

Transformation of Terms *Hārth* in Quranic Translation: Comparing Colonial-Era and Contemporary Translations

Muhamad Saiful Mukminin

Universitas Gadjah Mada, Indonesia

Email: muhamadsaifulmukminin@mail.ugm.ac.id

Muhammad Habibie Alfath

Universitas Gadjah Mada, Indonesia

Email: muhammadhabibiealfath@mail.ugm.ac.id

Aqeel Ahmed

University of Baghdad, Iraq

Email: aqeelhmedfqwef@gmail.com

Article Accepted: December 31, 2025, Revision: January 22, 2026, Approved: Januari 30, 2026

Abstract

*Differences in translations across periods often lead to variations in meaning, making terminological transformation inevitable. This study aims to analyze in depth the transformation of the term *Hārth* in two versions of the *Qur'an* translation, namely during the colonial period and the present day. The methodology is a qualitative approach combining descriptive, comparative, and interpretive methods. The research data are drawn from all verses containing the element *Hārth* in the *Tafsir Qur'an Karim* by Mahmud Yunus, as well as the official version from the Indonesian Ministry of Religious Affairs. The results show that *Hārth* has a broad meaning, encompassing farming, land, and metaphorical uses. The identified transformation patterns include shifts from place to product, from product to place, from singular to plural, and from literal to metaphorical, influenced by socio-cultural context and reading styles over time. This study recommends that academics and translation institutions pay more attention to historical-linguistic aspects to maintain the relevance and accuracy of theological messages in changing times.*

Keywords: *Hārth, Comparison, Terminological Transformation, Translation of the Qur'an, Socio-cultural.*

Abstrak

Perbedaan dalam hasil terjemahan dari berbagai periode seringkali menimbulkan variasi arti, sehingga transformasi istilah menjadi suatu hal yang tidak dapat dihindari. Penelitian ini bertujuan untuk menganalisis secara mendalam transformasi istilah *Hārth* dalam dua versi terjemahan Al-Qur'an, yaitu pada masa kolonial dan masa kini. Metodologi yang digunakan adalah pendekatan kualitatif dengan kombinasi metode deskriptif, komparatif, dan interpretatif. Sumber data penelitian diambil dari seluruh ayat yang mengandung unsur *Hārth* dalam *Tafsir Qur'an Karim* karya Mahmud Yunus dan versi resmi dari Kementerian Agama RI. Hasil penelitian menunjukkan bahwa *Hārth* memiliki makna yang luas, mencakup proses bercocok tanam, lahan, hingga makna metaforis. Pola transformasi yang teridentifikasi mencakup pergeseran dari

tempat ke produk, produk ke tempat, singular ke plural, serta dari literal ke metaforis, dipengaruhi oleh konteks sosial budaya dan gaya baca dari waktu ke waktu. Penelitian ini merekomendasikan agar akademisi dan lembaga penerjemah lebih memperhatikan aspek historis-linguistik demi menjaga relevansi dan akurasi pesan teologis dalam perkembangan zaman.

Kata Kunci: *Hārth*, Perbandingan, Transformasi Istilah, Terjemahan Al-Qur'an, Sosio-kultural.

A. Introduction

The translation of the Qur'an is an important phenomenon in linguistic and religious studies because it allows non-Arabic readers to understand the sacred text.¹ The translation process involves not only transferring words but also conveying meanings, nuances, and the moral messages contained in the verses.² This phenomenon becomes more complex when certain terms are polysemous, requiring translators to carefully choose equivalents that fit the temporal and reader context. One term of particular interest is *Hārth*, which literally refers to the cultivation of land or agricultural produce, but also extends to metaphorical meanings, such as human relationships or spiritual effort.^{3,4} Differences in translation periods, such as the colonial versus contemporary eras, reveal significant variations in meaning, as each translator adapts the term to the cultural, social, and linguistic context of the target readers.^{5,6}

This phenomenon provides an opportunity to systematically examine the semantic transformation of terms in the Qur'an. Within this framework, Catford's concept of translation shifts is particularly relevant to the analysis of the term *harth*, as its translation demonstrates how semantic meaning may be preserved, modified, or reinterpreted through category and level shifts across different historical periods. The application of this theory enables a systematic examination of how *harth* undergoes transformation or remains stable in colonial and contemporary Qur'anic translations.

¹ Tijani Boulaouali, "Quran Translation: A Historical-Theological Exploration," *International Journal of Islamic Thought* 19, no. 1 (2021): 120–32, <https://doi.org/10.24035/ijit.19.2021.202>.

² Muhammad Ahmad Ibrahim AlJahsh, "Influence of Cultural Context on Qur'anic Translation: Analyzing Social Justice Interpretations in Sura An-Nisā' Verse 58," *Ma'ālim Al-Qur'an Wa Al-Sunnah* 19, no. 2 (2023): 366–387, <https://doi.org/10.33102/jmq.v19i2.446>.

³ Jamal Ad-Din Ibnu Manzhur, *Lisan Al-'Arab* (Beirut, 1994), Dar Shadir.

⁴ Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997).

⁵ Rivki Lutfiya Farhan, "Adaptasi Bahasa Sunda Dalam Al-Amin Al-Qur'an Tarjamahan Sunda: Menelusuri Interaksi Budaya Dalam Proses Penerjemahan Al-Qur'an," *Contemporary Quran* 4, no. 1 (2024): 51–64, <https://doi.org/10.14421/cq.v4i1.5676>.

⁶ Fauzi Fathur Rosi et al., "Politics and Ideology in Qur'anic Translation: A Comparative Analysis Between the Indonesian Ministry of Religious Affairs Translation and the Hilali-Khan Translation," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 22, no. 1 (2025): 93–113, <https://doi.org/10.22373/jim.v22i1.29862>.

According to Catford, translation from a source language (SL) to a target language (TL) often involves transformation, which he calls a shift.⁷ This occurs because a one-to-one formal equivalence between elements of the SL and TL is not always available. Shifts are divided into two main categories: level shifts and category shifts. A level shift occurs when a source language element must be rendered at a different linguistic level in the target language, for example, from a phrase to a clause or from spoken to written form, to accommodate differences in language systems. A category shift occurs when a source language element is replaced by an element of a different category in the target language, and it is further divided into several subtypes: structure shift, which is a change in grammatical structure such as word order or phrase arrangement; class shift, a change in word class, for example from a verb to a noun; unit shift, a change in linguistic unit such as a word becoming a phrase or a clause being split into multiple sentences; and intra-system shift, which is an internal change within the target language system when a particular grammatical feature is absent, requiring the translator to adjust aspects such as tense, number, or gender. Such shifts are considered unavoidable due to differences in linguistic structure and systems.

