LOCAL VALUES AND RELIGIOUS MODERATION IN THE MADURESE TRANSLATION OF THE QUR'AN

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ABSTRACT

This study examines the emergence and development of Qur'an translation into Madurese, focusing on the work of lecturers at IAIN Madura under the directive of the Ministry of Religious Affairs of the Republic of Indonesia. Employing Nashruddin Baidan's translation theory, particularly his framework of interpretive periodization in Arabic, this research adapts this approach to the context of Qur'anic translation into a regional language. Using qualitative descriptive analysis, the study traces the historical trajectory of Madurese Qur'an translation, beginning with the initiatives of *Jema'ah Pengajian Surabaya* (JPS), followed by the *Institute for Translation and Study of the Qur'an* (LP2Q), and culminating in the contributions of IAIN Madura. Findings suggest that the IAIN Madura project represents a developmental phase in the ongoing process of Qur'an translation into Madurese. The translation adopts a *tafsīriyyah* model characterized by dynamic adaptation of target-language grammar. A distinctive feature is the integration of the Madurese language hierarchy (*bhâsa èngghi bhunten*, *bhâsa tèngghi/alos*, *bhâsa èngghi enten*, and *bhâsa ènjhâ' iyâ*), reflecting local cultural values. The Pamekasan–Sumenep dialect serves as the linguistic basis. The translation is guided by three principles: grounding Qur'anic values, advancing religious moderation and preserving regional linguistic heritage. Key references include *Tafsīr Jalālain*, *Tafsīr Ibn Kathīr*, and official translations published by the Ministry of Religious Affairs.

Keywords: Al-Quran, Madurese, Translation, Religious Manuscript

ABSTRAK

Penelitian ini bertujuan untuk mengkaji kelahiran, pertumbuhan, dan perkembangan Al-Qur'an dan Terjemahnya Bahasa Madura karya

dosen IAIN Madura, yang muncul berdasarkan instruksi Kementerian Agama Republik Indonesia. Penelitian ini menggunakan pendekatan teori penerjemahan Nashruddin Baidan tentang periodesasi tafsir di Arab, yang diadaptasi ke dalam konteks penerjemahan Al-Qur'an ke dalam Bahasa Madura. Metode yang digunakan adalah analisis deskriptif kualitatif dengan menelusuri sejarah penerjemahan Al-Qur'an berbahasa Madura, mulai dari karya Jema'ah Pengajian Surabaya (JPS), Lembaga Penerjemahan dan Pengkajian Al-Qur'an (LP2Q), hingga karya IAIN Madura. Hasil penelitian menunjukkan bahwa Al-Qur'an dan Terjemah-nya Bahasa Madura karya IAIN Madura berada pada fase perkembangan penerjemahan Al-Qur'an dalam Bahasa Madura. Model penerjemahan yang digunakan adalah model tafsīriyyah dengan prinsip penerjemahan dinamis, yaitu menyesuaikan gramatikal bahasa target sedekat mungkin. Salah satu keunikan karya ini adalah penerapan hierarki bahasa Madura: bhâsa èngghi bhunten, bhâsa tèngghi/alos, bhâsa èngghi enten, dan bhâsa ènjhâ' iyâ, yang mencerminkan nilai-nilai lokal dalam penerjemahan. Dialek yang digunakan adalah dialek Pamekasan-Sumenep. Prinsip utama penerjemahan ini adalah membumikan nilai-nilai Al-Qur'an, mendukung gerakan moderasi beragama, dan melestarikan bahasa daerah. Sumber rujukan utamanya adalah Tafsīr Jalālain, Tafsīr Ibnu Katsīr, dan terjemah Al-Qur'an dari Kementerian Agama.

Kata kunci: *Al-Qur'an, Bahasa Madura, Terjemahan, Naskah Agama*

INTRODUCTION

Studies on the Qur'an and its local language translations in Indonesia have increased significantly over the past two decades.[1]. Research on Qur'anic translations into Acehnese, Bugis, Javanese, Sundanese, and other regional languages generally emphasizes linguistic accuracy, philological issues, and vernacularization as a strategy for Islamic dissemination.[2]. These

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[1] Howard M Federspiel, *Popular Indonesian Literature of the Qur'an* (Ithaca, NY: Cornell University Press, 1994); Anthony H Johns, "Qur'anic Exegesis in the Malay World," *Journal of Islamic Studies* 9, no. 1 (1998): 1–23, https://doi.org/10.1093/jis/9.1.1; Peter G Riddell, *Islam and the Malay-Indonesian World: Transmission and Responses* (London: Hurst & Company, 2001).

