
a Andri Nirwana AN, b Sufian Suri, c Sayed Akhyar, d Muhammad Amin, e Syamsul Hidayat, f Didi Junaedi

ABSTRACT

Objective: This study aims to question the diction of the Ministry of Religious Affairs’ translation of the Quran in maintaining tolerance between religious communities in Indonesia.

Method: This study uses content analysis methods and descriptive qualitative approaches to solve these problems. The content analysis approach was used to analyze the diction in the translation of the Quran published by the Ministry of Religious Affairs and evaluate how much the diction could manifest tolerance between religious communities. The descriptive qualitative approach was used to collect data from diverse sources and analyze data related to the diction of the Ministry of Religious Affairs translation.

Result: The results of this study show that the translation carried out by the Indonesian Ministry of Religion team contained the concept of wasatiyyah. This can be seen from the selection of translation diction used not using complex Language or tolerance, and there is an explanation of the secondary meaning of the verse marked with footnotes or parentheses.

Conclusion: the translation of the Ministry of Religion also accommodates the differences of opinion of scholars in it, inserting different opinions into the explanation marked by footnotes so that readers can know more clearly the differences of opinion of the scholars.

Keywords: Wasatiyah diction, Qur’anic translation, interreligious tolerance, translation of the Qur’an of the ministry of religion.

Received: 28/08/2023
Accepted: 27/11/2023
DOI: https://doi.org/10.55908/sdgs.v11i12.2148
EXPLORAÇÃO DA DIÇÃO WASATIYAH PARA REALIZAR A TOLERÂNCIA SUSTENTÁVEL ENTRE AS COMUNIDADES RELIGIOSAS: UM ESTUDO DA TRADUÇÃO DO ALCORÃO DO MINISTÉRIO DE ASSUNTOS RELIGIOSOS DA REPÚBLICA DA INDONÉSIA

RESUMO

Objetivo: Este estudo tem como objetivo questionar a dição da tradução do Alcorão pelo Ministério de Assuntos Religiosos na manutenção da tolerância entre comunidades religiosas na Indonésia.

Método: Este estudo utiliza métodos de análise de conteúdo e abordagens qualitativas descritivas para resolver esses problemas. A abordagem de análise de conteúdo foi usada para analisar a dição na tradução do Alcorão publicada pelo Ministério de Assuntos Religiosos e avaliar o quanto a dição poderia manifestar tolerância entre as comunidades religiosas. A abordagem qualitativa descritiva foi usada para coletar dados de diversas fontes e analisar dados relacionados à dição da tradução do Ministério de Assuntos Religiosos.

Resultado: Os resultados deste estudo mostram que a tradução realizada pela equipe do Ministério da Religião indonésio continha o conceito de wasatiyyah. Isto pode ser visto a partir da seleção de tradução dição usado não usando linguagem complexa ou tolerância, e há uma explicação do significado secundário do verso marcado com notas de rodapé ou parênteses.

Conclusão: a tradução do Ministério da Religião também acomoda as diferenças de opinião dos estudiosos nele, inserindo opiniões diferentes na explicação marcada por notas de rodapé para que os leitores possam conhecer mais claramente as diferenças de opinião dos estudiosos.


1 INTRODUCTION

Understanding the Qur'an requires deepening in interpreting the meaning of the verses. Therefore, it is necessary to interpret verses from a mufasir who has the capacity in his field not to mistranslate the purpose of a verse (Baharun et al., 2020). Of course, in interpreting a verse of the Qur'an, a mufasir does not escape from various problems (Najjar & Kadhim, 2021). To accurately translate the meaning of Qur'anic verses into the target language, a mufassir must maintain objectivity (Al-Sowaidi et al., 2021). However, he is also required to be able to choose beautiful phrases or expressions. The battle between honesty and the beauty of Language often rages due to the heavy burden of interpretation. One of the problems that cannot be fully explained from all possible translations is the discrepancy between God's word and human Language (Almahasees et al., 2022).
With this, it can be seen that two problems with translation lie in two principles. The first problem often faced by interpreters is determining whether a word or phrase in one Language has an equivalent in another language, resulting in language incompatibility, in this situation between the source language and the target language at various levels (Al-Badrany, 2023). Second, there is a gap between the translator and the creator of the text (Balcı, 2019). The translation challenge becomes much more difficult because the Language of the Qur'an has an actual meaning (Elshahat et al., 2019). Not to mention that there are unique characteristics in the grammar of the Qur'an that make it challenging to translate the meaning and content between the lines due to the richness and originality of the Language.

Seeing the complex character of the Qur'anic Language, it is impossible to translate it into the Language as it is literally. A literal translation will neglect secondary meanings in the Qur'an due to the characteristics of Arabic, which uses many forms of majaz, musytarak and others, or arising from the results of ijtihadi and istimbat from the recitation of zahir (Mahasneh, 2021). However, it is not impossible that the Qur'an can be translated. Sheikh Mustafa Al-Maraghi, a great Egyptian scholar, said, "The Qur'an is possible to translate in terms of its primary meaning and impossible to translate in terms of its secondary meaning, some verses may be translated literally, but some are impossible." (Durie, 2022) In terms of the reader's meaning, sometimes it becomes wrong to interpret a verse where he interprets the verse that is interpreted literally as the only meaning, even though the translation is only in the form of choosing words chosen by the translator as words in the translation of a verse (Ababneh et al., 2023).

For this reason, there are two different opinions on whether translation is permissible. Al-Azhar scholars agree that "translation may be done conditionally, done indirectly by converting into another language" (ARAZ, 2021). Thus there must be an Arabic text, which then is translated into another language through the format approved in tafsir al-Muntakhab. This can be interpreted that a translation cannot replace the status of the Qur'an as a sacred text and a translation not as the Qur'an itself (Afrouz, 2021).

As for the opinion that forbids translation, as expressed by Sheikh Abdul Azhim al-Zurqani, who said, "If translation is allowed, then many people will do it. So each group will translate into their Language, which impacts the emergence of many different translation versions (Khaleel et al., 2019). The difference in translation will give rise to
disputes among Muslims as Jews and Christians have over the Torah and the Gospel (Hummadi et al., 2020).