Translation is fundamentally a process of conveying meaning from source to target text, encompassing not only linguistic aspects but also social, cultural, and ideological dimensions. A translator strives to convey meaning that is acceptable and easy for target readers to understand without altering the original message. In Indonesia's Qur'anic translation history, Mahmud Yunus holds a pivotal position through his *Tafsir Qur'an Karim*, an early milestone in translating the Qur'an into the local language. This study addresses critical questions: What transformation patterns emerge in the translation of *Hārth* between colonial and contemporary periods? What factors—socio-cultural, linguistic, and hermeneutic—influence these semantic transformations? How do these transformations affect readers' understanding of the Qur'anic message? By examining Yunus's pioneering work alongside contemporary Kemenag translations, this research illuminates the complex interplay between historical context and translation practice, revealing how meaning evolves across generations while maintaining fidelity to the sacred text.

⁷ J.C. Catford, *A Linguistic Theory of Translation: An Essay in Applied Linguistics* (Oxford: Oxford: Oxford University Press, 1978).

In the preface of his work, Yunus explains his experience and the translation context he undertook as follows:

*“Pada tahun 1922 telah saya mulai menterjemahkan Al-Qur’an dan diterbitkan tiga juz dengan huruf Arab-Melayu. Pada masa itu umumnya ulama Islam mengatakan haram menterjemahkan Al-Qur’an. Tetapi tidak ada saya terima bantahan dari ulama terhadap usaha saya menterjemahkan Al-Qur’an itu.”*⁸

[In 1922, I began translating the Qur’an and published three chapters written in Arabic-Malay script. At that time, most Islamic scholars considered translating the Qur’an to be forbidden. However, I did not receive any objections from the scholars regarding my effort to translate the Qur’an.

Mahmud Yunus pioneered Qur'an translation in Indonesia in 1922, demonstrating remarkable courage in confronting socio-religious norms despite significant scholarly opposition to translation efforts. His groundbreaking work opened pathways for broader development of Qur'anic exegesis and translation studies in Indonesia. Building on this legacy, this study aims to identify the distribution and semantic range of *Hārth* in the Qur'an, encompassing its literal meanings (agricultural processes, cultivated land, agricultural products) and metaphorical extensions (human relationships, spiritual effort, moral responsibility). By analyzing transformation patterns across colonial-era (Yunus's *Tafsir Qur'an Karim*) and contemporary (Kemenag) translations, this research explains how socio-cultural, linguistic, and ideological factors shaped semantic transformations. Ultimately, the study contributes to translation theory by demonstrating how Islamic knowledge is localized and transmitted across generations.

In addition to colonial-era Qur'an translations, there is now an official contemporary version in Indonesia, published by the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag), which can be accessed through its official website (<https://quran.kemenag.go.id/>). This version is prepared with consideration for the development of modern Indonesian, making it easy for the general public across generations to understand. The Kemenag translation also takes into account the local socio-cultural context, making it relevant and applicable to the daily lives of Muslims in Indonesia.⁹ Consequently, this version is often used as a primary reference in religious education, preaching, and academic studies. Its clear language, online accessibility, and institutional

⁸ Mahmud Yunus, *Tafsir Qur'an Karim* (Kementerian Agama Republik Indonesia, 1969), iii.

⁹ Ahmad Fajri, Nur Rofiah, and Azmi Ismail, “An Analysis of the Meaning of the Word *Auliya*’ in the 2019 Edition of the Indonesian Ministry of Religious Affairs’ Qur’anic Translation: A Critical Discourse Perspective,” *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 8, no. 1 (2025): 68–88, <https://doi.org/10.58518/alfurqon.v8i1.3543>.

legitimacy¹⁰ make this translation an important example of how sacred texts can be adapted to contemporary contexts without compromising their core meaning.

Research on Qur'an translation has been conducted by various scholars. Several studies have developed models of translation reception emphasizing accuracy, clarity, fairness, and textual relevance.¹¹ Other studies have explored the representation of translators' ideologies in Indonesia by analyzing techniques used in both official and unofficial translations.¹² Research has also revealed how certain translations have been manipulated to support ideologies of violence and radicalization in the West.¹³ Some studies examine the preservation of sentiment in Qur'an translations using deep learning-based language models and human validation.¹⁴ An analysis of diction in the Ministry of Religious Affairs' translation shows efforts to maintain interfaith tolerance in Indonesia.¹⁵

The BERTopic approach applied to Urdu translations has been used to uncover contextual themes and patterns of meaning.¹⁶ In addition, studies on thematic structure and interpersonal modality in the story of Prophet Noah highlight how translators' choices affect the distribution of meaning and interpretative nuances.¹⁷ Previous studies on Qur'anic translation largely focus on macro-level issues such as ideology, reception, thematic structure, or computational patterns. This study differs by offering a micro-level semantic analysis of the term *harth*, a culturally and theologically significant lexeme, across colonial and contemporary Indonesian translations. By doing so, it complements and refines earlier

¹⁰ Hamam Faizin, "Sejarah Dan Karakteristik Al-Qur'an Dan Terjemahnya Kementerian Agama RI," *Suhuf* 14, no. 2 (2021): 283–311, <https://doi.org/10.22548/shf.v14i2.669>; Anis Maisya and Nur Rohman, "Pentashihan Al-Qur'an Digital Di Indonesia: Peran, Legitimasi Dan Otoritas LPMQ," *Academic Journal of Islamic Principles and Philosophy* 2, no. 1 (2021): 25–42, <https://doi.org/10.22515/ajipp.v2i1.3725>.

¹¹ Mohamad Zaka Al Farisi, "Acceptability of the Quran Translation," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 2 (2023): 329–63, <https://doi.org/10.14421/ajis.2023.612.329-363>.

¹² Fahmi Gunawan, "The Ideology of Translators in Quranic Translation: Lessons Learned from Indonesia," *Cogent Arts & Humanities* 9, no. 1 (2022): 2088438, <https://doi.org/10.1080/23311983.2022.2088438>.

¹³ Alalddin Al-Tarawneh, "The Role of Quran Translations in Radicalizing Muslims in the West and Misrepresenting Islam," *Journal of Religion and Violence* 9, no. 1 (2021): 101–22, <https://doi.org/10.5840/jrv202142587>.

¹⁴ Kamel Gaanoun and Mohammed Alsuhaibani, "Sentiment Preservation in Quran Translation with Artificial Intelligence Approach: Study in Reputable English Translation of the Quran," *Humanities and Social Sciences Communications* 12, no. 1 (2025): 1–15, <https://doi.org/10.1057/s41599-024-04181-0>.

¹⁵ Andri Nirwana An et al., "Exploration of Wasatiah Diction to Realize Sustainable Tolerance between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of the Republic of Indonesia," *Revista de Gestão Social e Ambiental* 18, no. 6 (2024): 1–38, <https://doi.org/10.24857/rgsa.v18n6-012>.

¹⁶ Amna Zafar et al., "Transformer-Based Topic Modeling for Urdu Translations of the Holy Quran," *ACM Transactions on Asian and Low-Resource Language Information Processing* 23, no. 10 (2024): 1–21, <https://doi.org/10.1145/3694967>.