[2] Ronit Ricci, *Islam Translated: Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia* (Chicago: University of Chicago Press, 2011),

studies argue that local-language translations function to ground the Qur'an within everyday religious life while simultaneously preserving regional languages and cultural heritage.[3] However, most of these works approach translation primarily as a linguistic or textual product, rather than as a socio-cultural construction shaped by local value systems and social hierarchies.[4]

In the Indonesian context, the Ministry of Religious Affairs officially launched several Qur'a`n translations into local languages in 2018, including Acehnese, Bugis, and Madurese versions. [5] The Madurese translation, entitled *Al-Qur'an dan Terjemahannya dalam Bahasa Madura*, was produced by a team of Qur'anic studies scholars from IAIN Madura and represents one of the most recent authoritative efforts in Madurese Qur'anic scholarship.[6] Existing discussions of this translation mainly highlight its function in preserving the Madurese language and enhancing public access to Qur'anic teachings among local communities. [7] Nevertheless, these discussions rarely examine how Madurese social structures and cultural norms influence translation choices at the linguistic level.

Previous studies on the Madurese language demonstrate that Madurese society is strongly characterized by linguistic stratification.[8] Language levels such as *bhâsa iyâ-enjâ'*, *engghi-*

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https://doi.org/10.7208/chicago/9780226710874.001.0001; Riddell, *Islam and the Malay-Indonesian World: Transmission and Responses*.

[3] Johns, "Qur'anic Exegesis in the Malay World"; M B Hooker, *Islamic Law in Southeast Asia* (Singapore: ISEAS Publishing, 2003).

[4] Ricci, *Islam Translated: Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia*.

[5] Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahannya Dalam Bahasa Madura* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2018).

[6] Indonesia.

[7] Lukman Hakim Saifuddin, "Sambutan Menteri Agama Pada Peluncuran Al-Qur'an Terjemahan Bahasa Daerah" (Jakarta: Kementerian Agama Republik Indonesia, 2018).

[8] William D Davies, *A Grammar of Madurese* (Berlin: De Gruyter Mouton, 2010), https://doi.org/10.1515/9783110224433; Akhmad Sofyan, "Tingkat Tutur Bahasa Madura Dan Stratifikasi Sosial Masyarakat Madura," *Humaniora* 26, no. 2 (2014): 187–98, https://doi.org/10.22146/jh.v26i2.4801.

enten, *tèngghi* or *alos*, and *engghi-bhuntèn* function as markers of respect, hierarchy, and social distance within daily communication.[9] Linguistic choice in Madurese is therefore never neutral, as it reflects power relations, ethical values, and expectations of social harmony.[10] These language levels play a crucial role in maintaining social order and preventing conflict in Madurese society.[11] Despite this rich body of sociolinguistic research, studies on the Madurese translation of the Qur'an have not sufficiently explored how linguistic stratification operates within religious texts, particularly in relation to meanings of tolerance and moderation.

At the same time, studies on religious moderation in Indonesia tend to focus on policy discourse, educational frameworks, and theological interpretations at the national level.[12] Only a limited number of studies examine how religious moderation is articulated through local cultural expressions, especially through language.[13] Consequently, the intersection between local linguistic values and religious moderation in Qur'anic translation remains underexplored in existing scholarship.

This study addresses this gap by analyzing how local Madurese values, especially those embedded in linguistic stratification, shape the construction of religious moderation in the Madurese translation of the Qur'an. Rather than treating

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[9] Davies, *A Grammar of Madurese*.

[10] Bambang Wibisono, "Bahasa, Kekuasaan, Dan Etika Sosial Dalam Masyarakat Madura," *Wacana* 14, no. 1 (2012): 95–112, https://doi.org/10.17510/wjhi.v14i1.57.

[11] Sofyan, "Tingkat Tutur Bahasa Madura Dan Stratifikasi Sosial Masyarakat Madura."

[12] Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, *Kementerian Agama*, vol. 1 (Jakarta: Badan litbang dan Diklat Kemenag RI, 2019), https://doi.org/10.1017/CBO9781107415324.004; Masdar Hilmy, "Whither Indonesia's Islamic Moderatism: A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 24–48, https://doi.org/10.15642/JIIS.2013.7.1.24-48.

[13] Jeremy Menchik, *Islam and Democracy in Indonesia: Tolerance without Liberalism* (Cambridge: Cambridge University Press, 2016), https://doi.org/10.1017/CBO9781316417846.

