

ANALYTICAL CRITICAL STUDY OF QUR'AN TRANSLATION

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ABSTRACT

Abstract: Understanding the Qur'an is the main factor for the sustainability of the way of life of Muslims and the religion of Islam because Muslims are not only Arabs but also from other nations or are called 'jam (foreigners) outside of Arabia, as well as more and more people. The complex and religious problems of the ummah are due to cultural acculturation and the rapid development of science which is one of the main factors. The method of translating the Qur'an with differences of opinion is still one solution to understanding it, so the translation of the Qur'an slightly reduces the problem of understanding related to the text of the verse in it, although it is still something that cannot be decipher the deep meaning associated with the purposes hidden in it.

Keywords: Qur'an; complex; Acculturation; Translate

Introduction

Translation of the Qur'an is one of the basic needs of Muslims to understand the contents of the verses contained in it, accurate information transfer is one of the hopes to understand it even though The translation cannot be separated from several tentatives (Imam et al., 2019).

The transformation of Arabic into various languages to be understood is not easy, because the style of language with other languages has certain characteristics that will Undergo significant changes in it, many additions and subtractions, and various other things to get a good translation (Nurbayan, 2019).

A translator has a great responsibility to provide reliable information regarding the authenticity of the content of the text of the Qur'an. Not only can he translate and translate, but more than that he must be able to live in two different realms, even different cultures, and civilizations that have peculiarities that are not the same from one another (Akrom, 2019).

The difficult position of a translator until a famous phrase appeared "Translation is a betrayal" because a translator is often caught in the vortex of demands for the beauty of language structure and honesty that must be accounted for (Anwar, 2023).

The most complicated difficulty is during the translation of the Qur'an because translating the aims and purposes of the fruits of human work alone is difficult, especially the Qur'an which is not touched in the slightest by the results of the fruit of human thought and work. The literary richness, the beauty of the language, as well as the uniqueness of the word will greatly make it difficult for someone to translate it.

The need for the ummah to be able to understand the text of the Qur'an became one of the authors to raise this theme with a theme almost the same as the different approaches discussed in the title "Model Terjemahan Al-Qur'an Tafsiriyah Ustadz Muhammad Talib". The journal by Rizqa Ahmadi is more oriented towards the discussion of the translation of the Qur'an in the form of tafsiriyah to correct some translation errors in the translation of the Ministry of Agriculture.

The difference between this research and the previous one is to examine the deal side of the Qur'an translation in its form to be able to find the right format while still relying on The rules of translation by the understanding of the tafsir para ulama' multibar so that Muslims can understand the holy book properly and correctly without any misperceptions and understanding.

While the novelty of this research is to balance the ideal theory of translation of the Qur'an by comparing translation using the Bhartiya and tafsiriyah methods so that it can be understood with ease. The Bhartiya method parses the meaning of sentences in verses in the form of words while the tafsiriyah method is to understand the hidden meaning in each word.

Research Method

This study uses a comparative method that has the character of comparing one form of the variable with different variables at different times so that it can provide many benefits and several advantages to finding advantages and disadvantages although this method still has some limitations as well.

Comparative research is one part of comparative research on the existence of one or more variables in two or different samples at different times (Sugiyono, 2012)

Comparative research is a type of descriptive research in the form of looking for answers fundamentally about cause-and-effect relationships, by analyzing the factors that cause the occurrence or emergence of a phenomenon certain. (Nazir, 2005)

Result And Discussion

Theoretical Studies on Translation

Translation Definition

In the Big Dictionary Indonesian (2008) Translation, translation is the copying (transferring) from one language to another; translation: translation is the copying of one language; language switching (from one language to another). (Indonesia, 2018)

The translation is the ability to understand thoughts conveyed in Arabic or different languages to be able to inform the meaning of the text to others in Indonesian

or different languages oral or written (Izzan, 2011) The translation is switching a language to a different language (Ningsih & Bariroh, 2022).