¹⁷ Areej Ali Otay, Mohd Azidan Abdul Jabar, and Muhd Zulkifli Islam, "Analyzing Mood Structures in the Quranic Stories of Nuh: A Comparative Study of Quranic Translations," *Theory and Practice in Language Studies* 15, no. 1 (2025): 155–65, <https://doi.org/10.17507/tpls.1501.18>.

research by revealing lexical semantic shifts that are often overlooked in broader analytical approaches.

Based on previous research on Qur'an translation, there remains a gap in the analysis of how specific terms shift in meaning from the source text to the target text, both in historical and contemporary contexts. The novelty of this study lies in its focus on the term *Ḥārth*, which is analyzed comparatively between colonial-era and contemporary translations, allowing for the identification of specific and contextual patterns of meaning transformation. This study aims to identify the transformation patterns of the term *Ḥārth* and to explain the differences in meaning that emerge along with the factors influencing them. The benefit of this research is to provide a deeper understanding of the dynamics of Qur'an translation, particularly regarding polysemous terms, while also assisting translators and scholars in understanding historical shifts in meaning. Its contribution lies in expanding insights into strategies of meaning transformation, cross-period translation comparisons, and the implications of translation for readers' comprehension.

B. Research Method

This study employs a qualitative approach with three main methods, namely descriptive, comparative, and interpretive. The descriptive method explains linguistic phenomena related to the meaning of *Ḥārth* in Qur'anic verses and its semantic variations. It is helping map the term's original meaning based on classical dictionaries and its distribution in the Qur'an. The comparative method examines the source text (ST) alongside the target text (TT), particularly between colonial-era and contemporary translations, allowing observation of differences in structure, lexical choices, and semantic tendencies. The interpretive method analyses the factors that influence semantic transformation.

Together, these three methods work in an integrated way to produce a comprehensive, in-depth analysis that aligns with the study's aims. To ensure the validity and reliability of this study, all Qur'anic verses containing the term *Ḥārth* were systematically collected and independently coded to verify that the identified transformation patterns are consistent and not subjective. Validity was strengthened by comparing translation versions from two distinct historical periods—the colonial-era translation (Mahmud Yunus's *Tafsir Qur'an Karim*, 1922) and the contemporary translation (Kemenag, 2021) and by consulting two Arabic lexical sources from different periods to trace how the semantic understanding of *Ḥārth* evolved across time, thereby ensuring that the identified transformations reflect genuine historical shifts rather than analytical bias. Furthermore, a detailed audit trail

documenting all analytical decisions, data classifications, and interpretive choices was maintained throughout the research to ensure transparency and allow for potential review or replication of the methodology.

The data for this study includes all Qur'anic verses containing the term *Hārth*, obtained through searches on corpus.quran.com using the relevant lexical entries. In this study, the primary unit of analysis is each occurrence of the term *Hārth* in the Qur'anic text, examined within its immediate phrasal and sentential context in both translation versions. The primary data sources consist of *Tafsir Qur'an Karim* by Mahmud Yunus,¹⁸ representing the colonial period (as the first target text (TT₁))¹⁹, and the Qur'an Translation published by the Ministry of Religious Affairs of the Republic of Indonesia (as the second target text (TT₂)), accessed through its official website (<https://quran.kemenag.go.id/>)²⁰ as the representative of the contemporary period. To strengthen the semantic analysis, this study also draws on *Lisān al-'Arab* Dictionary and *Al-Munawwir* Dictionary as supporting sources for interpreting the lexical meaning of *Hārth*. Data were collected using the observation-and-note technique, which involves closely examining the data and recording relevant segments for descriptive, comparative, and interpretive analysis.

Data analysis was carried out using a modified interactive model²¹ that includes four stages, namely data reduction, data classification, data presentation, and conclusion drawing. In the data reduction stage, only verses containing the element *Hārth* were collected to maintain analytical focus. The classification stage involved grouping the data according to the patterns of translation transformation of *Hārth* based on the concepts of meaning and form shift.²² The data were then presented in a structured display, complete with numbering and information on the surah and verse to ensure traceability throughout the analysis. In the final stage, conclusions were drawn by interpreting the meaning of *Hārth* and the various

¹⁸ Yunus, *Tafsir Qur'an Karim*.

¹⁹ The use of *Tafsir Qur'an Karim* by Mahmud Yunus does not aim to represent the entire colonial period exhaustively, but rather to serve as a pioneering or early (pre-independence) Indonesian Qur'anic translation. Mahmud Yunus's work is selected not merely because it is among the earliest translations, but because of its wide circulation, influential role in shaping later Indonesian Qur'anic translations, and its use of Latin script, which marked a significant shift in accessibility and readership. Therefore, the term "colonial period" in this study is understood heuristically as referring to an early historical phase of Indonesian Qur'anic translation practice. Within this scope, the selection of a single, highly influential work is methodologically justified and sufficient for the intended comparative semantic analysis.

²⁰ The Qur'an translation published by the Ministry of Religious Affairs of the Republic of Indonesia used in this study refers to the 2022 edition, as stated on the official website. The text was accessed in 2025 to ensure data accuracy and reproducibility of the analysis.

²¹ Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis* (California: California: Sage Publication, 1994).

²² Catford, *A Linguistic Theory of Translation: An Essay in Applied Linguistics*.

forms of its translation transformation in the two Qur'an translation versions, both colonial and contemporary. The conclusions also identify factors that influence these transformations.

C. Results and Discussion

Distribution of the Word Hārth in the Qur'an

Before presenting the detailed analysis, this study first provides basic data on the distribution of the word *Hārth* in the Qur'an, which serves as the foundation for identifying its semantic patterns. The figure below shows the search results for *Hārth* on corpus.quran.com, displaying all verses in which the term appears along with its morphological forms.

Figure 1. Distribution of the Word *Hārth* in the Qur'an

Results 1 to 13 of 13 for stem: حرت (in 0.006 seconds):

(2:71:12) <i>l-hartha</i>	the field	قَالَ إِنَّهُ يُقُولُ إِنَّهَا بَعْرَةٌ لَا دَلُولٌ يُحِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
(2:205:9) <i>l-hartha</i>	the crops	وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ
(2:223:2) <i>harthun</i>	(are) a tilth	يَسْأَلُكُمْ حَرْثَ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْ تُبْشِرُوا
(2:223:5) <i>harthakum</i>	(to) your tilth	يَسْأَلُكُمْ حَرْثَ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنْ تُبْشِرُوا
(3:14:16) <i>wal-harathi</i>	and [the] tilled land	وَالْقَنَاطِيرَ الْمُقَنْطَرَةَ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْحَتِيطِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثَ
(3:117:13) <i>hartha</i>	(the) harvest	كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ نَعِيمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَنَّهُ
(6:136:6) <i>l-harhi</i>	the crops	وَجَعَلُوا لَهُ يَوْمَئِذٍ مَثَلًا مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا
(6:138:4) <i>waharthun</i>	and crops	وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حَجَرٌ لَا يَنْفَعُنَا إِلَّا مِنْ نَشَاءِ بَرْعِهِمْ
(21:78:6) <i>l-harhi</i>	the field	وَذَاوُودَ وَسُلَيْمَانَ إِذْ يَخْتَصِمَانِ فِي الْحَرْثِ إِذْ تَخَسَّسَتْ فِيهِ عَنَمُ الْقَوْمِ
(42:20:4) <i>hartha</i>	(the) harvest	مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ
(42:20:9) <i>harthihi</i>	his harvest	مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ
(42:20:13) <i>hartha</i>	(the) harvest	وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ
(68:22:4) <i>harthikum</i>	your crop	أَنْ اذْعَبُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَادِقِينَ