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translation as a neutral transfer of meaning, this article conceptualizes it as a socio-cultural product influenced by local norms, power relations, and ethical considerations. The novelty of this study lies in its focus on the Madurese Qur'an translation as a site where local linguistic hierarchy intersects with the national discourse on religious moderation. By doing so, this research contributes to Qur'anic studies, sociolinguistics, and religious moderation studies by demonstrating how language choice actively participates in shaping inclusive and moderate religious meanings.

METHOD

This study employed an archival research design to investigate the process behind the translation of the Qur'an into the Madurese language, focusing specifically on the version produced by IAIN Madura and published by the Indonesian Ministry of Religious Affairs. Archival research was selected because it allows researchers to trace historical developments, institutional decisions, and textual transformations through written records, manuscripts, and printed materials. This approach is particularly relevant given the long trajectory of Qur'anic translation and vernacularization in the Indonesian archipelago, which has been shaped by cultural adaptation, linguistic diversity, and the transmission of Islamic scholarship across regions, as discussed in earlier studies on Islamization and manuscript traditions in Indonesia.[14]

Primary data for this study consisted of Qur'anic manuscripts, printed editions of the Madurese translation, institutional publications, and supporting documents produced during the translation project. These materials were essential for identifying the translation model, linguistic strategies, and cultural considerations embedded in the Madurese text. To ensure accuracy in interpreting lexical and semantic nuances, the researcher relied

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[14] Taufik Hidayatulloh et al., 'Cultural Identity in the Book of Tafsir Raudhatul Irfan Fi Ma'rifatil Qur'an by KH Ahmad Sanusi', *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 8, no. 1 (2024): 43–56. http://dx.doi.org/10.30983/fuaduna.v8i1.8490

on the Madurese language dictionary compiled by the PAKEM Maddhu Team, which provides authoritative references for understanding variations in speech levels such as *bhâsa èngghi bhunten*, *bhâsa tèngghi/alos*, *bhâsa èngghi enten*, and *bhâsa ènjhâ' iyâ*. These linguistic hierarchies are central to Madurese social interaction and therefore crucial for analyzing how Qur'anic meanings were adapted into local cultural frameworks.[15]

In addition to archival materials, the study used comparative textual analysis to examine the relationship between the Arabic source text and its Madurese translation. This method enabled the researcher to identify the use of a *tafsīriyyah* (interpretive) translation model, which aligns with broader patterns of vernacular Qur'anic interpretation in Indonesia, such as those found in Javanese, Sundanese, and Bugis traditions.[16] Comparative analysis also made it possible to observe how the translators drew upon classical tafsīr sources, particularly *Tafsīr Jalālain* and *Tafsīr Ibn Kathīr* which have historically influenced Qur'anic scholarship in the region, including works by figures such as al-Raniri and Abd al-Rauf al-Sinkili.

To complement textual findings, the researcher conducted semi-structured interviews with translators involved in the IAIN Madura project. These interviews provided insight into the translation workflow, the rationale behind dialect selection (Pamekasan–Sumenep), and the incorporation of cultural values such as politeness levels and social hierarchy. Interview data also clarified how the translation team aligned their work with broader national objectives, including grounding Qur'anic values in local contexts, promoting religious moderation, and preserving regional linguistic heritage, goals consistent with contemporary

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[15] James Kirby, 'Madurese', *Journal of the International Phonetic Association* 50, no. 1 (2020): 109–26. doi:10.1017/S0025100318000257

[16] Mursalim Mursalim et al., 'The Vernacularization of Quran Interpretation in Bugis Land', *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 6, no. 1 (2024): 75–92. :https://doi.org/10.15548/mashdar.v6i1.7826

discussions on Islamic moderation and cultural adaptation in Indonesia[17].

All collected data were analyzed using descriptive-analytical and socio-historical approaches. The descriptive-analytical method was used to categorize linguistic patterns, translation strategies, and structural features of the Madurese text. Meanwhile, the socio-historical approach contextualized the translation within the broader history of Islam in the archipelago, including processes of adoption and adaptation, vernacularization, and the long-standing tradition of integrating Islamic teachings into local languages and scripts. This dual approach allowed the study to situate the IAIN Madura translation not only as a linguistic product but also as part of a continuous intellectual and cultural movement that has shaped Qur'anic engagement in Indonesia from the 16th century to the present.

