



## Vocabularies Usage in Qur`an Surat Al-Kahfi's Translation (Verses 60-82) in Two Versions between the Indonesian Ministry of Religion and the Indonesian Mujahideen Council (MMI)

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### Abstract

This research is a descriptive qualitative research by taking the object of study in the form of Qs. Al-Kahfi's translation verses 60-82 from two different versions, namely from the Indonesian Ministry of Religion (KEMENAG RI) and the Indonesian Mujahideen Council (MMI). Data collection techniques in the form of refer and note. The results showed that the KEMENAG RI's translation had 31 sentences with 36 new words, 27 foreign words, and 102 ambiguous words. Despite of it in the MMI's translation, there are 47 sentences with 48 new words, 40 foreign words, and 81 ambiguous words. In analyzing research data, researcher has use dictionaries for source and target languages both online and offline. Likewise, in validating data, researcher has used the source language (Arabic language), namely Qs. Al-Kahfi verses 60-82 are compared to the translations produced as a target language (Indonesian language) from the two versions.

**Keywords:** *Vocabulary Usage; Qs. Al-Kahfi's Translation; KEMENAG RI; MMI*

### Introduction

Faith in the books of Allah is one of the pillars of faith that must be obeyed by Muslims. The order is contained in the hadith of the Prophet when he was asked about what is faith, Islam, ihsan, and doomsday<sup>1</sup>. According to the term, Al-Qur`an is kalam or words of Allah Almighty which is mu`jiz<sup>2</sup> that is praised and revealed to His Messenger, Muhammad Saw in the form of revelation, written in a sheet of Mushhaf, memorized in the human chest, read orally, heard by ear, quoted and narrated to us mutawatir<sup>3</sup>, without doubt, and read it is considered worship<sup>4</sup>. So that the Al-Qur'an becomes the greatest book among

<sup>1</sup> HR. Al-Bukhari, Kitab *Al-Iman*, Chapter *Su'alu Jibril an Nabi Saw wa anil Iman wal Islam wal Ihsan*, no.50 (in Tauheed's book at volume 2, 1998: 11-12).

<sup>2</sup> That is to weaken and subdue those who oppose it (in Tauheed's Book at Volume 2, 1998: 72).

<sup>3</sup> Mutawatir: the history delivered by many people who were judged impossible that everyone agreed to lie. This Muthat History is directly accepted as truth. Diakses dari <http://alquran-mandallawangi.blogspot.com/2017/01/al-quran-disampaikan-melalui-riwayat.html?m=1> (02 April 2019, 18.48 WIB).

<sup>4</sup> Tauheed's Book at Volume 2, 1998: 72-73 dan Book of *'Uluumul Hadith*, juz 1, 1421H: 10.

the four books that Allah has sent down, is the controller of the previous book, and as an eraser for all the laws and shari'ah stipulated in the previous book (Al-Jazaa'irie, 2003: 20 and Gufron & Rahmawati, 2013: 1).

According to Hermawan (2016: 1-2) there are two things involved in the affairs of the language of the Qur'an, namely the linguistic and non-linguistic aspects. Linguistic aspects related to linguistic elements such as vocabulary, language structure, morphology, phonology, stylistics, etc. In this aspect, it implies that understanding the content of messages carried by language must be supported by mastery of language. Non-linguistic aspects related to things outside of language, namely the language events that occur in certain contexts and situations. This is because it is impossible for the contents of the message to be understood in full without seeing the context and situation when the speech act or the background of the speech act occurs. These aspects include *asbab nuzul*, hadith of the Prophet, *asbab wurud*, *nasikh-mansukh*, *isra'iliyat*, sociology, history, culture, etc.

In readability (readability) translation of a text can consist of two factors, namely linguistic and non-linguistic factors. On linguistic / linguistic factors, according to Nababan (2003: 63) it is necessary to involve the reader of the text to determine the level of readability of a text. That's because every text produced is to be read and enjoyed by readers of the text. The following linguistic factors that affect the readability of a text, according to Nababan (2003).

Nababan (2003: 64-65) explains that the use of new words that are unfamiliar to the reader will result in the reading of a text's reading being low. But in addition, the presence of new words in translation as a concrete manifestation of the effort to enrich Indonesian vocabulary. However, the appearance of such words in a text will make it difficult for those who do not yet know the words to understand their meaning.