Then in the content of the meaning of the Qur'an, Imam Syatibi argues that Arabic pronunciation has two types of meaning: primary denotative meaning (dalalah 'aliyyah) which can be captured directly and has analogy in other languages, and secondary (dalalah tabi'ah / tsanawiyah) which is a unique aspect of Arabic that can only be understood by knowing its linguistic characteristics (Hummadi et al., 2020). The primary meaning can be translated into other languages and has no problems. However, Arabic has special emphasis rules about whom to talk to and what to emphasize.


From Muhammad Talib's perspective, the translation of the Qur'an carried out by the Indonesian Ministry of Religion Team featured 3,400 verses with mistranslations and harfiyah translations that scholars prohibited. The Qur'an Tarjamah Tafsiriyah, compiled by Muhammad Talib was inspired by the Qur'an's study of the Indonesian Ministry of Religious Affairs translation for decades, which underwent several stages of revision starting in 1965 to 2010. These revisions make it clear that many mistranslations have corrupted the teachings of the Qur'an. There were 3,229 mistranslations in the original Arabic text and its translations and 3,400 errors in the 2010 revision (Muhammad, 2018).

Ismail Lubis, in his consideration, researched the Qur'an and the translation of the Ministry of Religion team, which was later recorded into the Falsifaksi Translation of the Qur'an of the Ministry of Religious Affairs Edition 1990. In his dissertation, there was a discussion of the direct translation of the Ministry of Religion, which included, First, excessive words in verse translation sentences; second, the excessive use of
superlative forms in verse translation sentences; third, the use of prepositions rather than in verse translation sentences; fourth, the double meaning (ambiguity) in the translated sentence of the verse; and fifth, phrases used in verse translation sentences are unusual in Indonesian because there are components of the word left behind. This study aims to correct translations that do not follow the grammatical rules of Indonesian in the 1990 version of the Qur'an and encourage translators of the Qur'an to study Indonesian more deeply (Saprudin et al., 2023; Istianah, 2016).

It is not accurate to say that the MORA translation is a trigger for various acts of violence, sowing the seeds of terrorism and becoming a basis for terrorist ideology because of the translation carried out on some verses that offer war and killing (Muhammad, 2018; Sutrisno et al., 2023; Adiansyah & Yahya, 2022). The facts show that these actions are motivated by social, political, economic, and so on. However, misunderstanding the text of the Qur'an and hadith is one of them. The reason is a partial, narrow understanding of religious texts and an attitude not open to differences in religious views (Pink, 2020; Alhaj, 2023). If it is true that such a translation is the trigger for violence and the basis of terrorist ideology, indeed, the number of terrorists there will be now.

As stated by Quraisi hhab, Rahmat Syafei quoted by Ghazali and Gunawan, Syafei mentioned that in general, there are some errors or errors in the translation of the Quran. Among them by the following:

Mufasir violated several requirements. For example, a mufasir does not know nasikh mansukh or master Arabic and other sciences (Parwanto & Engku Alwi, 2023).

A mufasir talks about a problem, but he does not understand the problem. For example, when hiding the verse "Kaanan Naasu Ummatan Wahidatan" this verse is very much related to sociological issues (Robiansyah et al., 2022). Therefore, hiding it is not enough with one approach alone, but is done with various approaches (multi approaches), and it is impossible to do with a mufasir alone;

There is an uncertainty of subjectivity on the part of the person who mastered the Qur'an (Rohman et al., 2023);

Error in the method of deception (al-Khata fi al-Manhaj), recognized by Ibn Rushd that there is a problem in the Qur'an that is approached by an out-of-place approach (Saiin & Karuok, 2022; Nurmansyah et al., 2023);
Error in seeing mutakalim (who speaks) and mukhatab (who is spoken to)(Muhammad Rum, 2015).

The redaction of interpretation should not lead to hostility, but rather to peace in accordance with the function of the Qur'an, which is mercy for all nature. But basically there is a translation of the Quran that invites towards hostility where this translation is done by Muhammad Talib who translated QS. At-Tahrim verse 9 which reads:

بِيَّاَبِيِّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْْۗ وَمَأْوٰىهُمْ جَهَنَّمُْۗ وَبِئْسَ الْمَصِيْرُ

"Wahai Nabi, perangi orang-orang kafir yang melanggar perjanjian damai dengan senjata, dan melawan orang-orang munafik dengan hujatan dan ancaman. Lakukan Tindakan terhadap orang kafir dan munafik. Tempat tinggal orang-orang kafir dan munafik adalah Neraka Jahanam, tempat terburuk untuk ditinggali”.

The above verse translation is Talib’s desired revision to the MORA translation, which states his criticism that fighting against unbelievers cannot be equated with dealing with hypocrites. Dealing with hypocrites is not justified with weapons, but with the power of argumentation because fighting hypocrites with weapons can negatively impact their social relations. (Arifin et al., 2022)(Armita & Saad, 2022). He justifies jihad as a threat to hypocrites if the argumentation fails. Threats were given, according to him, for them to stop harassing Muslims(Yahya, 2018).

Talib did not allow armed resistance against hypocrites, but on the other hand, he allowed threats. Resistance to arguments does not trigger fear, but threats are certainly part of sowing fear in society(Istianah, 2016). Instead, his efforts to avoid translations that could trigger the birth of violence are trapped in other potential violence. Therefore, struggling with threats is still not the right choice to eliminate the negative impact on harmony in society, including with hypocrites(Muhammad, 2018). Moreover, the hypocrites exemplified by Talib are Ahmadiyya, Shi’a, and other sects that outwardly profess to be Muslim.

Muhammad Talib’s criticism that the MORA translation of the verse can lead to anarchist actions against groups considered heretical precisely by the translation of tafsiriyah he offers strengthens the uncompromising attitude of his community in dealing with people who do not share his ideology. The translation that Talib offers above also justifies the translator's ideology and his group's attitude in dealing with others who are considered heretical(Chirzin, 2016b).
Translation of Talib over QS. Al-Tahrīm [66]:9 is deliberately intended as a correction and a criticism of the MORA version of the Qur'an in verse. However, the correction and review seem 'haphazard' in choosing verses because other verses with the same redaction, namely QS. Al-Tawbah [9]: 73, he translated with Indonesian redaction more or less the same as the translation of the Ministry of Commerce, "O Prophet, fight the infidels and hypocrites and be tough on them. Their place is Jahannam, which is as bad as the place of return." While Talib's translation of QS. At-Tawbah [9]:73 is: 'O Prophet, fight against the infidels and hypocrites, and be tough on them. Their future abode will be the hell of Jahannam, where it is as bad as a place to live." The verse was missed from a list of thousands of verses Talib considered false and criticized(Yahya, 2018).