Globally, translation activity is an idea to transfer the idea or thought of a text into another language, the first language is called the source language or the native language and the second language is called the target language or target language (Sobari, 2018).

Translation activities are an attempt to transfer the original language into the target language by finding comparable conditions that have a commensurate language structure, it can also be mentioned Translation activities are the act of communicating the merging of two different languages from understanding the source text to re-expressing the meaning in the intended and intended language (Al Farisi, 2017).

The definition of translation is ak(Amine et al., 2011)the activity of transferring the meaning of one text in one form of language to another language is said that translation is one branch of applied linguistics that deals specifically with the problem of transferring intent from one symbol into another.

Translation activity is to translate an original language into the language in question. Other definitions of translation include an explanation of a text in a different language. Thus, translation activities have the understanding of the process of revealing the meaning of the text into other texts (Mustaqim, 2015).

The conclusion is that translation activity is the transfer of the function of one language into another language to explain the message contained in the original language into another language The purpose is to convey the message hidden in a text appropriately and correctly.

Various Translations

a. Viewed from the Form Aspect

Translation based on its shape is divided into three kinds

- 1) Interlingual Translation is explaining words using the nature of one language with different words in the same language as translating hard words densely, strongly, and not easily deformed or not easily broken ; Opponents soft, tender, soft.
- 2) The ultimate translation is to explain a language word or symbol with another symbol through a different language.
- 3) Transference translation is translating language symbols in the form of words with other symbols.

b. Viewed from the Technical Aspect

Technical translation is divided into 3 types, including:

- 1) *Harfiyyah* is the transfer of language in terms of its arrangement and order in the appropriate form of language without subtraction and addition.
- 2) *Maknawiyah* or *Tafsiriyyah* translates from one language to another with emphasis on its purpose and purpose.
- 3) Dynamic Translation is a free language style by explaining the meaning of the original language in the form of appropriate words.

Translation of the Qur'an

History of Translation

The Qur'an has a long history of translation into various languages in various parts of the world because Muslims still debate the laws regarding its permissibility, so the Orientalists then He changed this condition with the translation of the Qur'an into Latin (Ari, 2019).

The translation activities afterwards did not directly translate the Qur'an but made the Latin translation language as the main source claimed to be the termahan form of the Qur'an. So starting from the concern of the spread of Orientalist translations that contain insults, insults and rebuttals to the Qur'an was born the initiative of Muslim figures to translate it even though there is a ban related to the ban on translation (Baihaki, 2017).

When the Persians, who are now called Iranians, converted to Islam, it was difficult to read the Qur'an, Imam Abu Haneefa (80-150), as the founder of the school of Imam Abu Haneefah, thought that he could read fatihah by using Persian at the time of prayer although this opinion is weak (Nurhayati & Sinaga, 2018).

With the condition of Muslims who increasingly converted to Islam, but they could not pronounce Arabic, he then allowed it to be read in Persian but only as a form of prayer and dhikr only, but he later changed his fatwa by only paying attention to the condition only for certain people and difficult to pronounce for fear of being considered translation is the Qur'an (Runjani, 2021).

According to the estimation of the sixth century Hijri the Qur'an was translated into Latin before later expanding into European languages published in 1543 in Basle which was later translated into various languages including Italian, German and Dutch were later translated into standard European languages for the benefit of Clugny Abbey. While the Qur'an was translated into English first by A. Ross. Furthermore, in the 19th century the translation of the Qur'an became more widespread and developed (Nurdin & Ud, 2020).

At the beginning of the 20th century there was a debate in Egypt that came to its root in 1936 between liberal thinkers, politicians and al Azhar scholars who were later intervened also by modern Turkish rulers in the world. At that time named Mustafa Kamal Atatürk who wanted also religious rituals to be translated into Turki language. The next reason was also due to mistranslations in foreign languages that made the scholars agree to realize the translation in the form of tafsir called al Muntakhab.