According to Muslihudin, there are 3 factors that cause the diversity of languages in Indonesia, namely (1) the geographical location of Indonesia, (2) the history of Indonesia, and (3) openness to cultures or foreign languages. The third factor is the most influential factor because people usually mix their local language with the incoming foreign language. So gradually, the foreign language became accustomed to being used and included an adopted language understood by the Indonesian people.

The use of foreign and regional vocabulary is sometimes a factor of a translation having low readability. The lack of knowledge of the BSA community (in this case Indonesian people) and the exclusion of foreign or regional vocabularies in the vocabulary of absorption languages in Indonesia also becomes a supporting factor because of the illegibility of reading a full text. As for Slamet (2014: 131), it is explained that Indonesian language is influenced by foreign languages, namely the observers of foreign languages and from regional languages. All foreign forms are not taken for granted, but always undergo a process of adjustment (adaptation) in accordance with the structure of the Indonesian language. Thus, how far changes in foreign words occur depend on the Indonesian phonology and morphological system. The greater the difference in the structure of the two languages, the greater the change in the form of the loan words (uptake) earlier.

Nababan (2003: 66-67) explains the ambiguous word in English called ambiguous words which refer to words that have more than one meaning and are present in each language. The meaning of the "ambiguous word" in [kateglo.com](http://kateglo.com)<sup>5</sup> is to have more than one meaning; blurred or doubtful (about meaning); and ambiguous. Furthermore in [kateglo.com](http://kateglo.com), the word "ambiguous" has more than one meaning (so that sometimes it causes doubt, obscurity, obscurity, etc.); double meaning; *taxa*; or the possibility of more than one meaning in a word, combination of words, or sentences.

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<sup>5</sup> Accessed on 16<sup>th</sup> December 2019 at 14.00 WIB.

Nababan et al (2012: 41) assert that the main target of translation is the text, whether the text is long or short. In addition, translation theorists agree that a translated text can be said to be of good quality if (1) the translated text is accurate in terms of its contents, meaning that the message from the source language is conveyed into the target language, (2) the translated text is expressed in terms applies in the target language and does not conflict with norms and culture, (3) the translated text can be easily understood by the target reader. Therefore, in this study still using the source language text, namely Qs. Al-Kahfi verses 60-82 as a comparison of the results of the translation produced by two versions, namely the Ministry of Religion and MMI.

## ***Methodology***

This research is a qualitative research. Discussing the explanation of Sutopo (2006: 38) about qualitative research that discusses the problem always lies within its unity, it is inseparable from the other conditions that are united in each context. Research notes with complete, complete and in-depth sentence descriptions, which are reflected in the use of supporting data. For data collection techniques in this research are listening and note taking.

The data source is a print media in the form of translation of Qs. Al-Kahfi verses 60-82 by the Indonesian Ministry of Religion and MMI/Indonesian Mujahideen Council. According to Santosa (2012: 14) the source of the data is the source from which the data was obtained, which can be in the form of places, informants, events, documents, sites, and so forth. In this study there are two sources of data, namely data sources in the form of documents. The data source in the form of the document referred to is the two translated versions of Qs. Al-Kahfi both from the RI Ministry of Religion (2002) and MMI/Indonesian Mujahideen Council (2012). Data collection methods in the form of non-interactive methods which include recording documents and archives (Sutopo, 2006: 58).

## ***Result and Discussion***

In translating the Qur'an there are two kinds of ways. As quoted from Herry Mohammad<sup>6</sup>, first by using the Harfiyah translation as conducted by the Ministry of Religion, which is to move the understanding from one language to another while still maintaining the original structure and meaning contained in the translated text. Second, the translation of *maknawiyah* or *tafsiriyah* used by MMI, which explains or explains the meaning contained in one language with another language without regard to the original arrangement of the language. In this translation put forward the purpose and content of the original language and not related to the structure and structure of the sentence.

The data used in this study amounted to 12 data which is the sum of verses 60-82 in Qs. Al-Kahfi and its translation in two versions. In each version of the translation, the data is divided based on the number of sentences arranged. In the the Indonesian Ministry of Religion version the number of sentences is 31 data and in the MMI/Indonesian Mujahideen Council version the number of sentences is 47 data. The following table data division of sentences and three types of words that build it.

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<sup>6</sup> Quoted from GATRA Magazine (8 September 2010) in book "Tarjamah Harfiyah Al-Qur'an KEMENAG RI" year 2011 page. 205.