The Quran and its Tafsir, the Ministry of Religious Affairs of the Republic of Indonesia as a state product, has a significant role in shaping anti-terrorism religious discourse by securing verses that legitimize acts of violence. However, the state has not paid maximum attention to this role. The increase in violence and terrorism in the name of religion in Indonesia indicates the lack of maximum counterterrorism programs carried out by the state. The role of the Indonesian state in countering terrorism tends to be repressive, with a policy of arresting suspected terrorists. Meanwhile, preventive measures to prevent the growth of radical ideological roots through religious narratives have not run optimally(Yahya, 2018).

The aspects that discuss the Qur'an and the Indonesian state are studies that researchers rarely discuss. This allows other researchers to conduct in-depth studies of the Qur'an in Indonesia. This study will discuss one aspect of finding Qur'anic verses and their translation, namely in the concept of interfaith relations with the historical context of Indonesia at the time the interpretation of the Ministry of Religion was compiled so that other aspects such as terrorism, radicalism, and religious moderatism that were slightly mentioned in this study deserve in-depth study(Mursyid, 2020). The translation of the Quran can mediate peace among the plurality of Indonesian society. Therefore, the author takes the title "Analysis of Wasatiyah Diction in the Translation of the Quran of the Ministry of Religious Affairs and Efforts to Realize Inter-Religious Tolerance in Indonesia."

Based on the above background, two problems can be formulated in this study: What is the meaning of wasatiyah diction applied in the translation of the Quran of the
Ministry of Religious Affairs in Indonesia? Moreover, how to translate the Quran of the Ministry of Religion to realize tolerance between religious communities?

The benefits of this research are expected to benefit the following parties in the form of; (1) Theoretical Benefits, namely The results of this research are expected to be information on how to apply Wasatiyyah diction and translation in the translation of the Ministry of Agriculture. In addition, this research is also expected to be a reference for research as a reference in scientific treasures in the field of the Quran and tafsir. (2) Practical Benefits, namely The results of this research are expected to be information for teaching staff or students who are involved in the Science of the Quran and tafsir, especially for those who research the theme of Wasatiyyah in the translation of the Ministry of Agriculture's version of the Quran.

2 LITERATURE REVIEW

Researchers reviewed data from previous studies, considering advantages or disadvantages that may still exist. In addition, researchers look at material from books, articles, and scientific papers to find out what pre-existing knowledge about ideas is used as the basis for scientific hypotheses.

Muhammad Ainun Najib. Students of Tulungagung State Institute in their journal entitled "Wasatiyah Islam and the Contestation of Islamic Moderatism Discourse in Indonesia," Journal of Theologia. This study examines several scientific studies conducted to discuss Wasatiyah Islam and the contestation of Islamic moderatism discourse in Indonesia. These studies analyze the development of Islamic moderation discourse, views, and people's attitudes toward Wasatiyah Islam. As well as the implications of contesting the discourse of Islamic moderatism for people's lives and national development(Muta’ali, 2014).

Muthmainnah and Ghozi Mubarok. Students of Institut Islamiyyah Al-Amien Prenduan in their journal entitled "The Concept of Religious Tolerance in the Quran Perspective of Buya Hamka and Thoifur Ali Wafa," Journal of Islamic Da'wah Bayan Lin Naas. This study examines the forms and limits of religious tolerance in the Quran according to Buya Hamka and Thoifur Ali Wafa. Based on the results of this study, it can be concluded that the concept of religious tolerance, according to Hamka and Thoifur Ali Wafa is only limited to matters related to worldly muamalah and not to matters related to the realm of aqidah or belief(Ma’mur, 2004).
Muhammad Chirzin (Chirzin, 2016b) Students of Yogyakarta State Islamic University for the 2018 academic year with the title "Dynamics of Qur'an Translation (Comparative Study of Qur'an Translation of the Ministry of Religion of the Republic of Indonesia and Muhammad Talib). Journal of the Study of the Sciences of the Qur'an and Hadith". This study analyzes the dynamics of the translation of the Qur'an using a comparative study of the Qur'an of the Ministry of Religious Affairs of the Republic of Indonesia and Muhammad Talib. This research was conducted to know the differences and similarities between the two translations. The translation of the Qur'an is one form of interpretation of the original text of the Qur'an in a different language. However, not all translations of the Qur'an are acceptable to everyone due to different opinions and interpretations.

Ministry of Religious Affairs, R. I. (2010). The Qur'an and its Tafsir. The Ministry of Religious Affairs of the Republic of Indonesia (2010) released a book entitled "Al-Qur'an dan Tafsirnya (Tafsirnya)" which is an official translation of the Qur'an in Indonesian published by the Agency for Religious Studies and Research (BPPK). This book is also equipped with tafsir compiled by Indonesian scholars and exegetes. The book "Al-Qur'an dan Tafsirnya " is one of the most widely used translations of the Qur'an by the people of Indonesia, especially by Muslims who adhere to interpretations that follow government opinions. This translation is also often used as a reference in various religious activities, such as da'wah, recitation, etc. In addition, the book "The Qur'an and its Tafsir" is also an essential source of information for researchers who want to learn about Qur'an translation and tafsir in Indonesia (Gunawan, 2022).

Muchlis M. Hanafi, MA, in his research entitled "Problems of Qur'an Translation Studies on Several Qur'an Publications and Contemporary Cases.". Muchlis M. Hanafi's research entitled "Problems of Qur'an Translation: Studies on Several Qur'an Publications and Contemporary Cases" examines the problems associated with the translation of the Qur'an. This research was conducted to know the problems faced in translating the Qur'an and how to overcome them. Muchlis M. Hanafi uses qualitative methods by collecting data from various sources such as books, journals, and official documents related to the translation of the Qur'an. In addition, he also conducted interviews with several Qur'an translation experts and Qur'an publishers to obtain more detailed information. The results of Muchlis M. Hanafi's research show that there are several problems faced in the process of translating the Qur'an, including (1) differences
of opinion and interpretation between translators, (2) limited Language used in translating specific terms in the Qur'an, (3) diversity of interpretations adopted by the community, (4) limited sources that can be used as references in the translation process. To overcome this problem, Muchlis M. Hanafi suggested that translators of the Qur'an should have extensive knowledge of the Arabic Language, tafsir, and the history of the translation of the Qur'an (M. Fahri Andrianto et al., 2021).