History of Qur'an Translation in Indonesia

The translation of the Qur'an was first initiated by translation in Malay form. The initiator of the translation into the Indonesian was a scholar named Sheikh Abdurrauf Ibn Ali al Fanshuri (1615-1693), a prominent figure from Aceh who was known as an Abdurrauf Singkel al Sinkili as the first translator into Malay-Indonesian with his 612-page work using Malay Arabic characters, he translated systematically and methodological, so he could later be confirmed as the first translator of the Qur'an into Indonesian although the translation was still not

perfect. This work was a great and wonderful work as paving the way for the perfection of later translations but unfortunately the translation was not followed up by Malay scholars for approximately 2 centuries for reasons of technical and financial factors and reasons for the haram translation of the Qur'a (Nurdin & Ud, 2020)

The interpretation of the Qur'an began in 1922 with 3 juz using Malay Arabic initiated by Professor H. Mahmud Yunus who at that time was developing information on the haram of translation of the Qur'an however, he denied this by starting again for his translation with also the interpretation of important verses which was later called the tafsir of the Qur'an Karim which was completed in 1938. His struggle in translating was quite a serious obstacle because the Minister of Religious Affairs sent a letter to stop him on the grounds that it was haram to translate the Qur'an. However, he vigorously refuted the propositions of the prohibition and eventually, his monumental work was finally published.

Purpose of Translation of the Qur'an

The flow of information that develops in human life requires to always make innovative changes by absorbing a lot of various knowledge by absorbing it through various sources that exists. Translation from one language to another is one of the means for memes to meet needs that will be absorbed properly and optimally, because Islam has and builds civilization is also translated with the aim of establishing communication between nations and exchanging information even better.

The translation of the Qur'an into various languages to understand its content is the main element of conveying the messages contained therein, the need for translation being inevitable. Because not everyone is able to understand it and master it with BaiK. So the translation provides a way to be able to understand the meaning of the verses of the Qur'an, especially for *ordinary* people, especially by non-Muslims.

The translation of the Qur'an has great potential for the benefit of people's lives. Language conditions spread all over the world with different patterns demand translation between languages to overcome language differences with *harfiyyah* translation standards however, this translation is not sufficient because the Qur'an is also needed to be translated *tafsiriyah*

The verses of the Qur'an as a multidimensional source of knowledge from the work of the Most Perfect Substance store various information very important for human life, both in terms of creed, worship, akhlaq, Mu'amalah, politics, law, economics and various aspects of real human life. So using translation is one way of leading people to the path desired by Allah ﷻ.

Principles of Translating the Qur'an

The translation of the Qur'an is a vital necessity in human life, but one should not translate without using the principles of being a translator in order for its quality to be able to accounted for.

These conditions concern two things, among others;

- 1) Personal translator
 - a) Being Muslim, a non-Muslim is not allowed to translate it because he does not believe in the truth of the verses of the Qur'an.
 - b) It is fair and trustful. A translator must be extra careful in translating his idealism to the text because a wicked Muslim is not accepted by the translation.
 - c) True creed, because the Qur'an is a book of instruction for all mankind.
 - d) Mastering well both languages to be translated, namely Arabic as the main language and Indonesian as the target language. If there is an imbalance, there will be a discrepancy in the proper translation.
 - e) Civilized and noble morals, such as instilling in oneself sincerity in translation with the sole purpose of spreading the religion of Islam.
- 2) The requirements of *the mutarjim* include;
 - a) Mastering the requirements of the science of interpretation.
 - b) Mastering linguistics well.
 - c) Mastering the science of tawhid / kalam / theology well.
 - d) Mastery of Islamic sciences, especially fiqh and ushul al-fiqh
 - e) Mastery of the Ulumul Qur'an, especially tafsir, qira'at, munasabah, qashash and asbab al-nuzul
 - f) Mastering sociology, anthropology, law, history, politics, etc.
 - g) Mastery of natural sciences, including mathematics, biology, physics and chemistry
 - h) direct or indirect mastery of other sciences.
 - i) Translation is the form of recitation and meaning of the Qur'an, not its arrangement
 - j) By choosing a more appropriate meaning, using easy-to-understand language, if the topics covered are the same, state the meaning of the section as a whole
 - k) Refer to the work of tafsir scholars to get ease in translation.
 - l) The translator must refer to the work of the mufassir. In order to provide convenience to translators.
 - m) The translator first writes down the verses of the Qur'an to be translated, then translates or interprets them in one breath. The aim is to make it easier for readers to understand the true meaning and truth of the Qur'an when the translation of "Quran" is found to be of doubtful purity.