The term *Hārth* in the Qur'an exhibits a wide range of meanings, from literal to metaphorical. Verses such as Q 2:71, 21:78, and 3:14 use *Hārth* to refer to agricultural land as a physical space under cultivation. Meanwhile, Q 2:205, 3:117, 6:136, 6:138, and 68:22 present *Hārth* as harvests or agricultural products. This variety shows that *Hārth* has fluid semantics shaped by sentence structure and thematic context. In Q 2:223, the term shifts into a metaphor for the biological relationship between husband and wife, a semantic movement from the agrarian to the social domain that has been discussed since the classical period. Q 42:20 expands this further by placing *Hārth* as a symbol of spiritual effort that yields reward in the Hereafter or in worldly life. This diversity of usage provides a crucial foundation for

examining patterns of semantic transformation in both colonial-era and contemporary translations.

Interpretation of the Meaning of Hārth

Manzhur explains that *Hārth* originates from the activity of working the land, such as planting crops (*zar'*) or planting trees (*ghars*).²³ This meaning shows that *Hārth* was initially associated with agricultural processes that require physical labor and repeated cultivation. However, Manzhur emphasizes that *Hārth* refers not only to the process but also to its outcome, namely, crops or produce. He adds that *Hārth* also means “sowing seeds,” indicating the connection among action, place, and result. Therefore, *Hārth* is polysemous, covering farming activities, cultivated land, and the products of such cultivation.

Manzhur’s interpretation of *Hārth* encompasses four main aspects. First, *Hārth* refers to the continuous cultivation of the soil as an agricultural activity. Second, the term can denote farming activities in general, whether through sowing seeds or planting trees. Third, *Hārth* also refers to the land or field being cultivated, thus functioning as a marker of place. Fourth, *Hārth* can mean crops or agricultural produce grown in cultivated soil. These four aspects indicate that *Hārth* has a broad semantic range, encompassing activity, location, process, and product. This diversity of meaning underlies variations in translation, both literal and contextual, across different periods of Qur’anic translation.

Munawwir offers a more concise definition that still aligns with Manzhur. He defines *al-Hārth* as plowing, soil cultivation, or cultivated land.²⁴ This definition emphasizes the agricultural dimension as both a process and a place associated with agrarian activity. Interestingly, Munawwir also includes the metaphorical meaning of *Hārth*, namely marriage or sexual relations, as found in Q.S. Al-Baqarah 2:223. This metaphorical use draws on the association between cultivated soil and human reproduction. Munawwir’s summary of meanings covers four elements: (1) plowing as the initial process, (2) soil cultivation as the main activity, (3) cultivated land as the location, and (4) a metaphorical meaning referring to sexual relations or marriage. This definition demonstrates the expansion of *Hārth* in both literal and symbolic dimensions.

²³ Manzhur, *Lisan Al-'Arab*, 134.

²⁴ Munawwir, *Al-Munawwir: Kamus Arab-Indonesia*, 249.

Transformation Patterns of the Term Hārth in Colonial and Contemporary Qur'anic Translations

This section presents the main findings on the transformation patterns of the term *Hārth* in Qur'anic translations across two periods: colonial-era and contemporary. To provide a comprehensive overview, the results are organized into five transformation patterns: Transformation from Place to Product, Transformation from Product to Place, Transformation from Singular Meaning to Plural Meaning, Transformation from Literal Meaning to Metaphorical Meaning, and Zero Transformation. These five patterns demonstrate how translators' lexical choices shape new layers of meaning for the term *Hārth*.

Transformation from Place to Product

This pattern refers to a shift in translation from words that describe a location or agricultural land (a place) to terms that denote agricultural yield (a product). In other words, the semantic focus moves from space to output. The following are several examples of data that represent this transformation:

- (1) ST: قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيبَةَ فِيهَا قَالُوا لَنْ نَجِدَ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ
(Al-Baqarah [2]:71)
- TT₁: Moses said: "Surely the ox is not the one who has obeyed to plow the earth and not to water **the field**, but it is prosperous, not the color of it in the slightest." They said, "Now you have explained the truth. So they slaughtered the cow, and they could hardly do it.
He (Moses) replied, "He (Allah) said that it was an ox that had never been used to plow the land and not to irrigate **crops**, healthy, and without stripes."
- TT₂: They said, "Only now do you explain the truth." Then they slaughtered him, and they almost did not carry out it.
- (2) ST: وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ
(Al-An'am [6]:136)
- TT₁: They held to God a portion of the proceeds of their **fields** and livestock, saying: "This is for Allah," they supposed, "and this is for our idols." Whatever is for their idols, nothing can be left to Allah, but what is for Allah can be given to idols. Their verdict is very evil.
They provided a portion of what God had created, the **crops** and livestock, to God and said, according to their imagination, "This is for Allah and this one is for our idols." The portion that is reserved for their idols will not reach Allah, while the portion that is reserved for Allah will reach their idols. Their determination is very bad.

- (3) ST: وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرِّتٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ
(Al-An'am [6]:138)

They said, "These are the forbidden cattle and **fields**, no one can eat them, except those whom We will, according to their supposition, and these are the cattle that are forbidden to ride on them, and the cattle that do not mention the name of Allah when they slaughter them, are simply lying to Allah." Later (Allah) will repay them, because of what they have.

TT₁: They said according to their supposition, "These are the animals and the **produce of the field**, which are forbidden to be eaten, except by those whom we will. There are also animals whose backs are forbidden (not to be ridden) and there are cattle that (when slaughtered) may not mention the name of Allah." (It) is a lie against Allah. Someday Allah will repay all that they have made.

TT₂:

The verse in data (1) describes the characteristics of the cow that the Bani Israil were commanded to slaughter, namely a cow that was not used for heavy work such as plowing the soil or irrigating *al-Hārth*. TT1 translates *al-Hārth* as *ladang* 'field' (a place), while TT2 chooses *tanaman* 'crops' (a product). This transformation shifts the point of focus: TT1 emphasizes that the cow was not used in agricultural areas, whereas TT2 highlights that the cow was not used to tend cultivated produce. Both versions still convey the essential meaning that the cow had to be completely free from agricultural labor.

The verse in data (2) describes the practices of the Arab polytheists who divided *al-Hārth* and livestock as offerings for God and for idols. TT1 translates *al-Hārth* as *hasil pertanian* 'produce of the field,' which places the focus on both the location and its yield. TT2 chooses *hasil tanaman* 'crops,' emphasizing that the object of the offering was agricultural products rather than the land itself. This transformation reflects a shift from the concept of place (the field) to product (the crops). Both translations still convey the verse's criticism of the unjust division of offerings that they instituted without any revealed basis.