Egi Sukma Baihaki, University of Sadra Islamic Philosophy College Jakarta, in his journal entitled "Qur'an Translation: The Process of Qur'an Translation in Indonesia." This research uses qualitative methods by collecting data from various sources such as books, journals, and official documents related to translating the Qur'an in Indonesia. (Svensson, 2019) In addition, he also conducted interviews with several Qur'an translation experts in Indonesia to obtain more detailed information. The results of Egi Sukma Baihaki’s research show that translating the Qur'an in Indonesia is carried out by comparing existing translations of the Qur'an with the original text of the Qur'an in Arabic. In addition, he also found that factors that influence the process of translating the Qur'an in Indonesia include the diversity of interpretations adopted by the community, the ability of translators in Arabic, and the ability of translators to interpret the Qur'an.

In their journal, Fadal, Kurdi, and Heriyanto, State Islamic Institute of Pekalongan, entitled "Justification of Jihadist Ideology in Indonesian Qur'an Translation: Analysis of the Qur'an Tarjamah Tafsiriyah M. Talib." Al-Bayan: Journal of the Study of Qur'anic Science and Tafsir (Rochmah & Munir, 2023)(Ahmadi, 2015). This study examines the justification of jihadist ideology in the Indonesian translation of the Qur'an. This research was conducted to find out how the translation of the Indonesian Qur'an can influence the interpretation and understanding of jihadist ideology. Fadal, Kurdi, and Heriyanto used qualitative methods by collecting data from sources such as books, journals, and official documents related to translating the Indonesian Qur'an and jihadist ideology. In addition, he also conducted interviews with several Qur'an translation experts and jihadist ideologues to obtain more detailed information. Fadal, Kurdi, and Heriyanto's research results show that Indonesian translations of the Qur'an can influence the interpretation and understanding of jihadist ideology. They found that in the Indonesian translation of the Qur'an by M. Thalib, several verses can be interpreted as support for jihadist ideology. This can happen
because of improper word selection and understanding in the translation process, as well as the tendency of translators to incorporate personal interpretations into translation. To overcome this problem, Fadal, Kurdi, and Heriyanto suggested that Indonesian Qur’an translators should be more objective in the translation process and not incorporate personal interpretations into the translation.

Alhafiz Kurniawan, Department of Tarjamah Faculty of Adab and Humanities, Syarif Hidayatullah State Islamic University Jakarta, in his thesis entitled "Translation of the Quran of the Ministry of Religion Revised Edition 1989 on the Verses of Islamic Exclusivity and Inclusivity: Discourse Analysis". This study examines the translation of the Qur’an of the Ministry of Religious Affairs revised edition 1989 on Islamic exclusivity and inclusivity verses. This research was conducted to discover how the 1989 revised edition of the Ministry of Religious Affairs translation of the Qur’an could influence the interpretation and understanding of Islamic exclusivity and inclusivity. Alhafiz Kurniawan uses qualitative methods by collecting data from various sources such as books, journals, and official documents related to the translation of the Qur’an and the exclusivity and inclusivity of Islam. In addition, he also conducted a discourse analysis of the 1989 revised edition of the Ministry of Religious Affairs translation of the Qur’an to obtain more detailed information. The results showed that the 1989 revised edition of the Ministry of Religious Affairs translation of the Qur’an could influence the interpretation and understanding of Islamic exclusivity and inclusivity (Al-Smadi, 2022).

3 RESEARCH METHOD

The method is a method or stage used in researching to achieve specified goals. In research, methods are used to collect, analyze, and draw conclusions from the collected data (Combs et al., 2021) (Zahle, 2021). Several methods can be used in research, such as survey methods, interview methods, observation methods, and experimental methods (Klykken, 2022) (Nigar, 2020). The approach used in this study is the content analysis approach (Rochmah & Munir, 2023) (Marthoenis et al., 2019) (Glynn, 2021). Content analysis is an approach used to analyze the content of a text or data (Ravn, 2023). In this case, researchers will analyze wasatiyah diction in the translation of the Quran published by the Ministry of Religious Affairs and evaluate how much wasatiyah diction can realize tolerance between religious communities (Turhan & Bernard, 2022).
3.1 DATA SOURCES

According to Lofland, the primary data sources in qualitative research are words and actions. The rest is additional data, such as documents and others (Zahle, 2023); (Zorlu et al., 2022). This section divides the data types into words and actions, written data sources, photos, and statistics (Liu, 2022); (Łątkowski, 2021). If this type of research is a case study, then a data source from observation is needed in the form of objects or results of a process. Another supporting data source is documentation, which includes documents, notes, or images. There are two types of data sources, namely primary data sources and secondary data sources. Here is the explanation:

a. **Primary Data Source**

The primary data source is the subject of research, that is, the person or thing directly involved in the research. This study's primary data source is the translation of the Ministry of Religious Affairs and its writing (Østern et al., 2021).

b. **Secondary Data Sources**

Secondary data sources are research objects, namely complementary or supporting data can be books, journals, photos, or videos. In this study, researchers used supporting data in the form of books related to the translation of the Ministry of Agriculture (Bøe et al., 2021).

3.2 DATA COLLECTION METHODS

The data collection method used by the authors in this study is documentation. Documentation is one method to collect qualitative research data by analyzing literature made by the author himself or literature from others. In the literature collection stage of this study, the author seeks to analyze or review and investigate data related to research in the form of books, articles, theses, documents, and others (Szymczak, 2020).