These conditions are standard in the translation of the Qur'an so that the results of the translation do not come out of the expected substance of the translation.

Method of Translating the Qur'an

Method according to language means a way to acquire knowledge, an investigation, a way of prosecuting an investigation, or a system similar to that

condition. In this case, it is more often called the established process to be able to complete the task.

Method comes from the Greek *methodos*, which means way or way to go. It can also be interpreted as a way to be able to understand objects that are related objects of knowledge. In general, translation is the method, technique, or procedure chosen by a translator to carry out translation activities to handle the translation process that Ok.

Broadly speaking, translation methods in the Arab world are divided into 2 types, including;

- a) Harfiyah, is transferring expressions from one language to another while maintaining and keeping all the meanings of the translated language in harmony, orderly.

It is mentioned in the *Ulumul Qur'an* that harfiyah translation aims to explain the translation process while maintaining authenticity in terms of *nazhm* consistently. Harfiyah translation can also be said to be a strict replacement of synonymous words, so it is also called a form of *lafdziyah* translation, some also name it *musawiyah* translation, that is, the form of translation by putting the equivalent of the word. What must be considered from a translator is to understand each original sentence carefully and thoroughly, by replacing it with sentences that have the same meaning in other language forms, although it is not uncommon for this to often obscure the meaning contained in the original language, due to differences in the characters of the original language and the translation language.

- b) Tafsiriyah is explaining the expressions and meanings contained in a language using other languages that are meaningful, without regard to the order and order of the original language, without expressing Also all the meanings mentioned by Anya's native language. The point is that the translation of tafsiriyah explains the meaning of the original meaning in a sentence, by expressing it again into another language while maintaining the original message, by unattaching the meaning of word units and the order of the original language.

Problems of Translation of the Qur'an

Law Translation

The Qur'an which is the greeting of Allah and the miracles of His Messenger by containing various guidelines and guidelines and science for the benefit of mankind has consequences for the study of all mankind not only among the Arabs because it will be studied, understood and practiced in the lives of people throughout the ages.

Some scholars forbid the translation of the Qur'an because it is considered to reduce the quality of its miracles, while others refuse to do so that the message of the Qur'an can be conveyed to the whole community human beings with certain criteria and conditions that must be met in the translation process.

The scholars who allowed the translation of the Qur'an included Ja'far bin Hidhr bin Yahya Janahi Hilli al-Najaf entitled *Kasyfu Ghita*, Ayatollah Khu'I and Sheikh

Musthafa Maraghi. The opposing scholars in Egypt include Sheikh Muhammad Sulayman, Sheikh Muhammad Ahmadi Zhawahiri sent a surat of disapproval to Ali Mahir Pasha as a former Prime Minister, and Sheikh Abbas Jamal Deputy Defender of Sharia. while Hadi Makrifat gave several arguments to support the importance of translating the Qur'an into other languages, using the postulates namely QS. Ali Imran: 138; QS. al-Furqan: 1; QS. an-Nahl: 44; QS. al-An'am: 19; and QS. al-Baqarah: 159.