FINDING AND DISCUSSION

Finding

Translation Model of the Qur'an and its Madurese Translation

The development of Qur'anic translation originates from the foundational ideas of scholars of ʿUlūmul Qurʾān, whose discussions shaped the basic typologies of translation models. Two models that are widely recognized are the *harfiyyah* (literal) translation and the *tafsīriyyah* (interpretive) translation.[18] Over time, experts in ʿUlūmul Qurʾān and later scholars expanded these categories through more detailed theoretical discussions. In the context of the Madurese translation, elements of religious

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[17] Rosidin Rosidin et al., 'Moderate Interpretation in Islamic Religious Education Textbooks: A Case Study in An Indonesian Islamic Senior High School', *Jurnal Lektur Keagamaan* 22, no. 2 (2024): 383–420.https://doi.org/10.31291/jlka.v22i2.1273

[18] Mohamad Hussin and Muhammad Hakim Kamal, 'Translation of Al-Quran into Malay Language in the Malay World', *International Journal of Islamic Studies and Humanities* 4, no. 1 (2021): 32–50. https://doi.org/10.26555/ ijish.v4i1.3322

moderation also emerge, particularly through the influence of local culture and the relational dynamics between *ulama* and the community.

To determine the translation model used in *Al-Qur'an dan Terjemahannya Bahasa Madura*, this study draws not only on classical theories from *ʿUlūmul Qur'ān* but also on analytical tools from contemporary scholars such as Peter Newmark. The analysis is situated within the Indonesian context, where translation is closely linked to the long historical process of localization (*vernacularization*). This process reflects the efforts of Muslims to internalize Islamic teachings originally embedded in Arabic manuscripts. In this regard, vernacularization represents a significant trajectory of scientific transmission and transformation across centuries.

The role of Madurese *ulama* who returned from Mecca and established pesantren contributed significantly to the acceleration of translation practices. As respected figures, their teachings naturally aligned Qur'anic interpretation with local cultural contexts.[19] The translation model used in the Madurese Qur'an is *tafsīriyyah*, often described as dynamic or communicative translation. This model seeks to approximate the structure and meaning of the target language as closely as possible, enabling Madurese readers to understand the Qur'an without excessive interpretive effort.[20] To illustrate this, several examples from the Madurese translation are presented below.

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[19] Mirjam Lücking, *Indonesians and Their Arab World: Guided Mobility among Labor Migrants and Mecca Pilgrims* (Ithaca: Cornell University Press, 2021).

[20] Yanwar Pribadi, 'Islam Madura: Sebuah Studi Konstruktivisme-Strukturalis Tentang Relasi Islam Pesantren Dan Islam Kampung Di Sumenep Madura, by Mohammad Hefni', *Bijdragen Tot de Taal-, Land-En Volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia* 176, no. 2–3 (2020): 429–31. 10.1163/22134379-17602009

Surah al-Baqarah verse 86 says:

<div dir="rtl">
أُولَئِكَ الَّذِينَ اشْتَرَوُاْ الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ فَلاَ يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلاَ هُمْ يُنصَرُونَ
</div>

Meaning in Madurese:
"Arowa kabbhi rèng-orèng sè morop akhèrat kalabân kaodi'ân dhunnya, lajhu sèksana rèng-orèng jârèya ta' bhâkal èpadhâmmang bân ta' bhâkal èhelpè."

Meaning in English:
"Those are the people who bought the life of this world with (life) in the afterlife. Then their punishment will not be lightened and they will not be helped."

In this example, the word اشْتَرَوُاْ is translated as *morop*. The term *morop* means "to replace," suggesting that the translators intended to convey the idea of people exchanging the interests of the afterlife for worldly concerns, such as prioritizing work over prayer. Although اشْتَرَوُاْ literally means "to buy," its morphological form (a *fiʿl sulāsī mazīd khumāsī*) and its adaptation through the *wazan* افتعل allow for a broader interpretive rendering. A strictly textual translation would read "melleh" (buy), as reflected in the Ministry of Religion's Indonesian translation. However, the choice of *morop* emphasizes the moral shift from afterlife-oriented values to worldly priorities.

The root of *morop* is *porop*, meaning "change" or "exchange," closely related to *obâ* (change). This conveys a transformation of principles that shifts from an afterlife orientation toward worldly pursuits. Thus, the translation captures the deeper ethical implications of the verse rather than merely its literal lexical meaning.