In collecting data related to this study, the author takes several steps: first, looking for and collecting data related to the theme to be studied in this study, second studying the discussion contained in the data that has been collected earlier by reading it and examining the purpose of the data, third relating and analyzing the data that has been studied by combining the problems that are the subject of discussion in this study so that found the clear intent that the authors wanted in this study (Lawrence & Hylton, 2022).
3.3 DATA ANALYSIS METHODS

The method used by the author in analyzing data is the descriptive method of analysis, namely data sources obtained by researchers at the place of research. In the descriptive data collection model, the analysis uses in-depth textual studies using scientific analysis of messages or communications contained in print media (Lincoln, 2020). This descriptive analysis is used for print media to be analyzed to produce the correct information needed in research. In this study, the stages carried out in the analysis of verses are:

1. Collect translations of the Quran published by the Ministry of Religious Affairs in Indonesia with words that contain the meaning of tolerance, harmony, and unity from the translation of the Quran.
2. Count the number of occurrences of identified words in each surah.
3. Analyze the context of each occurrence of the identified words to find out how the meaning of tolerance, harmony, and unity is translated in the Quran.
4. Interpret the results of analysis and comparison to find out the extent to which the Ministry of Religious Affairs' translation of the Quran can be used in realizing inter-religious tolerance in Indonesia.
5. Interpret the results of analysis and comparison to find out the extent to which the Ministry of Religious Affairs' translation of the Quran can be used in realizing inter-religious tolerance in Indonesia (Gunawan et al., 2022).

4 RESULT AND DISCUSSION

Theoretical studies are the basis used in writing research reports. The theory is based on references and organized into stages to analyze the problem. In general, this theoretical study includes elements in the transportation system, the role of garbage trucking, the definition of waste, and previous studies used as a reference and determination of analysis (Çoruh, 2022).

4.1 THE CONCEPT OF DICTION

Diction is a collection of words used in a language or by a group of people. According to KBBI, diction is the choice of appropriate and harmonious words to express ideas so that specific effects are obtained. Diction can be classified based on the context or topic, such as scientific or technical diction. According to Awalludin, "Diction
is a choice of words (Sutrisno et al., 2023) (Burhani, 2015). That is, we choose the right words to express something”. A broad diction will include more different words and idioms than a narrow one (Ali, 2023). In other words, diction is choosing the right words and pairing them with the right concepts to describe thoughts and feelings (Komariah & Rochmawati, 2022). Furthermore, it can be used orally and in writing to emphasize a particular function or impact on the reader (Moqbel, 2022) (Moqbel, 2022).

4.2 WASATIYYAH CONCEPT

The word wasatiyyah, according to Al-Asfahaniy gives an explanation of "wasathan" as "sawa'un" or middle between two boundaries, or justice, which is standard or mediocre (Neuwirth & Hartwig, 2021) (Coruh & Riddell, 2022). This word is also interpreted as guarding against being ifrath and tafrith. In the Qur'an, the word "wasath" and its derivation appear five times, namely in suras al-Baqarah verses 143, 238, al-Maidah verse 89, Al-adiyat verse 5 and sura al-Qalam verse 28.

The meaning of "ummatan wasathan" in the Qur'an follows the interpretation given by al-Jazâ'iri, namely as a chosen people who are, best, and have a mission to straighten out (Çoruh & ʿAbduh, 2019) (Böwering & McAuliffe, 2009). According to al-Jazâ'iri, since Muslims are a chosen and upright people, Allah has given them worthiness as witnesses to human deeds on the Day of Judgment (Adam, 2016) (Wahid et al., 2016). While other Ummah cannot be a witness for Muslims, because the Prophet himself will act as a witness for Muslims (Raoufkazemi et al., 2020) (Ummah, 2019). This is the glorification and grace of Allah to Muslims. The source mentioned in the text is the book "Al-Jazâ'iri" published in 1990, Volume 1, pages 125-126.

Ibn 'Assyria defines the word "wasath" with two meanings. First, by etymology, the word wasath means something in the middle, or something with two ends that are comparable in size. Second, according to linguistic terminology, the meaning of wasath is Islamic values built based on a straight and middle mindset, not excessive in certain respects (Rumman & Salem, 2023) (Nasir & Rijal, 2021). The meaning of "ummatan wasathan" in Surah al-Baqarah verse 143 is a just and chosen people. That is, these Muslims are the people who have the most perfect religion, the best morals, especially their charity. Allah Almighty has bestowed knowledge, gentleness, ethics, justice, and kindness that is not given to others (Rahmat et al., 2019).
Therefore, they become "ummatan wasathan", a perfect and just people who will bear witness to all humanity in the Day of Judgment. Meanwhile, according to Din Symasudin Washatiyah, it is a concept that tends to be in a middle way. Washatiyah, according to him, relies on tawhid, impressing God not only in the transcendental dimension, but also in real life to create an excellent social order society (Hanapi et al., 2019) (SICAK, 2019). Because basically, Washatiyah Islam always opposes extremism because these actions can cause damage.

4.3 THE CONCEPT OF WASATIYYAH DICTION

Diction is a term that refers to the choice of words used in a text or conversation. The concept of diction is one of the essential aspects of language analysis because the choice of words used can give its meaning and reflect a person's language style (Hanapi et al., 2019) (Inloes, 2018). Proper diction can help convey messages clearly and effectively, while improper diction can confuse or lead to misunderstandings (Kemper & Sibgatullina, 2021) (Beirade et al., 2021).

According to Widya martaya, diction is a person's ability to distinguish precisely the nuances of meaning according to the idea to be conveyed, and this ability must be adjusted to the situation, the taste value possessed by a group of people and listeners or readers (Safitri et al., 2022) (Atwell, 2021). Diction always contains the accuracy of meaning and appropriateness of the situation and the value of taste in the reader or listener (Kuswaya & Ali, 2021). Related to diction, wasatiyyah means the word choice in a sentence which is the idea of word selection aimed at achieving moderation of tolerance between religious people, which aims to achieve justice.

4.4 THE CONCEPT OF TRANSLATION AND ITS TYPES

The translation is an absorption of the Arabic ra jim mim, which means to throw because a translator throws someone's speech at another. A translation does not have to translate one Language into another. However, it broadly explains the meaning of one Language in the same Language as well as being included in a translation (Muwafi & Fareh, 2021) (ERSÖZ, 2022) (Taufik et al., 2021). However, in the extensive dictionary, Indonesian (KBBI) translation is defined as copying (moving) a language to another language. Overall, the translation published by the Egyptian Ministry of Qur'anic endowments is "expressing the meaning of a sentence in one language with another in
The etymological understanding of tarjamah was conveyed by Az-zarqani, who argued that etymological translation has four meanings, namely:

1. Conveying a piece of news to people who are blocked from it for specific reasons hinders it. For example, the elderly who must have help understanding information due to the condition of their ears are not good (Büyük, 2020).