**Table 1. Vocabulary Usage of Qs. Al-Kahfi's Translation Verses 60-82 in Two Version**

	Number of Sentence	New Words	Foreign Words	Ambiguous Words
The Indonesian Ministry of Religion	31	36	27	102
MMI/Indonesian Mujahideen Council	47	48	40	81
<b>Total</b>	78	84	67	183

From the Table 1, it can be concluded that the number of sentences between the translations produced by the Indonesian Ministry of Religion and MMI/Indonesian Mujahideen Council has a significant difference. It certainly affects the number of uses of new words, foreign words and ambiguous words that exist in the Qs. Al-Kahfi translation results at verses 60-82. In the table above too, there are 84 new words with the most data in MMI translations. MMI has the most number of foreign words at 40 data compared to Indonesian Ministry of Religion. However, in the use of ambiguous words, the Indonesian Ministry of Religion more often raises ambiguous words as much as 102 data in its translation compared to MMI which only gets 81 data only. The following explanation for these data.

**Table 2. Data 1 of the Translation of Verse 63**

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا السَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا	
<b>The Indonesian Ministry of Religion</b>	Dia (pembantunya) menjawab, “Tahukah engkau ketika kita mencari tempat berlindung di batu tadi, maka aku lupa (menceritakan tentang) ikan itu dan tidak ada yang membuat aku lupa untuk mengingatnya kecuali setan, dan (ikan) itu mengambil jalannya ke laut dengan cara yang aneh sekali.”
<b>MMI/Indonesian Mujahideen Council</b>	Pelayan itu berkata: “Apa pendapatmu setelah kita sampai ke padang pasir ini, ternyata aku lupa membawa ikan itu, karena setan telah membuatku lupa, sehingga aku tidak ingat. Mungkin ikan itu sudah kembali ke laut?”

In the first data above, the Ministry of Religion of the Republic of Indonesia translates verse 63 into just one sentence. In this case, carefulness is needed in reading the sentence because the sentence is long without being separated into two sentences. Despite of it, in the translation of MMI in this 63<sup>rd</sup> verse, the sentence becomes two with the end of the Question sentence in the second sentence. However, in the source text, there is no question type Ask but only news sentences that preach that the fish has gone from its original place. As for examining the vocabulary used by both versions of the translation, researchers took literal translations per word from Arabic dictionary sources.

**Table 3. Data 1 of the Word for Word Translation of Verses 63 at Almaany.com**

Kecuali	إِلَّا	Dia (lk) berkata <sup>7</sup>	قَالَ
syaitan <sup>8</sup>	الشَّيْطَانُ	Apakah kamu melihat <sup>9</sup>	أَرَأَيْتَ
Agar aku mengingatnya <sup>10</sup>	أَنْ أَدْكُرُهُ	Ketika kita mencari tempat berlindung <sup>11</sup>	إِذْ أَوْثِنَا
Dan dia mengambilnya <sup>12</sup>	وَأَخَذَ	Ke	إِلَى
Jalannya <sup>13</sup>	سَبِيلَهُ	Batu <sup>14</sup>	الصَّخْرَةَ
Di dalam	بِي	Maka sesungguhnya aku <sup>15</sup>	فَأَيُّ
Laut <sup>16</sup>	الْبَحْرِ	Aku telah melupakan <sup>17</sup>	نَسِيتُ
Mengagumkan <sup>18</sup>	عَجَبًا	Ikan besar <sup>19</sup>	الْحُوتِ
		Dan tidaklah aku melupakannya <sup>20</sup>	وَمَا أَنْسَانِيَهُ

In KEMENAG RI's translation, there is some additional information given in parentheses [( )], namely in the translation of the word “قَالَ” to “dia (pembantunya) menjawab”, the word “نَسِيتُ” to “aku lupa (menceritakan tentang)”, and the word “أَخَذَ” to “(ikan) itu mengambil”. These three additions affect the reader's understanding of the existing translation. The translation of the word “قَالَ” to “dia (pembantunya) menjawab” is included in the new word category. That's because the target language used is different from the words in the translation dictionary. In the Thesaurus Dictionary (2008: 232 & 216), the word “berkata” has the meaning “berbicara atau bercakap” and the word “menjawab” has the meaning “merespons atau menyahut”. Whereas in KBBI (2008: 693 & 622) the word “berkata” means “melahirkan isi hati dengan kata” and the word “menjawab” means “memberi jawaban atas pertanyaan atau menanggapi”.