Another example appears in Surah al-Nisā' verse 2 in the phrase ولا تتبدلوا الخبيث بالطيب, rendered as:
"...bân jhâ' morobhi bâ'na kabbhi (arta) sè jhubâ' kalabân (arta) se beccè'..."

Here, the translator uses morobhi for تتبدلوا, which is textually accurate and semantically equivalent. Unlike the case

of اشْتَرَوُاْ, this verse requires borrowing the meaning of tata-baddalū to achieve a communicative and dynamic translation.

A further illustration is found in Surah al-Baqarah verse 85:

أَنتُمْ هَؤُلاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقاً مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَى تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلاَّ خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Meaning in Madurese:
"Saterossa, bâ'na kabbhi lajhu matè'è bân nondhung sabâgiyân sè laèn dari kampongnga, sambi salèng bhânto alakonè dhusa bân so-mosowan. Kalamon rèng-orèng jârèya dâteng dâ' bâ'na kabbhi won prisoner then bâ'na kabbhi nebbhus dâ' rèng-orèng jârèya, ènghalè nondhung rèng-orèng jârèya èharamaghi. What is bâ'na kabbhi aiman dâ' sabâgiyân sè laèn? Lajhu tadâ' bâlessâna orèng sè ngalakonè jârèya dâri bâ'na kajhâbhânna èna neng è dâlem kaodi'ân dhunnya, bân è dhina kèyamat rèng-orèng jârèya èpabâli dâ' palèng bhângeddhâ sex. Allah ta' kalèp dâ' apa bhâi sè èlakonè bâ'na kabbhi."

Meaning in English:
"Then you (the Children of Israel) killed yourselves (your neighbors), and expelled a group of you from their homelands. You help each other (face) them in evil and enmity. And if they come to you as captives, you ransom them, even though you were forbidden to drive them out. Do you believe in some of the Book (Torah) and disbelieve in some (others)? So there is no (appropriate) reward for those among you who do this other than disgrace in the life of this world, and on the Day of Resurrection they will be returned to the most severe punishment. And Allah is not unaware of what you do. and the Banu Nadlir are always at war. But if there are Jews between the two tribes who are captured by other tribes, for example by the Aus tribe, allies of the Bani Quraizah or the Khazraj tribe, allies of the Bani

Nadlir, they unite to ransom them."(....bân nondhung sabâgiyân sè laèn from kampongnga...).

The phrase وَتُخْرِجُونَ is translated as *nondhung* ("to drive away"). This choice reflects a culturally resonant term in Madurese society, where *nondhung* signifies expulsion due to serious conflict or imbalance in family, religious, or social life. A contemporary example is the expulsion of Shi'a communities in Sampang. According to Dr. Zahid (translator), such choices intentionally align the translation with local cultural understanding. If وَتُخْرِجُونَ were translated merely as "take out," the meaning would be less forceful and less reflective of the verse's moral gravity. The use of *nondhung* therefore conveys the essential meaning more effectively within the Madurese cultural framework.

Discussions

Translation Forms and Models in the Qur'an and its Madurese Religious Manuscript Translation

Specifically in the last part, this study has explained the translation model in the Qur'an and its Madurese Translation. It's just that in that chapter it is more about showing examples of verses translated into Madurese using the tafsīriyyah translation method.

1. Language Levels

Madurese has five levels. first, court language, as reflected in *abdhi dhalem* (I) and *ajunan dhalem* (you), second, high language as reflected in *abdhina* (me) and *panjhenengan* (you), third, refined language, such as *kaula* (me) and *sampeyan* (you), fourth, middle language such as *bhula* (me) and *dhika* (you), and fifth, coarse language (mapas) such as *be'na, kake*, and *seda*.

The institutions that are members of the Pakem Maddhu Team simplify the classification of levels of Madurese language used into several parts, (1) *bhâsa èngghi bhunten, (2) bhâsa èngghi/alos, (3) bhâsa èngghi enten, and (4) bhâsa ènjhâ' iyâ*. This is only a matter of differences in division, as far as the

author's research, the two typologies presented in this article both acknowledge the existence of social classes in Madurese.

This level of language is unique in its own way to be displayed. Apart from occurring directly in society, the author also found it in the Al-Qur'an and its Madurese translation. Here are several examples:

Surah Ali Imran verse 31

قُلْ إِن كُنتُمْ تُحِبُّونَ اللّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللّهُ غَفُورٌ رَّحِيمٌ

Meaning in Madurese:
"Koca'aghi (Muhammad): "Kalamon bâ'na kabbhi senneng dâ' Allah, atoro'a bâ'na kabbhi dâ' sèngko', then Allah senneng dâ' bâ'na kabbhi bân nyapora dâ' sa-dhusana. Allah is Most Nyapora, Most Neser."