2. We speak the same Language when explaining an expression, such as Arabic in Arabic or Indonesian in Indonesian. Turjuman (translator) is a mufassir, as stated in the oral dictionary al-Arab (provider of explanations of a sentence) (Jamaluddin et al., 2022).

3. Interpreting sentences in a foreign language outside the source language, such as Arabic, which is further described in Indonesian or vice versa, is known as mufassir (explanation of a statement), as stated in the al-Arab dictionary. The translator is also referred to as the spokesperson or explanation as result (Sirry, 2021).

4. Transfer the meaning of Language to another Language so that the meaning of the source Language is explained to another. So the language switcher is called a translator (Darmawan, 2019).

The above etymology definition shows that these four meanings have something in common, namely that translating explains and explains the meaning of the sentence, whether the explanation is the same as the one described or different (Mohamad Khazani et al., 2021). In translation terminology, it is interpreted as an expression of the meaning of a foreign language sentence by fulfilling the meaning and intent of the word (Utomo et al., 2020). In addition, translators must also master the target language well as a medium of communication that will be used in delivering translated or conveyed messages; the types of translation of the Qur'an are:

a. **Literal Translation**

A literal translation is a language switch adapted to the word order of the source language. The literal translation is done by first understanding the meaning of the word for word in the text (Qassem, 2021) (Hanafi et al., 2022). After it is fully understood, a search for word equivalents is carried out in the form of the receiving Language and arranged based on the sequence of words of the source language even though the sentence's meaning is unclear (Mutalib et al., 2019). The literal translation in the sense
of word sequences and the scope of meaning precisely like the source language is impossible because each Language, in addition to having its own characteristics in word sequences, there are times when each expression has a meaning that contains its nuances (Starczewska, 2022).

The advantage of literal translation is that it has adapted the source language to the target language in its grammatical form. The disadvantage of the literal translation method is that it cannot always capture the true meaning of Qur'anic verses because it focuses on the meaning of individual words rather than the overall context (García-Arenal & Starczewska, 2014). In addition, this method can also result in inaccurate or poorly context-appropriate translations due to differences in Language and vocabulary (Rane, 2023). Therefore, a good interpretation and proper context are needed to avoid the drawbacks of this method.

b. **Tafsiriyah Translation (Maknawiyah)**

The translation of tafsiriyah or maknawiyah is Ali language without being bound by the source language's word order or sentence structure. This kind of translation prioritizes the accuracy of meaning and intent perfectly with the consequence of changes in word order or sentence structure (Demichelis, 2022). Therefore, this form of translation is also called meaningful translation because it prioritizes clarity of meaning (Abdullah, 2022). The naming of tafsiriyah translations is due to trying to obtain the correct meaning and intent, similar to interpretation techniques, even though it is not interpretation.

The interpretive technique is a way of first understanding the source language text's meaning. Once fully understood, the intention is composed in the sentence of the recipient language without being bound by the sequence of words or sentences in the source language (Albayrak, 2022). The advantage of tafsiriyah translation is that it can capture the true meaning of Qur'anic verses by focusing on the context (Stewart, 2021). In addition, this method can also produce more accurate and context-appropriate translations due to reasonable interpretations and the exact context used.

This method can also provide a deeper understanding of Quranic verses because explanations from scholars complement it. The disadvantage of the Qur'anic translation method is that the interpretation may not always be correct or may be contradicted by other opinions (Azid et al., 2022). This can lead to misunderstandings or differences of opinion in interpreting Quranic verses.
c. Lafdziyah translation (word for word)

Lafdziyah translation is a translation of the Qur'an that uses the word for word and harfiyah translation. However, this method of translation prefers to maintain the form of the source language in the target language without any change in the form and order of words in the target language so that the form of translation is thoroughly bound to the word order of the source language (Taufik et al., 2021). The advantages of this translation method make the text of the Qur'an more accessible and acceptable to readers who do not have a background in Arabic. However, the disadvantage of this method is that translations are often imprecise and do not correspond to the original meaning of the Qur'anic text (Büyük, 2020). The translator must also have sufficient knowledge of both languages' vocabulary, syntax, and meaning to provide an accurate translation.

d. How to Write a Translation

The translation of the Qur'an is oriented towards the source language (Arabic). The translation method used is the same as outlined by the authors of the first edition, namely 'faithful translation' in the sense that, as far as possible, maintaining or faithful to the content and form of the source language (Helmy et al., 2021). The pronunciation can be translated literally, translated. While those that are not translated tafsir iyah, either in the form of footnotes or additional explanations in parentheses (Nafisi, 2018). In the foreword of the head of the Sutji Al-Quraan Translation Organizing Institute, Prof. R.H.A. Soenarjo, SH., on the Qur'an and its Translation published by the Foundation for the Organizer of the Translator or Pentafsir of the Qur'an (1969) it is stated: "The translation is done seleterlik (as literally) as possible (ARAZ, 2021). If the translation is not understood in this way, another way can be understood is by adding words in parentheses or notifying (Durie, 2022). If there are two opinions on a word, both opinions are expressed in a note." Several translation principles are used as a reference in the preparation of the Translation of the Qur'an of the Ministry of Religion Perfected Edition, namely:

1. Spelling in writing translated texts is based on the General Guidelines for Indonesian Spelling (PUEBI) prepared by the Language Development and Development Agency as stipulated through Permendikbud No. 50 of 2015. PUEBI regulates four things: the use of letters, writing words, punctuation, and writing absorption elements (Elshahat et al., 2019).
2. The sentence structure in the translated text is arranged as much as possible
in a standard Indonesian sentence structure. If any part of the sentence is necessary, the sentence structure can be adjusted as long as it does not cause misunderstandings in reading. Example: wa lahū man fis samāwāti wa al-arḍī 'He is that which is in heaven and on earth' is a less common sentence structure. The translation should be 'what is in heaven and on earth belongs to Him.' However, because there is an emphasis on the perpetrator or owner, the sentence is translated according to the sentence structure in the source text (Najjar et al., 2019).

