qālū mitslamā qāla al awwalun].

Sebenarnya mereka mengucapkan perkataan yang serupa dengan perkataan yang diucapkan oleh orang-orang dahulu kala. (QS. Al Mu'minūn (23): 81)

Table 2: Expression Forms of 'Mengucapkan'

Sentences	Translations	Following word or expression
.... قَالُوا إِنَّالِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ	... mereka mengucapkan "Innā lillāhi wa innā ilaihi rāji'ūn	Innā lillāhi wa innā ilaihi rāji'ūn
إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا	Ketika mereka masuk ke tempatnya, lalu mereka mengucapkan: "salaam."...	salaam
...وَقَالاَ الْحَمْدُ لِلّهِ الَّذِي فَضَّلَنَا على كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ	... dan keduanya mengucapkan: "Segala puji bagi Allah yang melebihkan kami dari kebanyakan hamba-hamba-Nya yang beriman."	Segala puji bagi Allah yang melebihkan kami dari kebanyakan hamba-hamba-Nya yang beriman
.... إِنَّكُمْ لَتَقُولُونَ قَوْلاً عَظِيمًا	... Sesungguhnya kamu benar-benar mengucapkan kata-kata yang besar (dosanya)	kata-kata yang besar (dosanya)
بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ	Sebenarnya mereka	perkataan yang

	mengucapkan perkataan yang serupa dengan perkataan yang diucapkan oleh orang-orang dahulu kala	serupa dengan perkataan yang diucapkan oleh orang-orang dahulu kala

Mengaku

ذَالِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلاَّ أَيَّا مَّا مَّعْدُوْدَات صلى وَغَرَّهُمْ فِيْ دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ.

[Dzālika bi annahum_qālū lan tamassanannāru illā ayyamām ma'dūdāt. Wa gharrahum fī dīnihim mā kānū yaftarūn].

Hal itu adalah karena mereka mengaku_: "Kami tidak akan disentuh oleh api neraka kecuali beberapa hari yang dapat dihitung." Mereka diperdayakan dalam agama mereka oleh apa yang selalu mereka ada-adakan. (_QS. Ali 'Imran (3): 24)._

From the text above we can see that the underlined word is _qālū_. This is a plural past form of _qāla_ and both have similar basic meaning. In this example, _qāla_ is translated to 'mengaku'. This term is related to how deep the speaker's aim. It means that the speaker want to say an honesty. If we translated it to 'berkata', it is possible to say that the speaker only transfer information, it can be fact or opinion. Meanwhile, the term 'mengaku' is like saying a fact which involves mind or even heart indeed.

(Ber) Pendapat

الأب : و ماذا تقول يا ندى؟ وَ ماذا يقول بدر؟

بدر : سألعب و سأقرأ و سأسبح في البحر

[Al Ab : Wa mādzā_taqūlu Nadā? Wa mādzā yaqūlu
Badar? Nada : Saaqra'u kutuban katsīratan fil 'uthlah.
Badar : Saal'abu, wa saaqra'u, wa saasbahu fil bahri].

Ayah : Bagaimana pendapatmu_ Nada? Dan bagaimana denganmu Badar?_
Nada : Aku akan banyak membaca buku di waktu liburan
Badar: Aku akan bermain, membaca, dan berenang di pantai.

Text source: Al Fauzan et al. (2002:32)

In this part, *qala* can be translated to 'pendapat'. It is likely that it has function to say or give an opinion. *Taqulu*, the underlined word from the dialogue above is present form of *qala*. That is a dialogue between father, his daughter (Nada), and his son (Badar). It shows that they are talking about plan for holiday. Nada and Badar give their opinions, so, we may translate it to 'pendapat'. Actually, *taqulu* is verb. But, in this text, it is translated to 'pendapat' which is noun. This aims to adapt translation pattern which appropriates in Indonesian. So, on the opinion text, *qala* should be translated to 'pendapat'. But, that is depends on the text pattern, sometimes it more appropriate to translate it to 'berpendapat' which is verb.

Bertanya

وَقَالَ الْإِنْسَانُ مَا لَهَا.

[Wa <u>qala</u> al insānu mā lahā].

Dan manusia <u>bertanya</u>: "Mengapa bumi (jadi begini)?" (QS. Al Zalzalah (99): 3).

From the ayat above, *qala* is translated to 'bertanya' (ask). This translation is applied when *qala* is followed by question word. And there is *mā* on ayat above which is function as question word. So, it can be concluded that existence of question word may change a text from sentence to question pattern.