The verse in data (3) describes the pre-Islamic practice of forbidding certain livestock and *al-Hārth* based on claims without any revealed basis. TT1 translates *Hārth* as *ladang* 'field,' emphasizing the place. TT2 chooses *hasil bumi* 'agricultural produce,' emphasizing agricultural products. This transformation reflects a shift from the agricultural location to the consumable yield. The verse criticizes their self-made rules, including who may eat certain animals or crops and the slaughtering of animals without mentioning God's name, labeling these practices as falsehoods that will be recompensed by God for lacking any legitimacy in the Sharia.

Transformation from Product to Place

The transformation from product to place occurs when colonial-era translations render *Hārth* as agricultural produce (a product), while contemporary translations shift it into land (a place). This represents a shift from output toward agrarian space. The following are several examples of data that illustrate this transformation:

- (4) ST: زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاِبِ
- (Ali Imran [3]:14)
Adorned with humans, loving orgasm (lust desires), such as women, children and many possessions, of gold, silver, good horses, cattle and **crops**. That is the joy of life in this world, and with Allah is the best place to return. (i.e. heaven)
- TT₁: It is made beautiful for humans to love various pleasures in the form of women, children, infinitely accumulated possessions in the form of gold, silver, selected horses, livestock, and **rice fields**. That is the pleasure of living in this world and in the sight of Allah is a good place to return.
- TT₂: It is made beautiful for humans to love various pleasures in the form of women, children, infinitely accumulated possessions in the form of gold, silver, selected horses, livestock, and **rice fields**. That is the pleasure of living in this world and in the sight of Allah is a good place to return.
- (5) ST: وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمُونَ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَمَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ
- (Al-Anbiya' [21]:78)
David and Solomon, when they judged **the crops** (a farmer), when the goats of the loose (entered) into them (and ate them) and We were witnesses of his punishment.
- TT₁: (Remember) David and Solomon when they gave a decree regarding the **fields** that were destroyed at night by the goats belonging to their people. We witnessed the decision (given) by them.
- TT₂: (Remember) David and Solomon when they gave a decree regarding the **fields** that were destroyed at night by the goats belonging to their people. We witnessed the decision (given) by them.

The verse in data (4) mentions *al-Hārth* as one of the elements of worldly desire. TT1 translates *Hārth* as *tanam-tanaman* ‘crops,’ emphasizing the products enjoyed by humans. TT2 chooses *sawah ladang* ‘rice fields and farmland,’ shifting the meaning to the place of agricultural activity. This transformation shows a difference in semantic orientation because colonial-era translations tend to highlight the material object while contemporary translations contextualize it within Indonesian agrarian culture by introducing a location term. The shift from product to place changes the verse’s focus even though it remains within the framework of explaining the allure of worldly life.

The verse in data (5) describes a legal case between the owner of *al-Hārth* and the owner of goats that damaged the property. TT1 translates *al-Hārth* as *tanam-tanaman* ‘crops,’ placing the focus on the damaged product. TT2 uses *ladang* ‘field,’ shifting the meaning to the location where the damage occurred. The shift from product to place affects the emphasis of meaning. TT1 highlights the economic value of the harvest, whereas TT2

emphasizes the legal context of land damage. Despite their differing perspectives, both maintain that the decisions of Prophet David and Solomon concern the destruction of agrarian assets.

Transformation from Singular Meaning to Plural Meaning

This pattern occurs when colonial-era translations use a singular or generic term, and contemporary translations change it into a plural or collective form. The aim is to emphasize the plurality, diversity, or entirety of the objects referred to in the source text. The following is an example of data that illustrates this transformation:

- (6) ST: وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ
 (Al-Baqarah [2]:205)
 TT₁: If he turned away, he sought to destroy the earth and destroy **plants** and children. And God does not love destruction.
 TT₂: If he turns away (from you or powers), he seeks to do damage to the earth and destroy **crops** and livestock. God does not like corruption.

The verse in data (6) highlights those who spread corruption (*fasad*) on the earth, including damaging *al-Hārth*. In translating *al-Hārth*, TT1 uses *tanaman* ‘plant,’ emphasizing a singular or generic meaning. TT2 uses *tanam-tanaman* ‘plants,’ shifting the meaning to plural. This transformation expands the meaning from singular to plural, emphasizing the entirety of the damaged objects.

Transformation from Literal Meaning to Metaphorical Meaning

This pattern occurs when a word or term in the colonial-era translation is initially literal or physical. In contemporary translations, it is rendered with a symbolic or metaphorical meaning. The purpose is to convey a moral, spiritual, or conceptual message in a more abstract and communicative way. The following is an example of data that illustrates this transformation:

- (7) ST: مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۗ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۗ وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ
 (Asy-Syura [42]:20)
 TT₁: Whoever desires the **plants of the Hereafter**, we will add to his reward, and whoever desires the plants of this world, We will give to him, and there will be no portion of it in the Hereafter.

people who oppress themselves, then (the wind) destroys them. Allah does not oppress them, but those who oppress themselves.

- (10) ST: أَنْ اَعْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ ضَرْمِينَ
 (Al-Qalam [68]:22)
 TT₁: (He said): "You should go out this morning to your **garden**, if you want to pluck the fruit."
 TT₂: Go early in the morning to your **garden** if you want to harvest the crops.

The verse in data (8) uses *Hārth* both literally and metaphorically, with *ladang* ‘field’ serving as a metaphor for a wife in the context of the husband-wife relationship. TT1 and TT2 retain the term *ladang* ‘field’ literally, making this an example of zero transformation. There is no change in meaning, whether from place to product, singular to plural, or literal to metaphorical. The only difference is the additional explanation in TT2 to clarify the context of interaction and action priorities. This pattern preserves the source text's consistency while ensuring that readers understand both the literal and metaphorical meanings of *Hārth* without losing the verse's core moral and spiritual message.

The verse in data (9) uses *Hārth* literally to depict plants damaged by wind as a metaphor for wealth spent in vain. Both TT1 and TT2 retain the term *tanaman* ‘plants’ without changing its literal meaning, making this an example of zero transformation. There is no shift from product to place, singular to plural, or literal to metaphorical in the term itself. The only changes are in sentence structure and the addition of explanatory context. This pattern preserves the source text's accuracy, ensuring that readers understand the verse's symbolism without losing its core literal meaning.

The verse in data (10) uses *Hārth* literally as *kebun* ‘garden’ or cultivated land. Both TT1 and TT2 retain the term *kebun* ‘garden’ without any change in meaning, making this an example of zero transformation. There is no shift to a metaphorical meaning, plural form, or change in context. The only differences are in writing style and simplification of sentence structure. This pattern preserves the accuracy of the source text and its agrarian context. Readers still understand that the verse emphasizes concrete activities, such as harvesting or managing the garden, in accordance with the literal meaning of *Hārth*, without losing the original text's instructional message.