Meaning in Indonesian:
"Say (Muhammad), "If you love Allah, follow me, Allah will love you and forgive your sins." Allah is Forgiving, Most Merciful."

The communication pattern produced in the translation of the verse above is closely related to the principles and methods that have been classified, at the Madurese language level. Allah ordered the Prophet Muhammad with the word Koca'aghi (convey). Instructive sentences from Allah to his servants are illustrated using harsh language (mapas) or ngoko in Javanese. The roughness referred to in the Madurese language level is the high position of the ruler, when speaking to his subordinates in order to be better understood and show the closeness between the Ruler and the people.

In the context of this verse, it is between Allah and the Prophet Muhammad who have closeness. The next language hierarchy is when a servant faces his master. The interpretation used is first class language, palace language, as reflected in *abdhi dhalem* (me) and *ajunan dhalem* (you), or using *tingakatan* (1) *bhâsa èngghi bhunten*. From the example verse above, it is known that the Madurese language has selectivity in its use.

2. Madurese Language and Dialect

Another thing that is equally important as some of the other local values in Madurese is the dialect. Madurese has dialects that are spread throughout the speech area. In general, Madura Island itself consists of the Bangkalan dialect, Sampang dialect, Pamekasan dialect, Sumenep dialect and Kangean dialect. The current standard is the Sumenep dialect, because Sumenep in the past was the center of the Madurese kingdom.

This is included in the Al-Quran and its translation of Madurese, if from the pronunciation and writing it is more accommodated to Pamekasan-Sumenep. But it depends on the pronunciation that is most widely used. For example, the word bâ'na is used by Sumenep, but it does not deny that it is also used in the Pamekasan dialect. But Pamekasan itself uses *be'en*. But in terms of writing, it still uses the word *bâ'na*. In its pronunciation, it seems to say be'en because the standardized word is the word bâ'na.

Some examples that are apparent from the translation of the Qur'an and its Madurese translation are the use of the word "Kamu" in Madurese, namely using the word *bâ'na*. The dialect used is the word *be'en*. However, the one used in the Qur'an and its Madurese translation is the word *Bâ'na*, which is the Sumenep dialect. In addition to physical evidence, the results of interviews conducted by the author were also acknowledged by the source that the use of dialect in translating the Qur'an and its Madurese translation was the Pamekasan-Sumenep dialect.

An example of the use of the Sumenep dialect is the word *nyolet* that means to light. The word *'nyolet'* is used in the Al-Qur'an and its Madurese translation to translate Surah Al-Baqarah verse 17:

$$\text{.مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً}$$

Meaning in Madurese:
"Parompama'anna (rèng-o rèng) jârèya akanta orèng sè nyolèt apoy."

Meaning in English:
"Their analogy is like people who light a fire.."

(Nyolet) is not widely known in the Bangkalan and
Sampang areas. The equivalent word for Nyolet in Bangkalan is
nyomet. It also means lighting a fire. Not to be missed from the
repeated information and also proves the use of the Pamekasan-
Sumenep dialect is the word "Itu" which is translated as
"*jârèya*". The dialect used by the two regencies of West Madura
is without the letter (J), namely *ârèya*. Example: whose clothes
are those? *(angghuyân jârèya - ârèya- andikna pasèra?)*. The
word "Jârèya" is very abundant and easy to find in the Qur'an
and its Madurese translation. For regional dialects such as
Sampang, Bangkalan, even Kangean do not have an advanta-
geous position in its use to translate the Qur'an and its Madurese
translation.

Acculturative Translation

In the process of writing and translating the Qur'an and its
translation into Madurese, there must be a connection with the
socio-religious conditions in society. Especially the influence of
Islam which has become rooted in institutions, such as the influe-
nce of religious teachers in prayer rooms (*langgar*), madrasahs,
and Islamic boarding schools. Some of the most emphasized
religious teachings are fiqh. The goal is for children to have a
guide in carrying out religious activities. Most of the books
taught are Fiqh books based on Imam Shafi'i. Such as the basic
fiqh of al-Mabādi'u al-Fiqhiyyatu by Al-Marhum Umar Abdul
Jabbar, the phenomenal book fathu al-Qarīb, by Ibn Qasim Al-
Ghazi.

