

The Role of Indonesian Language In Conveying The Message of The Quran: A Study of Islamic Linguistics

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Abstrak

Bahasa Indonesia memiliki peran vital dalam menyampaikan pesan Al-Quran, terutama di negara dengan populasi Muslim terbesar di dunia. Jurnal ini bertujuan untuk menganalisis bagaimana bahasa Indonesia berfungsi sebagai medium untuk memahami dan menyebarkan ajaran Al-Quran. Dengan menggunakan pendekatan penelitian pustaka, penelitian ini mengkaji teori-teori linguistik yang relevan serta menganalisis contoh-contoh konkret dari penggunaan bahasa Indonesia dalam konteks keislaman. Hasil penelitian menunjukkan bahwa bahasa Indonesia tidak hanya berfungsi sebagai alat komunikasi, tetapi juga sebagai sarana untuk memperdalam pemahaman terhadap nilai-nilai Islam.

Kata kunci : Peran, Bahasa Indonesia, Al-Quran

Abstract

Indonesian plays a vital role in conveying the message of the Quran, especially in a country with the largest Muslim population in the world. This journal aims to analyze how Indonesian functions as a medium for understanding and disseminating the teachings of the Quran. Using a literature-based research approach, this study examines relevant linguistic theories and analyzes concrete examples of the use of Indonesian in the context of Islam. The research findings show that Indonesian not only serves as a communication tool but also as a means to deepen understanding of Islamic values.

Keywords: Role, Indonesian, Al-Quran

Introduction

Language as a means of communication plays a crucial role in conveying religious messages, particularly in the context of a multicultural society like Indonesia. Indonesian, as the official language and lingua franca spoken by over 270 million people (Central Statistics Agency, 2020), plays a central role in bridging the diverse cultural and religious backgrounds of the country. In this regard, the Quran, as the holy book of Muslims, serves not only as a spiritual guide but also as a source of moral and ethical values that must be conveyed in a manner that is understandable to the wider community. The use of Indonesian in conveying the teachings of the Quran is crucial, given the complexity and depth of its meaning. Clear and accessible language will help people better understand the Quran's contents. For example, when a

preacher or religious teacher explains certain verses in Indonesian, they not only translate them word for word but also explain the context and deeper meaning. This is crucial to ensuring the message is not only received textually but also understood contextually. One concrete example of the use of Indonesian in conveying Quranic teachings can be seen in religious study activities. In religious study sessions, a preacher typically uses simple yet effective Indonesian, ensuring that the message is easily understood by all groups, both educated and uneducated. For example, when explaining the concept of justice in Islam, the preacher can use terms familiar to the community and provide relevant illustrations from everyday life. In this way, the audience not only hears but also feels the relevance of the Quranic teachings in their own lives.

Furthermore, in the context of education, the use of Indonesian in teaching the Quran is crucial. Islamic schools in Indonesia often teach the Quran in Indonesian, with the goal of helping students better understand its teachings. In this regard, teachers are expected to not only teach how to read the Quran but also explain the meaning and interpretation of the verses being taught. For example, when teaching Surah Al-Fatihah, teachers can explain each verse in easy-to-understand language and relate it to moral values that should be applied in everyday life. The challenge faced in conveying the message of the Quran in Indonesian is the difference in understanding and interpretation among the community. Sometimes, Arabic terms used in the Quran do not have exact equivalents in Indonesian, which can cause confusion. Therefore, it is important for preachers and teachers to have a deep understanding of Arabic and the context of the Quranic verses, so they can explain them precisely and accurately. As expressed by Muhammad Quraish Shihab in his book "Grounding the Quran," he emphasizes the importance of understanding the language of the Quran in order to convey its messages correctly (Shihab, 1996).