The analysis shows that transformations from place to product and vice versa arise from differences in the focus of meaning between colonial and contemporary translations. Colonial-era translations tended to be literal, retaining the physical meaning of a place, such as *ladang* ‘field,’ whereas contemporary translations often shift the meaning to the produced

yield, such as *tanaman* ‘crops’ or *hasil bumi* ‘agricultural produce.’ Conversely, some verses that originally emphasized the yield or product are translated to highlight social or moral context, for example, *tanaman* ‘crops’ becoming *ladang* ‘field.’ Previous research by several researchers emphasizes that such adaptations are important to convey the meaning of the verse in a way that is relevant to modern readers while preserving the moral and spiritual message of the Qur’an.^{25,26} Thus, this transformation is not merely a change of words but also an adjustment of context and reader comprehension.

Transformations from singular to plural and from literal to metaphorical meanings indicate an interpretive shift that clarifies the moral message. Colonial-era translations were more literal, emphasizing a single entity or physical object, whereas contemporary translations often add plural meaning, for example, *tanaman* ‘plant’ became *tanam-tanaman* ‘plants,’ to broaden reader understanding. Additionally, some literal terms, such as *Hārth*, which physically means *ladang* ‘field’ or *tanaman* ‘plant,’ are transformed into moral metaphors, such as *balasan* ‘recompense,’ to emphasize the spiritual context of the verse. Several researchers show that the use of metaphor helps modern readers understand the moral and ethical values in religious texts while maintaining the text’s relevance across generations.^{27,28} This transformation marks a shift from a physical focus to a symbolic one, so translation not only transfers words but also conveys a richer, more communicative contextual message.

Some verses show zero transformation, meaning translations that preserve the literal meaning and original word form without any change; for example, *Hārth* remains as *ladang* ‘field’ or *tanaman* ‘plant.’ This approach was more prevalent in colonial-era translations, as it aimed to maintain linguistic fidelity. However, contemporary research indicates that zero transformation is retained only when the term is easily understood by modern readers or when the context is sufficiently clear without additional explanation. This approach aligns

²⁵ Muhammad Hasbiyallah, “Paradigma Tafsir Kontekstual: Upaya Membumikan Nilai-Nilai Al-Qur’an,” *Al-Dzikra: Jurnal Studi Ilmu Al-Qur’an Dan Al-Hadits* 12, no. 1 (2018): 21–50, <https://doi.org/10.24042/al-dzikra.v12i1.2924>.

²⁶ Nuraini Nuraini, Waharjani Waharjani, and Mohammad Jailani, “From Textual to Contextual: Contemporary Islamic Thinker Abdullah Saeed on Qur’anic Exegesis,” *Jurnal Ilmiah Al-Mu’ashirah: Media Kajian Al-Qur’an Dan Al-Hadits Multi Perspektif* 21, no. 1 (2024): 32–49, <https://doi.org/10.22373/jim.v21i1.19639>.

²⁷ Achmad Saifur Rijal, Fathor Rasyid, and Zainur Rofiq, “Metafora Dan Strategi Penerjemahannya Pada Surat Ali Imran Versi Indonesia Dan Inggris,” *KODE: Jurnal Bahasa* 11, no. 2 (2022): 89–104, <https://doi.org/10.24114/kjb.v11i2.36131>.

²⁸ Dewi Suriyani Djamdjuri, Zuriyati Zuriyati, and Siti Gomo Attas, “Metaphor in Parable from the Noble Qur’an: A Corpus Based Stylistic Approach,” *Jurnal Studi Al-Qur’an* 18, no. 1 (2022): 59–73, <https://doi.org/10.21009/JSQ.018.1.03>.

with the principle of dynamic equivalence,²⁹ which emphasizes equivalence in reader response so that the message is conveyed naturally. The combination of transformations and zero transformation reflects translators' strategies in balancing source text fidelity, readability, and moral-spiritual relevance. Previous studies highlight that such flexibility is important in translation to effectively convey values without losing the original structure and context.^{30,31}

The transformation patterns identified in the analysis can be interpreted more explicitly through Catford's category shift theory, thereby strengthening theoretical integration. Each pattern not only reflects a semantic change but also corresponds to a specific type of translation shift. For example, the transformation from *Place to Product* and vice versa can be discussed as a Class Shift, since the term shifts from a noun denoting location to one referring to an object or product. The transformation from *Singular to Plural* represents an Intra-system Shift, indicating an adjustment within the grammatical number system of the target language. Meanwhile, the transformation from *Literal to Metaphorical* may be interpreted as a Level Shift, where meaning moves from a literal lexical level to a cognitive or metaphorical level. Framing the findings in this way allows the discussion to link empirical data more clearly with Catford's theoretical framework and to explain how linguistic shifts contribute to semantic transformation in Qur'anic translation.

Changes in cultural and social context are important factors in the transformation of the word *Hārth* in Qur'anic translations. Colonial-era translations tended to use terms familiar to people at the time, such as *ladang* 'field' or *tanaman* 'plant.' It is following the principle of literal translation, which emphasizes direct word-for-word correspondence.^{32,33} This approach aligns with the colonial orientation, which focused more on linguistic studies and classical exegesis, thereby preserving the original form of the Arabic text. In contrast,

²⁹ Eugene A Nida, "The Nature of Dynamic Equivalence in Translating," *Babel: International Journal of Translation* 22, no. 3 (1977): 99–103.

³⁰ Kiki Pujianti and Sajarwa Sajarwa, "Transformasi Leksikal Penerjemahan Kata-Kata Budaya Jawa Ke Dalam Bahasa Inggris Pada Novel Bahasa Indonesia Anak Bajang Menggiring Angin," *Humanis* 29, no. 3 (2025): 368–78, <https://doi.org/10.24843/JH.2025.v29.i03.p09>.

³¹ Muhamad Saiful Mukminin and Ahmad Abdul Muhhit, "Lexical Transformation of Blender Part Terms Translation in The User Manual," *ReALL-Research on Applied Linguistics and Literature* 4, no. 1 (2025): 19–28, <https://ejournal.unsap.ac.id/index.php/reall/article/view/1898>.

³² Ibrahim Elshahat Mohamed Khamis, Abdollatif Ahmadi Ramchahi, and M Y Zulkifli Mohd Yusoff, "Permissibility of the Literal Translation of The Glorious Qur'an: A New Perspective," *QURANICA-International Journal of Quranic Research* 15, no. 2 (2023): 25–57, <https://doi.org/10.22452/quranica.vol15no2.2>.

³³ A Djawad Mubasyir, "Literal Equivalence In Meaning-Based Translation," *Deiksis* 7, no. 03 (2015): 171–82, <http://dx.doi.org/10.30998/deiksis.v7i03.547>.

contemporary translations adapt terms to be relevant to modern readers, such as *tanaman* ‘crops,’ *hasil bumi* ‘agricultural produce,’ or *balasan* ‘recompense,’ thereby broadening their meaning and aligning with the current social and cultural context. This adaptation aligns with the skopos theory in translation, which emphasizes communicative purpose and the adjustment of meaning according to audience needs.³⁴ This transformation demonstrates that translation is not only about words but also a response to changing values, practices, and understandings in contemporary society.