Likewise, based on the fatwa of Al Lajnah Daimah lil Buhuts al 'Ilmiyyah wal Ifta' (Standing Committee for Scientific Research and Fatwa) of Saudi Arabia no. 24 Monday 7 Ramadan 1423 H / November 11, 2002 A.D. including the royal fatwa of Qatar No. 6394, dated 19 Jumadil Ula 1426 H / 26 June 2005, as well as the decision of the Faculty of Tarbiyah King Saud University, Saudi Arabia regarding the haram of translation, especially harfiyah.

Comparison of *harfiyah* and *tafsiriyah*

A very important thing in the translation of verses of the Qur'an is that the transformation between languages can be understood easily and correctly in accordance with the rules of language so that they can be understood by human beings.

There are several methods / ways taken through the translation process, including;

Harfiyah Translation

Translation into the target language according to the original arrangement of words or sentences or can be interpreted by translation by transferring the meaning of one bahasa to another language that the meaning in the content of the text to be translated. The translation system is carried out in the form of converting the grammatical construction of the source language into the construction of the receiving language by choosing the closest meaning of the word. This model of translation aims to be the beginning of translation with the aim of unraveling the difficulty of each word contained in the text in its order.

Translation using harfiyah translation has a tendency to be rigid and tends to be unattractive because the translator gives meaning according to the order of words and sentences into the language Indonesia both have differences.

Imam al-Zarqânî, in his book explains that this model of translation is the same as translation by finding word equivalents or can also be called *lafdziyah* or *musâwiyah* translation. He says.

فَالْتَرْجَمَةُ الْحَرْفِيَّةُ هِيَ الَّتِي تُرَاعَى فِيهَا مُحَاكَاةُ الْأَصْلِ فِي نَظْمِهِ وَتَرْتِيبِهِ، فَهِيَ تُشْبِهُ وَضْعَ الْمُرَادِفِ
مَكَانَ مُرَادِفِهِ. وَبَعْضُ النَّاسِ يُسَمِّي هَذِهِ التَّرْجَمَةَ تَرْجَمَةً لَفْظِيَّةً، وَبَعْضُهُمْ يُسَمِّيهَا مُسَاوِيَّةً.

Harfiyah translation is a translation that preserves the authenticity of the origin of the word in terms of *nadhom* and its order, so the translation is like putting a corresponding word, Some people call the translation *harfiyah* as *lafziyyah* translation Partn named with *musawiyah* translation.

Shaykh Musthafâ al-Marâghî said:

إِنَّ بَعْضَ آيَاتِ الْقُرْآنِ يُمَكِّنُ أَنْ تُتْرَجَمَ حَرْفِيَّةً، وَبَعْضُهَا لَا يُمَكِّنُ أَنْ تُتْرَجَمَ تَرْجَمَةً حَرْفِيَّةً

"Some verses of the Qur'an may be translated literally, and some cannot possibly be translated literally"

Tafsiriyah Translation

Translation This method explains the meaning contained in one sentence or paragraph using another language without regard to the structure and flow of the original language. The translation of this model prioritizes the intention or content of the original language by releasing the attachment of sentence structure and structure or in other terms more emphasis on intent. The main text with pronunciations is also freely translated (Daulay, 2018).

Translation with the tafsiriyah method is to understand the meaning of the source language kemudian translated in the language of the recipient sentence without having the attachment of the sequence of words or sentences of the language source.

Translation in this method tends not to be able to explain every word and is only comprehensive of the text, although the results are more practical but tend to ignore the main meaning of the text. every word in the text of the Qur'an thoroughly.

The definition of the two terms above was expressed by Shaykh Muhammad Ali Al Shabuni in his book.