The series of books became the initial factor in the forma-
tion of the rational understanding of Islamic jurisprudence. If one
of the influences in the writing of the Qur'an and its Madurese
translation is the Shafi'i school of thought. This ideological
condition was confirmed by Mohammad Zahid (one of the
compilers of the Madurese translation of the Al-Qur'an). For
example, when the translators of the Al-Qur'an and its Madurese
translation translated Surah Al-Baqarah verse 184 as follows:

عَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

"...Bân wâjib majâr fidyah dâ' rèng-orèng sè capable apasa (tapè berrè') abèrri' dhâ'ârân dâ' sèttong orèng mèskèn..."

"...obligated to pay fidyah, namely feeding a poor person..."

This verse has a special note which explains that the person who is obliged to pay the fidyah is *"Orèng sè seppo otabâ sè sakè' sè ta' bisa èarep bârâssâ:* People who are old or sick whose recovery cannot be expected." This is a statement of jurisprudence law which is then converted into religious principles.

Imam Shafi'i explained the condition of the parents who must stop fasting if only because of fasting the pain suffered is getting worse, then break the fast. But for pregnant women, they are not allowed to break the fast first, unless the reason is fear of implications for their babies. As for women who breastfeed, they do not immediately take this relief, unless their milk dries up during fasting and causes the baby to become thirsty, then they are allowed to stop fasting.

Thus, the understanding of fiqh and its influence in Madura is very strong and has an authoritative position. It can be proven that after interpreting it with Imam Shafi'i's main Tafsir book, there is absolutely no conflict between the translator's claims, the results of his translation, and the single understanding of Imam Syafi'i which we have described above.

Madurese as the Language of Translation

The writing of Islamic works is almost entirely strongly influenced by the social conditions of the authors. This Madurese translation of the Qur'an by IAIN Madura is no exception. Including the choice of Madurese as the target language. At least in translating, the thing that needs to be considered is the suitability or equivalence if the source language, Arabic, is used and transferred to the language of the community.

After the use of the target language has been determined, the next task that must be considered is determining the method or approach to translation chosen. The Qur'an and its Madurese translation as described above use the tasfsīriyyah translation method. The translation team calls it communicative or dynamic translation. What is meant is that the structure of the Madurese language used is as close as possible to a language that is easily accepted and understood by the reader.

Madurese as the translation language used in the Qur'an and its Madurese translation does not have a strong attachment to the grammar of the source language. Such as the arrangement of *fi'il fa'il, mubtada' khobar* and so on. Translation of the Qur'an in the Qur'an and its translation in Madurese is a translation that has the character of a communicative translation. Communicative translation is a translation that has the capacity to produce an appropriate contextual translation or meaning. The language aspect can be accepted, and the translation results can be directly understood by the target.

Madurese language is a vital object in this research because Madurese language is used as the target language in translating the Al-Qur'an. One of the basic principles of using Madurese as a language for translation is to maintain the integrity of the regional language. These factors include the use of Madurese language as a cultural reservation, which contains the intention (hidden agenda) of preserving and maintaining the integrity of the local Madurese language.[21]

The emergence of local language works such as tafsir and translations is not just an expression of the social cultural atmosphere. Furthermore, this phenomenon can be considered as a form of expression of a fairly intense dialectical relationship

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[21] Mohammad Takdir, Roibin Roibin, and Umi Sumbulah, 'Religion, Local Wisdom, and Power of The Madurese Society: Islamic Perspective and Social Theory', *El Harakah: Jurnal Budaya Islam* 26, no. 1 (2024): 113–38 https://doi.org/10.18860/eh.v26i1.25398; Moh Dannur et al., 'Madurese Islam: Dissemination Of Multicultural Education in Islamic Religious Streams', *TADRIS: Jurnal Pendidikan Islam* 18, no. 2 (2023): 82–98. https://doi.org/10.19105/tjpi.v18i2.9974.

between the writer and the reality of life around him. It is these touches of locality that create a unique value to be studied in the interpretation or translation products produced from every corner of the region in Indonesia.

The translation produced in the Qur'an and its Madurese translation refers a lot to authoritative books such as Tafsīr Jalâlain and Tafsīr Ibn Katsīr. In this context, there is a dialogue between Islamic narratives and the surrounding culture. This results in the translation being an acculturative translation, namely the process of taking principles from reference books. Then producing translation results that are in accordance with the conditions in which the author translated the Qur'an.