This divergence is ideologically motivated: colonial-era translation prioritized linguistic fidelity within agrarian contexts, whereas contemporary translation adapts to modern readers’ lived experiences. By abstracting *harth* into consumable products, Kemenag makes the metaphor accessible to urban Muslims while reflecting modernist theological priorities. This transformation demonstrates that translation responds not merely to linguistic systems but to evolving cultural values, social practices, and contemporary understandings, positioning translation as a fundamentally contextual and historically contingent act.

The focus of meaning is an important factor in the transformation of the word *Hārth* in Qur’anic translations. Colonial-era translations tended to be literal, retaining direct word-for-word correspondence from the Arabic text, so the physical or concrete meaning was more dominant. This approach preserves linguistic fidelity but can sometimes reduce readability for modern readers. In contrast, contemporary translations are more contextual, paying attention to pragmatic meaning and the verse’s moral message of the verse. Transformations may include shifts from place to product, singular to plural, or literal to metaphorical.

This approach aligns with the theory of functional equivalence,³⁵ which emphasizes translation based on communicative function and reader comprehension, rather than mere word correspondence. Thus, contemporary translation not only transfers words but also conveys meaning that is morally and spiritually relevant for modern readers. The theological significance extends beyond translation mechanics—it concerns how sacred texts shape believers’ understanding of gender relations and marital ethics. This case demonstrates that semantic focus remains constrained by fidelity conventions, preventing translators from engaging the ethical dimensions of sacred metaphor, regardless of era.

³⁴ Hans J Vermeer, “Translation Today: Old and New Problems,” *Translation Studies: An Interdiscipline* 5 (1994): 3–16.

³⁵ Nigel Statham, “Dynamic Equivalence and Functional Equivalence: How Do They Differ?,” *The Bible Translator* 54, no. 1 (2003): 102–11, <https://doi.org/10.1177/026009350305400102>.

Language style and readability are significant factors in the transformation of the word *Hārth* in Qur'anic translations. Colonial-era translations tended to be formal, dense, and literal, following an academic tradition that emphasized fidelity to the source text, which sometimes felt rigid for modern readers. In contrast, contemporary translations pay attention to narrative flow and readability, adding explanations, transformations of meaning, or additional context to facilitate understanding. For example, they expand the term *Hārth* into *tanam-tanaman* 'crops' or *balasan* 'recompense' according to the verse's context.

This approach aligns with the theory of communicative translation,³⁶ which emphasizes rendering the message clearly and naturally for the target audience rather than merely translating literally. By considering language style and readability, contemporary translations can more effectively communicate the moral and spiritual values of the Qur'an, adapting the text to the needs and perceptions of modern readers while maintaining the connection between the source text's message and the reader's experience. By revealing ideological substrates beneath stylistic decisions from formality to accessibility, from literal to contextual, this analysis demonstrates that Qur'an translation constitutes a contested site where religious meaning is negotiated, strategically deployed, and historically contingent upon translator ideology, audience positioning, and social context.

D. Conclusion

This study examined the translation transformation of the term *Hārth* across colonial-era (Mahmud Yunus) and contemporary (Kemenag) Qur'anic translations, revealing critical insights into how sacred texts are localized across historical periods. The term *Hārth* encompasses a broad, polysemous semantic field, including agricultural processes, cultivated land, produce, and metaphorical extensions into human relationships and spiritual effort a diversity that necessitates deliberate translational choices. Five transformation patterns emerged: place-to-product shifts, product-to-place shifts, singular-to-plural expansions, literal-to-metaphorical abstractions, and zero transformations. These patterns are not arbitrary but systematically driven by three interconnected factors. First, socio-cultural contexts shape lexical choices: colonial agrarian economies favored place-based renderings, while contemporary urbanization privileges product-oriented or spiritually abstract meanings. Second, translator ideology profoundly influences decisions: Yunus's

³⁶ Peter Newmark, *A Text Book of Translation* (Great Britain: Prentice International Ltd, 1988).

modernist rationalism emphasizes economic utility, whereas Kemenag's state-sponsored Islam stresses cultural resonance and social cohesion. Third, theological implications—particularly regarding gendered metaphors reveal that translation is never ideologically neutral. Ultimately, Qur'anic translation constitutes a contested site where religious meaning is historically contingent, ideologically saturated, and fundamentally consequential for reader comprehension across generations.

This study has several notable limitations. First, the translation data analyzed come from only a few colonial and contemporary versions, which means they do not fully represent the broad diversity of Qur'anic translation traditions. Second, the focus is limited to the semantic transformation of *Hārth*, without examining its relation to other agrarian terms that could deepen the interpretive scope. Third, the analysis prioritizes linguistic aspects and does not explore in depth the ideological, social, and theological factors that may influence translators' choices. Future research is recommended to expand the translation corpus to include works from South Asia, Africa, and Europe. Studies may also integrate cognitive semantics, discourse analysis, or reader-response approaches to understand how the meaning of *Hārth* is processed in modern contexts. Additionally, future investigations may compare the semantic transformation of *Hārth* with other terms in the field of Qur'anic ecotheology to develop a more comprehensive semantic mapping.

E. Bibliography

- Al-Tarawneh, Alalddin. "The Role of Quran Translations in Radicalizing Muslims in the West and Misrepresenting Islam." *Journal of Religion and Violence* 9, no. 1 (2021): 101–22. <https://doi.org/10.5840/jrv202142587>.
- AlJahsh, Muhammad Ahmad Ibrahim. "Influence of Cultural Context on Qur'anic Translation: Analyzing Social Justice Interpretations in Sura An-Nisā' Verse 58." *Ma'ālim Al-Qur'ān Wa Al-Sunnah* 19, no. 2 (2023): 366–387. <https://doi.org/10.33102/jmq.v19i2.446>.
- An, Andri Nirwana, Sufian Suri, Didi Junedi, Sayed Akhyar, Faisal Husen Ismail, Fuad Fansuri, Mohd Shafiq Bin Sahimi, Muhammad Zakir Bin Husain, Muhammad Amri, and Fahmi Arfan. "Exploration of Wasatiyah Diction to Realize Sustainable Tolerance between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of the Republic of Indonesia." *Revista de Gestão Social e Ambiental* 18, no. 6 (2024): 1–38. <https://doi.org/10.24857/rgsa.v18n6-012>.
- Boulaouali, Tijani. "Quran Translation: A Historical-Theological Exploration."