Menjawab

The opposite of 'bertanya' (to ask) is 'menjawab' (to answer). As we know that *qala* can be translated to 'bertanya' when it is followed by question word. Otherwise, when there is *qala* in the sentence which has function as a response of question before, it can be translated to 'menjawab'. Look at the following ayat.

وَإِذْ قَالَ اللهُ يَا عِيسَى ابنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ التَّخِذُوا نِيْ وَ أُمِّيَ إِلَهَيْنِ مِنْ دُوْنِ اللهِ صلى قَالَ سُبْحَانَكَ مَا يَكُوْنُ لِيْ أَنْ أَقُوْلَ مَا لَيْسَ لِيْ بِحَقّ ج إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَه.

[Wa idz qala Allāhu yā 'īsabna maryama a anta qulta linnāsi ittakhīdzūnī wa ummiya ilāhaini min dūnillāh. <u>Qala</u> subhānaka mā yakūnu lī an aqūla mā laisa lī bi haq. In kuntu qultuhū faqad 'alimtah]

Dan (ingatlah) ketika Allah berfirman: "Hai Isa putera Maryam, adakah kamu mengatakan kepada manusia: Jadikanlah aku dan ibuku dua orang Tuhan selain Allah?" Isa menjawab: "Maha suci Engkau, tidaklah patut bagiku mengatakan apa yang bukan hakku (mengatakannya). Jika aku pernah mengatakannya maka tentulah Engkau telah mengetahuinya...." (QS. Al Māidah (5): 116).

Qāla on the ayat above is translated to 'menjawab'. The text shows that Allah is asking Isa. Then, he gives his response by answering. So, the term 'menjawab' is appropriate for this translation.

Perintah

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلاً غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوْ يَفْسُقُوْنَ.

[Fa baddala alladzīna dhalamū *qaulan* ghaira al ladzī *qīla* lahum fa anzalnā 'alā al ladzīna dhalamū rijzan min as samā'i bimā kānū yafsuqūn].

Lalu orang-orang yang zalim mengganti perintah dengan (mengerjakan) yang tidak diperintahkan kepada mereka. Sebab itu Kami timpakan atas orang-orang yang zalim itu siksa dari langit, karena mereka berbuat fasik. (QS. Al Baqarah (2): 59)

The underlined word from the ayat above is *qaulan*. This is a noun form of *qāla*. In this text, it was translated to 'perintah' which is noun also, so, they have similarity in position. Meanwhile, the definition of 'perintah' is very different from 'berkata'. However, from the text we may indicate that it is about implicit meaning. The words which speaker says contained order. It means that speaker is saying an order. Therefore, it is possible to translate the implicit meaning diretcly without writing its lexical meaning. It makes translation not verbose.

Berdoa

In this part, *qāla* can be translated to 'berdoa'. This translation refers to spiritual activity. When speaker say or ask something to her/his God, it is called 'berdoa' (pray). The ayat below is Musa calling to his God. He implores to God for giving him salvation from tyranny.

فَخَرَجَ مِنْهَا خَائِفًا يَّتَرَقَّبُ صلى قَالَ رَبِّ نَجِّنِي مِنَ القَوْمِ الظَّالِمِيْنَ.

[Fa kharaja minhā khāifan yataraqqab. *Qāla* rabbi najjinī minal qaumi adh dhālimīn].

Maka keluarlah Musa dari kota itu dengan rasa takut menunggu-nunggu

dengan khawatir, dia berdoa: "Ya Tuhanku, selamatkanlah aku dari orang-orang yang zalim itu." (QS. Al Qashash (28): 21).

CONCLUSIONS

According to the research, it shows that meaning variations of قال verb is divided by two points. Firstly, based on the speaker قال has three meaning variations, such as; 'berfirman', 'bersabda', and 'berkata'. This variations focus on who the speaker is. When the speaker is Allah or God, قال meaning is 'berfirman'. When the speaker is Prophet or Muhammad, the meaning is 'bersabda'. And when the speaker is all humans, angel, or even devil, قال meaning is 'berkata'.

Secondly, based on the linguistic context قال has some different meanings, such as; 'berkata', 'mengabarkan', 'mengumumkan', 'berbicara', 'mengucapkan', 'mengaku', 'pendapat', 'bertanya', 'menjawab', 'perintah', and 'berdoa'. It can be concluded that synonym has an important role in translation. Ultimately, the meaning variations from this research highlight speaker's aim, point of information, hearer, additional utterance, and also question word.

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