وَأَمَّا الْمُرَادُ بِالْقِسْمِ الْأَوَّلِ (الْحَرْفِيَّةِ) أَنْ يُتَرْجَمَ الْقُرْآنُ بِالْفَاقِطِ وَمُفْرَدَاتِهِ وَجَمَلِهِ وَتَرْكِيْبِهِ تَرْجَمَةً طَبَقِ الْأَصْلِ إِلَى لُغَةِ الْإِنْجِلِزِيَّةِ أَوْ الْأَلْمَانِيَّةِ أَوْ الْفَرَنْسِيَّةِ. وَأَمَّا الْقِسْمُ الثَّانِي (التَّفْسِيرِيَّةِ) فَهُوَ يُتَرْجَمُ مَعْنَى الْآيَاتِ الْكَرِيمَةِ بِحَيْثُ لَا يَتَقَيَّدُ الْإِنْسَانُ بِاللَّفْظِ وَإِنَّمَا يَكُونُ هَمُّهُ الْمَعْنَى فَيُتَرْجَمُ الْقُرْآنُ بِالْفَاقِطِ لَا يَتَقَيَّدُ بِهَا الْمُفْرَدَاتِ وَالتَّرَاكِيْبِ وَإِنَّمَا يَبْغِي مُدُّ إِلَى الْأَصْلِ فَيَفْهَمُهُ.

As for the meaning with the first part (translated harfiyah) the Qur'an is translated with its lafaz, its vocabulary, and its sentences and arrangements with translation according to its original form to in English and Persian. The first part (translation of tafsiriyah) is the translation of the meaning of the verse without being bound by the form of lafaz, but the main purpose is the content of the meaning that is not has an attachment to the vocabulary and susunnya but re on the original content so that it can be understood.

The problem of translating the Qur'an has become a long problem in several scientific studies that focus on the basis of translation which is divided into two categories, namely harfiyah and tafsiriyah. Although some opinions say more.

Some scholars oppose the translation of harfiyah because it ignores the main purpose of the text of the Qur'an itself, but there are some scholars who claim to use this method. But in the end, the translation of tafsiriyah is better than the touch of harfiyah is said to be a forbidden or invalid translation.

The beginning of the prohibition of translation was based on the assumption that it would eliminate the sacredness in translation, while the Qur'an was a sacred kitab that must be maintained so with the advent of translation ould. There are also differences in interpretation such as the condition of the dispute between Jews and Christians over the Torah and the Gospel. This is the main reason for some scholars

such as Rashid Ridha, Abu Zahrah, and al-Zarqani in banning translations, although these concerns are not substantiated.

Conclusion

Sehebat apapun manusia untuk berusaha memahami ayat-ayat al Qur'an tidak akan mampu menyelami maksudnya dengan sempurna namun segala keterbatasan tersebut tidak menutup celah untuk menghilangkan penerjemahan al Qur'an dengan segala bentuk konsekuensinya.

Penerjemahan al Qur'an menjadi satu-satunya cara instan untuk mendapatkan pemahaman kandungan ayat-ayatnya sebatas pemahaman sederhana.

Setiap kata yang terdapat di dalamnya terkadang sering pula tidak disepakati oleh para ulama' maka dengan demikian tidak akan pernah ada terjemahan yang sempurna bagi siapapun yang menerjemahkannya. Disini kita menyimpulkan bahwa dan harus beranggapan bahwa terjemah harfiyah Al-Qur'an bukanlah Tafsir yang sebenarnya. Adapun terjemah ma'nawiyah atau tafsiriyah hanya berkonsentrasi pada bahasa yang diterjemahkan dengan tujuan untuk memberikan pengertian terhadap kandungan Al-Qur'an dengan tepat dan benar menurut keyakinan penerjemah.

Maka dengan menggabungkan teori terjemah harfiyah dan tafsiriyah merupakan sebuah solusi untuk menghasilkan pemahaman terhadap kandungan isi al-Qur'an, sebab menggabungkan 2 teori ini lebih tepat dalam bentuk penerjemahan al-Qur'an. Dan memilih mudharat yang lebih ringan lebih diutamakan daripada munculnya mudharat yang lebih besar.

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