- International Journal of Islamic Thought* 19, no. 1 (2021): 120–32. <https://doi.org/10.24035/ijit.19.2021.202>.
- Catford, J.C. *A Linguistic Theory of Translation: An Essay in Applied Linguistics*. Oxford: Oxford: Oxford University Press, 1978.
- Djamdjuri, Dewi Suriyani, Zuriyati Zuriyati, and Siti Gomo Attas. “Metaphor in Parable from the Noble Qur’an: A Corpus Based Stylistic Approach.” *Jurnal Studi Al-Qur’an* 18, no. 1 (2022): 59–73. <https://doi.org/10.21009/JSQ.018.1.03>.
- Faizin, Hamam. “Sejarah Dan Karakteristik Al-Qur’an Dan Terjemahnya Kementerian Agama RI.” *Suhuf* 14, no. 2 (2021): 283–311. <https://doi.org/10.22548/shf.v14i2.669>.
- Fajri, Ahmad, Nur Rofiah, and Azmi Ismail. “An Analysis of the Meaning of the Word Auliya’ in the 2019 Edition of the Indonesian Ministry of Religious Affairs’ Qur’anic Translation: A Critical Discourse Perspective.” *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 8, no. 1 (2025): 68–88. <https://doi.org/10.58518/alfurqon.v8i1.3543>.
- Farhan, Rivki Lutfiya. “Adaptasi Bahasa Sunda Dalam Al-Amin Al-Qur’an Tarjamahan Sunda: Menelusuri Interaksi Budaya Dalam Proses Penerjemahan Al-Qur’an.” *Contemporary Quran* 4, no. 1 (2024): 51–64. <https://doi.org/10.14421/cq.v4i1.5676>.
- Farisi, Mohamad Zaka Al. “Acceptability of the Quran Translation.” *Al-Jami’ah: Journal of Islamic Studies* 61, no. 2 (2023): 329–63. <https://doi.org/10.14421/ajis.2023.612.329-363>.
- Gaanoun, Kamel, and Mohammed Alsuhaibani. “Sentiment Preservation in Quran Translation with Artificial Intelligence Approach: Study in Reputable English Translation of the Quran.” *Humanities and Social Sciences Communications* 12, no. 1 (2025): 1–15. <https://doi.org/10.1057/s41599-024-04181-0>.
- Gunawan, Fahmi. “The Ideology of Translators in Quranic Translation: Lessons Learned from Indonesia.” *Cogent Arts & Humanities* 9, no. 1 (2022): 2088438. <https://doi.org/10.1080/23311983.2022.2088438>.
- Hasbiyallah, Muhammad. “Paradigma Tafsir Kontekstual: Upaya Membumikan Nilai-Nilai Al-Qur’an.” *Al-Dzikra: Jurnal Studi Ilmu Al-Qur’an Dan Al-Hadits* 12, no. 1 (2018): 21–50. <https://doi.org/10.24042/al-dzikra.v12i1.2924>.
- Khamis, Ibrahim Elshahat Mohamed, Abdollatif Ahmadi Ramchahi, and M Y Zulkifli Mohd Yusoff. “Permissibility of the Literal Translation of The Glorious Qur’an: A New Perspective.” *QURANICA-International Journal of Quranic Research* 15, no. 2 (2023): 25–57. <https://doi.org/10.22452/quranica.vol15no2.2>.

- Maisyah, Anis, and Nur Rohman. "Pentashihan Al-Qur'an Digital Di Indonesia: Peran, Legitimasi Dan Otoritas LPMQ." *Academic Journal of Islamic Principles and Philosophy* 2, no. 1 (2021): 25–42. <https://doi.org/10.22515/ajipp.v2i1.3725>.
- Manzhur, Jamal Ad-Din Ibnu. *Lisan Al-'Arab*. Beirut, 1994. Dar Shadir.
- Miles, Matthew B., and A. Michael Huberman. *Qualitative Data Analysis*. California: California: Sage Publication, 1994.
- Mubasyir, A Djawad. "Literal Equivalence In Meaning-Based Translation." *Deiksis* 7, no. 03 (2015): 171–82. <http://dx.doi.org/10.30998/deiksis.v7i03.547>.
- Mukminin, Muhamad Saiful, and Ahmad Abdul Muhhit. "Lexical Transformation of Blender Part Terms Translation in The User Manual." *ReALL-Research on Applied Linguistics and Literature* 4, no. 1 (2025): 19–28. <https://ejournal.unsap.ac.id/index.php/reall/article/view/1898>.
- Munawwir, Ahmad Warson. *Al-Munawwir: Kamus Arab-Indonesia*. Surabaya: Pustaka Progressif, 1997.
- Newmark, Peter. *A Text Book of Translation*. Great Britain: Prentice International Ltd, 1988.
- Nida, Eugene A. "The Nature of Dynamic Equivalence in Translating." *Babel: International Journal of Translation* 22, no. 3 (1977): 99–103.
- Nuraini, Nuraini, Waharjani Waharjani, and Mohammad Jailani. "From Textual to Contextual: Contemporary Islamic Thinker Abdullah Saeed on Qur'anic Exegesis." *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 21, no. 1 (2024): 32–49. <https://doi.org/10.22373/jim.v21i1.19639>.
- Otay, Areej Ali, Mohd Azidan Abdul Jabar, and Muhd Zulkifli Islam. "Analyzing Mood Structures in the Quranic Stories of Nuh: A Comparative Study of Quranic Translations." *Theory and Practice in Language Studies* 15, no. 1 (2025): 155–65. <https://doi.org/10.17507/tpls.1501.18>.
- Pujianti, Kiki, and Sajarwa Sajarwa. "Transformasi Leksikal Penerjemahan Kata-Kata Budaya Jawa Ke Dalam Bahasa Inggris Pada Novel Bahasa Indonesia Anak Bajang Menggiring Angin." *Humanis* 29, no. 3 (2025): 368–78. <https://doi.org/10.24843/JH.2025.v29.i03.p09>.
- Rijal, Achmad Saifur, Fathor Rasyid, and Zainur Rofiq. "Metafora Dan Strategi Penerjemahannya Pada Surat Ali Imran Versi Indonesia Dan Inggris." *KODE: Jurnal Bahasa* 11, no. 2 (2022): 89–104. <https://doi.org/10.24114/kjb.v11i2.36131>.
- Rosi, Fauzi Fathur, Ahmad Nabilul Maram, Jullul Wara, and Nurul Qomariya. "Politics and

- Ideology in Qur'anic Translation: A Comparative Analysis Between the Indonesian Ministry of Religious Affairs Translation and the Hilali-Khan Translation.” *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 22, no. 1 (2025): 93–113. <https://doi.org/10.22373/jim.v22i1.29862>.
- Statham, Nigel. “Dynamic Equivalence and Functional Equivalence: How Do They Differ?” *The Bible Translator* 54, no. 1 (2003): 102–11. <https://doi.org/10.1177/026009350305400102>.
- Vermeer, Hans J. “Translation Today: Old and New Problems.” *Translation Studies: An Interdiscipline* 5 (1994): 3–16.
- Yunus, Mahmud. *Tafsir Qur'an Karim*. Kementerian Agama Republik Indonesia, 1969.
- Zafar, Amna, Muhammad Wasim, Shaista Zulfiqar, Talha Waheed, and Abubakar Siddique. “Transformer-Based Topic Modeling for Urdu Translations of the Holy Quran.” *ACM Transactions on Asian and Low-Resource Language Information Processing* 23, no. 10 (2024): 1–21. <https://doi.org/10.1145/3694967>.