In the KEMENAG RI's translation of first data there is also the ambiguous word in the form of translation from the word “عَجَبًا” to “cara yang aneh sekali”. The use of the word “cara” which is not contained in the source text and also the addition of the “yang aneh sekali” which is naturally to describe

<sup>7</sup> <https://www.almaany.com/id/dict/ar-id/%D9%82%D8%A7%D9%84/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>8</sup> <https://www.almaany.com/id/dict/arid/%D8%A7%D9%84%D8%B4%D9%91%D9%8E%D9%8A%D9%92%D8%B7%D9%8E%D8%A7%D9%86%D9%8F/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>9</sup> <https://www.almaany.com/id/dict/ar-id/%D8%B1%D8%A3%D9%8A%D8%AA/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>10</sup> <https://www.almaany.com/id/dict/arid/%D8%A3%D9%8E%D9%86%D9%92%D8%A3%D9%8E%D8%B0%D9%92%D9%83%D9%8F%D8%B1%D9%8E%D9%87%D9%8F/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>11</sup> <https://www.almaany.com/id/dict/arid/%D8%A5%D9%90%D8%B0%D9%92%D8%A3%D9%8E%D9%88%D9%8E%D9%8A%D9%92%D9%86%D9%8E%D8%A7/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>12</sup> <https://www.almaany.com/id/dict/arid/%D9%88%D9%8E%D8%A7%D8%AA%D9%91%D9%8E%D8%AE%D9%8E%D8%B0%D9%8E/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>13</sup> <https://www.almaany.com/id/dict/ar-id/%D8%B3%D9%8E%D8%A8%D9%90%D9%8A%D9%84%D9%8E%D9%87%D9%8F/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>14</sup> <https://www.almaany.com/id/dict/arid/%D8%A7%D9%84%D8%B5%D9%91%D9%8E%D8%AE%D9%92%D8%B1%D9%8E%D8%A9%D9%90/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>15</sup> <https://www.almaany.com/id/dict/ar-id/%D9%81%D9%8E%D8%A5%D9%90%D9%86%D9%91%D9%90%D9%8A/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>16</sup> <https://www.almaany.com/id/dict/ar-id/%D8%A7%D9%84%D9%92%D8%A8%D9%8E%D8%AD%D9%92%D8%B1%D9%90/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>17</sup> <https://www.almaany.com/id/dict/ar-id/%D9%86%D9%8E%D8%B3%D9%90%D9%8A%D8%AA%D9%8F/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>18</sup> <https://www.almaany.com/id/dict/ar-id/%D8%B9%D9%8E%D8%AC%D9%8E%D8%A8%D9%8B%D8%A7/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>19</sup> <https://www.almaany.com/id/dict/ar-id/%D8%A7%D9%84%D9%92%D8%AD%D9%8F%D9%88%D8%AA%D9%8E/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>20</sup> <https://www.almaany.com/id/dict/ar-id/%D9%88%D9%8E%D9%85%D9%8E%D8%A7%D8%A3%D9%8E%D9%86%D8%B3%D9%8E%D8%A7%D9%86%D9%90%D9%8A%D9%87%D9%8F/?c=Semua> at 26<sup>th</sup> January 2020.

the source word “عَجَبًا”, makes the translation experience the ambiguity of meaning because of the reduced understanding of the text. In addition, the word “cara” ini KBBI (2008: 260) means “jalan (aturan/sistem)” and in Thesaurus Dictionary (2008: 94-95) the word means “aturan atau metode”.

The other new word in the KEMENAG RI’s translation used is the word “Tahukah engkau” to translate the word “أَرَأَيْتَ”. In this case, the translator changes his word for word translation and summarizes the original word by adding the “-kah” affix. While the foreign word in this translation is the word “batu” from the word “الصَّخْرَةَ”. That is because no explanation is given regarding information about the “batu” what is meant like, so foreign to the target language community. In meaning, in KBBI (2008: 145) the word “batu” means “benda keras dan padat yang berasal dari bumi” and in Thesaurus Dictionary (2008: 45) has the meaning “karang atau kerikil”.

As for the MMI’s translation, translators use more different translation words and expand their meaning compared to the word for word translation. As the verb “قَالَ” which translates to “pelayan itu berkata” by adding the information “pelayan”. In addition, other additional information contained in this translation is in the form of “membawa, karena, dan mungkin”. In this translation, there is a blurring of meaning in the translation of the word “سَبِيلَهُ” to “sudah kembali” by eliminating the translation of the word “اتَّخَذَ” and making the translation of the sentence “اتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا” into the question sentence.