The media perspective explains that Indonesian also plays a vital role in disseminating the teachings of the Quran through various communication channels. For example, television and radio frequently broadcast religious programs in Indonesian. These programs not only feature lectures but also discussions and Q&A sessions involving the community. In this way, people can interact and gain a better understanding of the Quran's teachings. Furthermore, social media has become an increasingly popular platform for disseminating religious messages. Many religious figures utilize social media to deliver lectures and answer questions about the teachings of the Quran in easy-to-understand Indonesian. The use of Indonesian in conveying the teachings of the Quran also requires attention to accuracy and clarity. In some cases, there is a potential for distortion of meaning when the message is delivered in a different language. Therefore, it is important for preachers and teachers to always refer to interpretations and credible sources to ensure the message remains in line with Islamic teachings. This aligns with Nurcholish Madjid's opinion, which states that a proper understanding of the Quran depends heavily on accurate and contextual interpretation (Madjid, 1994).

According to data from the Ministry of Religious Affairs of the Republic of Indonesia, there are more than 100,000 mosques across Indonesia that use Indonesian for religious studies and lectures (Ministry of Religious Affairs of the Republic of Indonesia, 2021). This is an interesting phenomenon, demonstrating that Indonesian serves not only as a formal means of communication but also as a vital medium in the daily religious practices of Indonesian Muslims. In this context, the use of Indonesian in religious studies and lectures not only strengthens understanding of Islamic teachings but also creates an inclusive space for the congregation to interact and discuss religious values. In religious study groups, Indonesian serves as a bridge connecting the community's understanding with the teachings of the Quran and Hadith. For example, a religious teacher delivering a sermon on the importance of prayer

can use language that is easily understood by all levels of society, so that the message is well received. This creates a more intimate atmosphere and allows the congregation to participate more actively in the discussion. For example, in large mosques in cities like Jakarta and Surabaya, sermons are often interspersed with question-and-answer sessions, where the congregation can ask questions directly to the speaker. This demonstrates that Indonesian serves not only as a means of communication but also as a means of building stronger communities.

However, in the context of translating and teaching the Quran, significant challenges arise. One major challenge is how to translate key Islamic terms that may not have direct equivalents in Indonesian. For example, terms like "tawheed" (the oneness of God) and "sunnah" (the actions of the Prophet Muhammad) have deep and complex meanings. Translators must consider the cultural and religious context when translating these terms to avoid losing their original meaning. In this regard, a more in-depth linguistic approach can be helpful. Research by Rahman (2020) shows that using semantic analysis in translation can improve readers' understanding of religious texts.

Furthermore, there are challenges in teaching the Quran in Indonesian. Many teachers may lack a strong linguistic background, making it difficult for them to explain the meaning and context of Quranic verses. This can result in misunderstandings or incomplete understanding among the congregation. Therefore, it is crucial to involve language experts in developing Quranic teaching curricula. This way, teaching can be conducted with a more systematic and research-based approach. Solutions to this challenge can be found through collaboration between linguists, theologians, and educators. For example, training programs for Quran teachers that integrate linguistic and theological aspects can help them convey Islamic teachings more effectively. In some regions, such programs have been implemented with positive results. A study by Sari (2021) found that teachers who participated in this training were able to explain Quranic verses more clearly and answer questions from the congregation better.

Understanding the transition between the use of Indonesian in Quranic study groups and the challenges of translating and teaching the Quran is crucial. The two are interrelated and influence each other. When Indonesian is used effectively in Quranic study groups, it can increase public interest in studying the Quran. Conversely, if understanding the Quran in Indonesian is inadequate, Quranic study activities will not have a significant impact. In Islamic linguistic studies, several theories are relevant to understanding the role of Indonesian in conveying the message of the Quran. One theory that can be used is communication theory. This theory emphasizes the importance of context in the communication process, including in conveying religious messages. According to McQuail (2010), effective communication requires an understanding of the audience and their cultural context. In this regard, Indonesian serves as a bridge between the Quranic text and the understanding of the Indonesian people.

Indonesian, as the national language, possesses unique and rich characteristics that enable the effective delivery of the Quran's messages. For example, the use of familiar terms and easy-to-understand sentence structures are crucial in ensuring that the Quran's message is well-received. In this context, Indonesian is not merely a means of communication but also a medium that can foster understanding and appreciation of religious values. Thus, Indonesian serves as a bridge connecting the sacred text with the realities of everyday life for Muslims in Indonesia.