3. The conjunction 'and' at the beginning of the verse translation is omitted unless it is still directly connected to the previous verse. In addition to not being in line with Indonesian rules, the translation of the letters 'waw' always means 'and' does not correspond to the diversity of meanings of 'waw' in Arabic ('ma'āni al-ḥurūf) (Ababneh et al., 2023).

4. As much as possible, be consistent in translating letters, words, and sentences while still paying attention to the context in which they are pronounced. Active and passive verb forms are maintained as far as possible as long as they do not cause misunderstandings in reading. If a sentence in the source text is too long, VII of the translated text can be broken down into sentences as long as it does not detract from its meaning (Al-Badrany, 2023).

5. The mention of the names of prophets is not preceded by the word 'prophet' and after it 'as.', except for the Prophet Muhammad, (without 'saw.').

6. The translation of very unfamiliar or unusual idioms in directly translated Indonesian is poorly understood. Then it will be translated according to a language that is easy to understand in Indonesian (Mat et al., 2019).

7. The translation of mutasyabihat verses that speak of the nature of Allah, both the nature of matter (ṣifāt ḥāliyyah) and the nature of deeds (ṣifāt fī'liyyah) use the approach of tafwīḍ and ta'wil (Nurbayan, 2019).

8. When the phrase mutasyabihat indicates the nature of Allah, the meaning of tafwīḍ is put forward—example: fa šamma waḥallāh (face of God) (Najjar et al., 2019).

9. When the sentence mutasyabihat does not indicate the nature of Allah, the meaning of takwil is put forward. Example: yurīdūna waḥallāh (God's favor) (Moqbel, 2022).
10. If the mutasyabihat sentence cannot be translated with one approach, then both approaches are accommodated. That is to translate the meaning in tafwīḍ and insert the meaning of takwil, (explanation in parentheses and in footnotes (Fattahizadeh & Langeroudi, 2022).

e. Theories of Tolerance and Interreligious Principles

The theory of tolerance between religious people is a concept that emphasizes the importance of accepting and respecting religious differences that exist in society (Sakat et al., 2015). Buya Hamka and Thoífur Ali Wafa define tolerance as a mindset that gives peace to followers of other religions and freedom to others to choose their religion without pressure (Nofmiyati & Miftahuddin, 2020). Tolerance also does not mean compromise or syncretism in belief and worship. When it comes to worship, we cannot follow their religion and worship for any reason. Some of the central tenets of interreligious tolerance theory include the following:

1. Freedom of religion, every individual must be recognized the right to choose their religion and practice it without intervention from other parties (Farooq & Sohail, 2019).
2. All religions’ equal rights must be recognized as equally valuable and legitimate (Sijamhodžić-Nadarević, 2023).
3. Dialogue and cooperation religious differences should be discussed openly and accepted through constructive dialogue and cooperation.
4. Respecting differences, every religion must be recognized and respected as part of the diversity of society.
5. Non-discrimination is no discrimination or unfair treatment of individuals or groups based on religion (Sijamhodžić-Nadarević, 2023).

5 ANALYSIS OF WASATIYYAH DICTION IN THE CONTEXT OF THE TRANSLATION OF THE QUR’AN OF THE MINISTRY OF RELIGION

The meaning of wasatiyyah diction is an analysis of how words that contain the meaning of tolerance, harmony, and unity are translated in the translation of the Qur’an published by the Ministry of Religious Affairs in Indonesia. In this sub-chapter, verses containing wasatiyyah diction will be identified and analyzed in different contexts to discover how these meanings are translated in the MoA’s translation of the Qur’an (Heyden, 2022). In addition, it will also be discussed the extent to which
wasatiyyah diction is integrated into the translation of the Qur'an of the Ministry of Religion (Pérez Prieto, 2021). The term wasath in the Qur'an and its derivations are mentioned five times in the Qur'an (Utami, 2022). The first meaning of the word wasath, which means middle position, is found in Surah Al-Saadiyat verse 5, which reads:

فوسمً يبه جمعاً
Arriving thereby in the center collectively, (al Adiyat: 5)

Then the verse that further shows the meaning of wasath is the wustha prayer as in Surah Al-Baqarah verse 238 which reads:

حفظوا على الصلاوات والصلاة الوسطى وقُوموا لَقَانِتينَ
Maintain the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.

There are several records relating to wusta prayers. The first opinion argues the dhuhr prayer because it is at that time that the name "noon" is usually used to describe the time of daylight between dawn and evening (Rydz & Romaneczko, 2022). Other narrations say maghrib prayers because the mid-rakaat number is between two and four (Kruja, 2020). At the same time, some chronicles emphasize the dawn prayer because it occurs between night and day (Garmaz & Mendl, 2021). All these opinions are accurate when they relate to the word's fundamental meaning in the will (Walton & Mahadev, 2019). However, the history considered relatively strong is that the Asr prayer, in contrast to other prayers, has a fairly solid time because it is chanted when people are busy with their daily activities (Liberati et al., 2021). Then the term testament means ordinary or natural, as the word of Allah:

لا يَوَاهِذَكُمُ اللَّهُ بِالْغَوِّ فِي أَيۡمَٰنِكُمۡ وَلَٰكِن يُؤۡخِذُكُم بِمَا عَقَّدتُّمُ أَيۡمَٰنََۖ فَكَفَّٰرَتُهُۥ إِطۡعَامُ عَشَرَةِ مَسَٰكِينَ مِن أَوۡسَطِ مَا تُطۡعِمُونَ أَهۡلِيكُمۡ أَوۡ كِسۡوَتُهُمۡ أَوۡ تَحۡرِيرُ رَقَبَة َۖ فَمَن لَّمۡ يَجِدۡ فَصِيَامُ ثَلۡثَةِ أَيَّامَۚ ذَٰلِكَ كَفَّٰرَةُ أَيۡمَٰنِكُمۡ إِذَا حَلَفۡتُمٖۡۚ وَٱحۡفَظُوٰٓاْ أَيۡمَٰنَكُمٖۡۚ كَذَٰلِكَ يُبَيِ ۡنَ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَشۡكُرُونَ
Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful. (Al-maidah : 89)

The text of the above verse deals with kafarah for oath breakers, which includes feeding 10 fakirs. Good and usual food served to his family is usually given (Kwong,
The word will is also used to denote something halfway between two bad things (Awang et al., 2021). For example, whole milk is the middle between blood and feces, and a generous attitude is halfway between extravagant and frugal (Laila & Abdullah, 2022). The term testament can therefore be understood from this example which means a moderate attitude (moderate), not to the left and not to the right (Koščak, 2019).