Another ambiguous word of MMI’s translation in the form of translation from “أَوْيُنَا” to “kita sampai” which makes the ambiguity of meaning because of the reader's understanding of this translation that they both (Prophet Musa as and his servant) are now in the desert, even though there is the word “إِذٍ” which should be translated as “ketika” but translates to “setelah”. And the new word contained in this data, in the form of a translation from “رَأَيْتَ” to “pendapatmu” which is freely translated according to the context of the source language. As for the foreign word in this data, the translation of the word “الصَّخْرَةَ” to “padang pasir ini” is not the same as its own word for word translation “batu itu”.

As for other examples of data in this study is the translation of verse 71 of this Surah Al-Kahf, and here is the explanation.

**Table 4. Data 2 of the Translation of Verse 71**

فَانطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتُمْ شَيْئًا إِمْرًا	
<b>The Indonesian Ministry of Religion</b>	Maka berjalanlah keduanya, hingga ketika keduanya menaiki perahu lalu dia melubanginya. Dia (Musa) berkata, “Mengapa engkau melubangi perahu itu, apakah untuk menenggelamkan penumpangnya?” Sungguh, engkau telah berbuat suatu kesalahan yang besar.
<b>MMI/Indonesian Mujahideen Council</b>	Musa dan hamba yang shalih itu pergi. Ketika keduanya menaiki sebuah perahu, hamba shalih itu melubangi perahu itu. Musa bertanya: “Mengapa kamu lubangangi perahu ini, sehingga para penumpangnya akan tenggelam? Sungguh kamu telah melakukan sesuatu yang tercela.”

In the second data above, the Ministry of Religion of the Republic of Indonesia translates verse 71 into two sentences. Despite of it, in the MMI’s translation, the sentence consists of three sentences. Both translations together provide additional information to the translation with different language styles.

As for examining the vocabulary used by both versions of the translation, researchers took literal translations per word from Arabic dictionary sources.

**Table 5. Data 2 of the Word for Word Translation of Verses 71 at Almaany.com**

Mengapa kamu melubanginya <sup>21</sup>	أَخْرَقْتَهَا	Maka keduanya berjalan <sup>22</sup>	فَانطَلَقَا
Untuk kamu menenggelamkan <sup>23</sup> pendudukannya <sup>25</sup>	لِتُغْرَقَ	Hingga, sampai <sup>24</sup>	حَتَّى
Sesungguhnya <sup>26</sup>	أَهْلَهَا	Jika	إِذَا
Kamu telah datang <sup>28</sup>	لَقَدْ	Keduanya menaiki <sup>27</sup>	رَكِبَا فِي
Berangsur-angsur <sup>30</sup>	جِئْتَا	Kapal, perahu <sup>29</sup>	السَّفِينَةِ
Insiden, peristiwa <sup>32</sup>	شَيْئًا	Dia (lk) melubanginya <sup>31</sup>	خَرَقَهَا
	إِمْرًا	Dia (lk) berkata	قَالَ

From the second data above, some of the words included in the new word in KEMENAG RI's translation are translation of the word “قَالَ” to “dia (Musa) berkata”, the word “أَيُّ” to “mengapa”, the word “جِئْتَا” to “engkau telah berbuat”, and the word “إِمْرًا” to “yang besar”. The four words become new words in the target language because they are not translated according to the original vocabulary in Indonesian. Like the verb “جَاءَ” from the sentence “جِئْتَا” which has the original translation “telah datang” changed to “telah berbuat” or in Arabic language is “عَمِلَ”<sup>33</sup>.

The foreign word in the translation above of KEMENAG RI's translation, in the form of the word “suatu kesalahan” yang merupakan terjemahan dari kata “شَيْئًا” which means “sesuatu”. The word translation is unfamiliar in the target language because it does not explain what “kesalahan” is meant at. Whereas the ambiguous word that makes the ambiguity of meaning is in the translation of the word “لِتُغْرَقَ” to “apakah untuk menenggelamkan”. The translation of the word becomes ambiguity because in the context of the target language sentences, there are two question words in one sentence that make the translation less scientific.