Translation theory is also important in this study. Translation of the Quran into Indonesian has been carried out for a long time, with various versions and interpretations existing. This translation process is not a simple one, as the Quran contains deep and complex

meanings. For example, Quraish Shihab's commentary on Al-Misbah has become an important reference for Indonesians in understanding the contents of the Quran (Shihab, 2017). This commentary not only provides a literal translation but also explains the historical and cultural context behind the verses. This demonstrates that a good translation must not only be linguistically accurate but also be able to convey the meaning and cultural context contained in the original text.

The translation process presents its own challenges. For example, some Arabic terms don't have direct equivalents in Indonesian, requiring translators to find ways to convey their meaning accurately. Furthermore, the nuances and depth of meaning contained in the original text must be considered to avoid loss during translation. Therefore, translators must have a thorough understanding of both the source and target languages, as well as the cultural contexts in which both languages are used. The importance of cultural context in this translation can also be seen in how Indonesians interpret and apply the teachings of the Quran in their daily lives. For example, in Indonesian religious traditions, many communities hold religious study groups (*pesantren*) or *majelis taklim* (Islamic study groups) to discuss Quranic verses. In these forums, Indonesian is the primary means of communication used to explain and discuss the meaning of the Quran. This demonstrates that Indonesian serves not only as a translation tool but also as a means to strengthen the understanding and practice of Islamic teachings among the community.

Furthermore, the relationship between language and identity is also highly relevant to this study. Indonesian, as the national language, not only reflects national identity but also forms part of the religious identity of the Muslim community in Indonesia. In this context, the use of Indonesian to convey the messages of the Quran can strengthen the community's sense of belonging and attachment to Islamic teachings. This aligns with Fishman's (1991) view that language and cultural identity are interconnected and influence each other. Therefore, understanding the role of Indonesian in a religious context also means understanding how the language shapes the identity and values of society. It is also important to consider semiotic theory, which studies signs and meaning. The Quran, as a religious text, has many layers of meaning that require careful interpretation. Indonesian, with its rich vocabulary and grammatical structure, can be used to express these meanings more clearly. This is relevant to Eco's (2015) opinion that language is a tool for constructing meaning in communication.

Research methods

This study used a library research approach to collect and analyze data. Sources used in this study included books, journal articles, and official documents from relevant institutions. This research also involved analysis of the Quranic text and its Indonesian translation to understand how religious messages are conveyed. Data collection was conducted by accessing academic and library databases to obtain relevant references. Some of the databases used included Google Scholar, JSTOR, and the National Library of Indonesia. Furthermore, interviews with several Islamic scholars and Quran teachers were conducted to gain practical perspectives on the use of Indonesian in Islamic contexts. Data analysis was conducted by categorizing information based on specific themes, such as translation, communication, and cultural context. The data obtained was then compared with relevant linguistic theories to generate a deeper understanding of the role of Indonesian in conveying the message of the Quran.

Results and Discussion

Research results show that Indonesian plays a significant role in conveying the message of the Quran. In this context, it is important to delve deeper into how Indonesian serves as a communication bridge between the sacred text and the understanding of the community. One concrete example is the use of Indonesian in Islamic missionary programs broadcast on social media and television. These programs not only convey information but also build emotional connections with their audiences. According to data from the Indonesian Internet Service Providers Association (APJII, 2021), more than 70% of Indonesians access religious information via the internet. This demonstrates that Indonesian is an effective tool in reaching a wider audience, especially the younger generation who are more familiar with digital technology.

In da'wah programs, Indonesian is used to explain the teachings of the Quran in a relevant and engaging manner. For example, many preachers use easy-to-understand, everyday language, so that their messages are well-received by the public. By adopting a more relaxed and relatable style, preachers are able to create a friendly atmosphere and invite active participation from the audience. This aligns with Nasr's (2019) opinion, which states that effective communication in a religious context requires a deep understanding of the audience and appropriate communication methods. In addition, the translation of the Quran into Indonesian has also experienced rapid development. Various institutions and organizations, such as Lajnah Pentashihan Mushaf Al-Quran (LPMQ), have strived to produce accurate and easy-to-understand translations (LPMQ, 2022).