To read the conditions of this dialogue, Mahbub Ghozali offers three basic principles, how the dialogue occurs between classical interpretations and translations adopted from these classical books. First, the conservative-reactionary principle, namely the principle reflected in the attitude of following something as it is or as recognized by its dominant understanding by actualizing several things as a reaction to something that is not in accordance with the spirit of its time.

In the Qur'an and its Madurese translation, Tafsīr Jalâlain is the main source of reference. Many principles of taking meaning are found to be taken as it is. For example, when translating the sentence شَيَاطِينِهِمْ إِلَى in Surah Al-Baqarah verse 14, the meaning of the verse is translated as it is as in Tafsīr Jalâlain: "...dâ' tan-sètanna...: against his devils" meaning the leaders of the devils.

The second is the conservative-argumentative principle, which means an attitude that follows thinking as understood with full confidence in the truth of the opinion. However, this principle encourages someone to have their own opinion in understanding the validity and perfection of the opinion with clear and strong arguments.

When translating the word وَالْفِتْنَة in Surah Al-Baqarah verse 191, the results of the translation of the Madurese Qur'an explain that what is meant by the word is a condition of the heart that has the belief that there is a god other than Allah. The

meaning is shirk. The results of this translation actually only define the word shirk, only that it shows that there is courage to convert the culture of classical texts to the culture of the reader.

The third is the conservative-relational principle which means a person's attitude that requires following the footsteps of a certain interpretation by emphasizing the same connection. This is described when translating Surah Al-Baqarah verse 184 regarding the meaning of *tathawwu'* which is explained as doing better by providing food more than the provisions. Then the meaning of more than the provisions is related to another explanation, namely 1 mud or 6 ounces.

The process of cultural acculturation shows that the translation model of the Qur'an and the Madurese Translation is not only dynamic when adopting translation methods, equivalence of meaning, but further there is a process of dialogue with the developing socio-religious culture and law. For example, showing the definition of shirk from the translation of the word fitnat. In addition to explaining the meaning of the translation of tafsīriyyah, readers are invited to think further that so far slander which is interpreted as a criminal act is crueller than murder, meaning shirk.

By presenting the three principles of acculturative dialogue offered by Mahbub Ghazali, this study not only provides an explanation that only displays the translation method, local values that developed when the Madurese Translation of the Qur'an was written but also shows that there is a scientific dialogue between literatures that also colours and forms new principles when acculturated with Madurese socio-culture. Another thing that needs to be explored is that in the review of the literature on the Al-Qur'an in local languages, such as Sasak, Sundanese, the referenced standing position does not appear like the periodization that exists in the body of the Al-Qur'an and its Madurese translation.

CONCLUSION

This study demonstrates that the Madurese translation of the Qur'an is driven by three central motivations: grounding

Qur'anic values in regional linguistic expression, advancing the national agenda of religious moderation, and preserving local linguistic heritage. Applying Baidan's framework of birth–growth–development, the Madurese translation produced by IAIN Madura clearly belongs to the *developmental* phase, reflecting a mature and methodologically conscious effort. The translation adopts a *tafsīriyyah* or dynamic-communicative model, allowing the target language to operate flexibly while maintaining semantic fidelity. This approach is evident in the deliberate use of hierarchical Madurese registers, *bhâsa èngghi bhunten*, *bhâsa tèngghi/alos*, *bhâsa èngghi enten*, and *bhâsa ènjhâ' iyâ*—anchored in the Pamekasan–Sumenep dialect, and supported by classical references such as *Tafsīr Jalālain* and the Ministry of Religious Affairs' official translation.

Methodologically, this study is limited by its reliance on archival materials, institutional documents, and a small number of interviews with translators, which restricts the ability to capture broader community reception and variations in interpretive practice. The linguistic and socio-cultural analysis, while substantial, would benefit from more extensive fieldwork and comparative engagement with other regional Qur'an translations. Future research should therefore incorporate ethnographic methods, reception studies, and cross-regional comparisons to deepen understanding of how local communities interact with and interpret vernacular Qur'anic translations.

The findings of this study open promising avenues for further research on the vernacularisation of Islamic texts in Indonesia. Subsequent studies may explore stylistic and ideological dimensions of translation, the pedagogical impact of regional-language Qur'ans, and the role of local linguistic hierarchies in shaping religious understanding. Theoretically, this research underscores the importance of contextualized translation practices in the study of Qur'anic interpretation in the archipelago. Practically, it offers valuable insights for institutions seeking to develop culturally sensitive translations that support religious moderation, linguistic preservation, and community-based Islamic literacy.

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