<sup>21</sup> <https://www.almaany.com/id/dict/ar-id/%D8%A3%D9%8E%D8%AE%D9%8E%D8%B1%D9%8E%D9%82%D9%92%D8%AA%D9%8E%D9%87%D9%8E%D8%A7/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>22</sup> <https://www.almaany.com/id/dict/ar-id/%D9%81%D9%8E%D8%A7%D9%86%D8%B7%D9%8E%D9%84%D9%8E%D9%82%D9%8E%D8%A7/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>23</sup> <https://www.almaany.com/id/dict/ar-id/%D9%84%D9%90%D8%AA%D9%8F%D8%BA%D9%92%D8%B1%D9%90%D9%82%D9%8E/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>24</sup> <https://www.almaany.com/id/dict/ar-id/%D8%AD%D9%8E%D8%AA%D9%91%D9%8E%D9%89/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>25</sup> <https://www.almaany.com/id/dict/ar-id/%D8%A3%D9%8E%D9%87%D9%92%D9%84%D9%8E%D9%87%D9%8E%D8%A7/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>26</sup> <https://www.almaany.com/id/dict/ar-id/%D9%84%D9%8E%D9%82%D9%8E%D8%AF%D9%92/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>27</sup> <https://www.almaany.com/id/dict/ar-id/%D8%B1%D9%8E%D9%83%D9%90%D8%A8%D9%8E%D8%A7-%D9%81%D9%90%D9%8A/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>28</sup> <https://www.almaany.com/id/dict/ar-id/%D8%AC%D9%90%D8%A6%D9%92%D8%AA%D9%8E/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>29</sup> <https://www.almaany.com/id/dict/ar-id/%D8%A7%D9%84%D8%B3%D9%91%D9%8E%D9%81%D9%90%D9%8A%D9%86%D9%8E%D8%A9%D9%90/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>30</sup> <https://www.almaany.com/id/dict/ar-id/%D8%B4%D9%8E%D9%8A%D9%92%D8%A6%D9%8B%D8%A7/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>31</sup> <https://www.almaany.com/id/dict/ar-id/%D8%AE%D9%8E%D8%B1%D9%8E%D9%82%D9%8E%D9%87%D9%8E%D8%A7/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>32</sup> <https://www.almaany.com/id/dict/ar-id/%D8%A5%D9%90%D9%85%D9%92%D8%B1%D9%8B%D8%A7/?c=Semua> at 26<sup>th</sup> January 2020.

<sup>33</sup> <https://www.almaany.com/id/dict/ar-id/%D8%B9%D9%8E%D9%85%D9%90%D9%84%D9%8E/?c=Semua> at 27<sup>th</sup> January 2020.

As for the MMI translation, verse 71 of Qs. Al-Kahfi is divided into three sentences and translated freely by adding some information that supports the delivery of messages from the source language. Some new words include the translation of the word “نَطَلَقْنَا” to “Musa dan hamba yang shalih itu pergi”, the word “أَمْ” to “mengapa”, the word “جَعَلَتْ” to “telah melakukan”, and the word “إِمْرًا” to “yang tercela”. The four words are categorized as new words because they do not purely match of the word for word translation and there is some additional information in the translation of the word.

While the ambiguous word in the MMI’s translation, in the form of the words “sehingga” and “melobangi”. In the Thesaurus dictionary (2008: 299) the word “melubangi” is a verb meaning “membolongi” and in KBBI (2008: 879) the word means “membuat lubang atau menggali untuk membuat lubang”. But from the two dictionaries, there is no word “melobangi” so that makes the translation ambiguous and difficult to understand.

The foreign word in the MMI’s translation, in the form of the words “Musa” and “shalih”. In the KBBI and the Thesaurus Dictionary, there are no words “shalih” and the word “Musa”. Both of these words are absorption words taken directly from the source language. However, in the word “Musa”, the translator did not add the title "Prophet" to the translation.

### **Conclusion**

From the explanation above it can be concluded that the number of sentences between the translations produced by the Indonesian Ministry of Religion (KEMENAG RI) and MMI/Indonesian Mujahideen Council has a significant difference. It certainly affects the number of uses of new words, foreign words and ambiguous words that exist in the Qs. Al-Kahfi translation results at verses 60-82. There are 84 new words with the most data in MMI translations. MMI has the most number of foreign words at 40 data compared to Indonesian Ministry of Religion. However, in the use of ambiguous words, the Indonesian Ministry of Religion more often raises ambiguous words as much as 102 data in its translation compared to MMI which only gets 81 data only.

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