A good translation not only helps Muslims understand the content of the Quran, but also encourages them to practice its teachings in their daily lives. For example, translations that include footnotes or additional explanations can provide clearer context for certain verses, so that readers not only understand the text, but also the deeper meaning behind it. Challenges in translating and conveying the message of the Quran. One of these is the differences in interpretation that can arise due to differences in cultural background and education. For example, some terms in the Quran may have different meanings depending on the social and cultural context in which they are used. For example, the term "jihad" in the Quranic context is often misunderstood as a form of violence, whereas in many contexts, it refers more to spiritual struggle and efforts to improve oneself. Therefore, it is important for translators and teachers to understand this context so that the messages of the Quran can be conveyed accurately. However, there are challenges in translating and conveying the message of the Quran. One of these is the differences in interpretation that can arise due to differences in cultural background and education. In this context, it is important to understand that the Quran was revealed in a specific cultural and historical context that is very different from the conditions of modern society today. This means that the terms and concepts contained in the Quran cannot always be understood directly without considering that context. For example, the term "jihad" in the Quran is often misunderstood as a form of violence, when in many contexts, the term refers more to spiritual struggle and efforts to improve oneself.

For example, in much Islamic literature, jihad is understood as "struggle in the path of Allah," encompassing various aspects of life, including the struggle against desires, the pursuit of knowledge, and the effort to help others. This suggests that a narrow understanding of jihad can lead to distortions in the transmission of the Quran's message. In this context, it is crucial for translators and teachers to understand this context so that the Quran's message can be conveyed accurately. Translation limitations are also often caused by Arabic words that lack direct equivalents in other languages. For example, the word "rahmah," meaning compassion or

mercy, has profound connotations in the context of the Quran. In English, the commonly used translation is "mercy," but this word does not fully capture the broader meaning of "rahmah," which encompasses love, care, and understanding. This suggests that translators must go beyond simply translating verbatim; they must be able to convey the deeper, more contextual meaning of the term.

Furthermore, differences in educational background can also influence how individuals understand and translate the Quran. A translator with a deep understanding of the science of tafsir, for example, will be better able to grasp the meaning contained in the Quranic verses than someone with only basic knowledge. In this regard, it is crucial to involve experts in the translation process to ensure the results are more accurate and understandable to the wider public. In the educational context, Quranic teaching must also be conducted with an approach that takes into account the diverse backgrounds of students. For example, a teacher working in a culturally diverse area must be able to explain Quranic concepts in a way that is accessible to all students, without ignoring their underlying meaning. This requires good communication skills and a deep understanding of the students' social and cultural contexts.

Furthermore, the challenges of translating and conveying the message of the Quran can also be viewed from the perspective of globalization. In this era of globalization, many people are interested in understanding the Quran, but not all of them have adequate educational backgrounds in Arabic or the science of tafsir. This can lead to widespread misunderstanding, especially when Quranic interpretations are disseminated through social media and other digital platforms. Therefore, it is important for translators and educators to focus not only on linguistic aspects, but also on educational and cultural understanding so that the message of the Quran can be conveyed more effectively.

In the face of these challenges, several approaches can be taken to improve the understanding and delivery of the Quran's message. First, it is crucial to educate the public about the historical and cultural context behind the Quran's verses. This can be done through seminars, workshops, or educational programs involving experts. Second, translators must be trained to understand and convey the deeper meaning of Quranic terms, not simply translate the words. Third, Quranic teaching must be inclusive, taking into account students' backgrounds and using methods that can reach all groups.

In conclusion, the challenges of translating and conveying the message of the Quran are complex and require serious attention. Differences in interpretation arising from cultural and educational backgrounds can distort the understanding of the Quran's messages. Therefore, it is crucial for translators and educators to understand the context behind Quranic terms and to engage in the broader educational process. With the right approach, the Quran's message can be conveyed more accurately and effectively, thereby benefiting society as a whole.

Conclusion

The Indonesian language plays a crucial role in conveying the message of the Quran in Indonesia. Through accurate translation and appropriate use of language, religious messages can be understood and practiced by the community. Despite challenges in this process, efforts to improve the understanding and delivery of the Quran's message in Indonesian continue. This research is expected to contribute to the development of Islamic linguistic studies and raise awareness of the importance of language in religious contexts.

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