The word will also be interpreted as honest, fair, and upright. A person can also be described as a testament in general. If he is the preferred candidate and the most honorable person. As in the word of God:

قَالَ أَوۡسَطُهُمۡ أَلَمۡ أَقُل لَّكُمۡ لَوۡلََ تُسَبِّبۡنَ

The most moderate of them said, "Did I not say to you, Why do you not exalt [Allah]? " (QS Al Qalam: 28)

In relation to the meaning of the wasat of Muslims is also mentioned as ummah wasat, as in the word of Allah:

وَكَذَٰلِكَ جَعَلۡنَٰكُمۡ أُمَّةٗ وَسَطٗا لِتَكُونُواْ شُهَدَآٰءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيۡكُمۡ شَهِيدٗاْۗ وَمَا جَعَلۡنَا ٱلۡقِبۡلَةَ ٱلَّتِي كُنتَ عَلَيۡهَآٰ إِلََّ لِنَعۡلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيۡهِٖۚ وَإِن كَانَتۡ لَكَبِيرَةً إِلََّ عَلَى ٱلَّذِينَ هَدَى ٱللَّهُۖ وَمَا كَانَ ٱللََّهُ لِيُضِيعَ إِيمَٰنَكُمٖۡۚ إِنَّ ٱللَََّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰнَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِيُضِيعَ إِيمَٰنَكُمۡۖ إِنَّ ٱللََُّّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ لِیُضِیعَ إِیمَٰنَکُمۡۖ إِنَّ ٱللَََّ L
In the verse, the word auliya plural form of wali literally means close, indicating close friend, close friend, loyal friend, lover, helper, defender and leader (Di Blasi, 2022). The words wali and auliya in the Quran are repeated 41 times and have different meanings according to the context of the verse, so it cannot be separated from the context of mentioning the verse. The choice of translation of the word auliya, which is translated as the word wali in the verse is because the word auliya has many meanings to avoid errors in meaning.

So that the translation of Al-maidah verse 51 which was criticized by the wider community as a result of the speech of a former governor of Jakarta who is often referred to as Ahok, did not at all make the MORA team influenced to change the translation of lafadz auliya which translates as "loyal friend" into a leader (Blokhin, 2020). Because the word has many meanings according to the context of the verse. Then the following verse of wasatiyyah diction is jihad, while examples of jihad verses are mentioned as follows:

فَلََ تُطِعِ ٱلۡكَٰفِرِينَ وَجَٰهِدۡهُم بِهِۦ جِهَادٗا كَبِيرٗا

So do not obey the disbelievers, and strive against them with the Qur'an a great striving. (QS Al Furqan: 52)

Lafadz jihad above is interpreted with the Quran, not with weapons, because the meaning of jihad is quite broad, not only focusing on taking up arms. The intention is to spread Islamic shiar using To avoid misinterpreting the word lafadz "jihad with him," given parentheses and written Quran in it so as not to connote war (Vaezi, 2018). Then in interpreting fiqh the salaf scholars sometimes differ in opinion about the fiqh verse. In order to understand the opinions of both, the translation of the Ministry of Religion takes the path of including the opinions of both in their translations (Vas’kiv & Bykova, 2022). An example is in the following verse:

لا يَتَّخِذِ ٱلۡمُؤۡمِنُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآٰءَ مِن دُونِ ٱلۡمُؤۡمِنِينََۖ وَمَن يَفۡعَلُ ذَٰلِكَ فَلَيۡسَ مِنَ ٱللََّٰلِلَّّ
The application of wasatiyyah diction above lies in the word "awla mastumunnisa" (touching women) in some interpreters, the word touch here is related to husband and wife, while jumhur ulama says touching skin in general. Although there are two different interpretations of the meaning of touching in verse, the Ministry of Religion still accommodates the two opinions in the form of footnotes (Harnish, 2021), so that the audience who read can know the two opinions of the scholars readers do not blame other opinions that draw the second conclusion other than the number of scholars. Such translations by the MORA follow the general concept of wasatiyyah, namely respecting diverse opinions (Pulido et al., 2021). Including here, namely in the fiqh issue, the Ministry of Religion still lists these two opinions as footnotes.

And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. (al Baqarah: 191)

The word wasatiyyah in the verse lies in the lafadz translation "waqtuluhum haitsu tsaqiftumuwhum" (kill them). In translation, the meaning of lafadz is "kill them", but the translation here provides an explanatory insert on the meaning lafadz with parentheses that read (which fights you) so that there is no misunderstanding in the meaning of lafadz (Helmy et al., 2021). The purpose of the lafadz is the order of war when Muslims are first fought and allowed to fight again (Nafisi, 2018). War in Islam is defensive rather than offensive (Ahmad Hasan Ridwan et al., 2022). The following translation corrected by the MORA lies in the translation of the meaning of slander,
interpreted as acts that cause chaos such as expelling people from their hometowns, seizing property, hurting others, and blocking people from the way of God and committing polytheism.

6 EFFORTS TO APPLY THE WASATIYYAH CONCEPT IN THE TRANSLATION OF THE QURAN OF THE MINISTRY OF RELIGION OF THE REPUBLIC OF INDONESIA

The translation of the Quran published by the Ministry of Religious Affairs (Kemenag) can be used to realize tolerance between religious communities in Indonesia; in this case, the translation of the Qur'an must follow several criteria and several ways, including

a. Provide translations of (Chirzin, 2016a) the Quran that correspond to the original text of the Quran and are translated correctly in terms of Language and meaning. So that people can understand the meaning of the translated verses of the Quran and take lessons from verses that invite tolerance and harmony between religious communities. The context, in this case, is the diction of translation used by Kemang as previously described (Terjemahan, n.d.).

b. Provide translations of the Quran that can be used as a reference in developing other programs, such as learning programs in schools, religious programs, and other social programs related to interreligious tolerance (Yahya, 2018).

c. Cooperation with other institutions, such as educational institutions and universities, can improve the quality of the translation of the Quran published by the Ministry of Religion. It can be used as teaching materials in formal and non-formal education (Ahmadi, 2015) (Nugroho et al., 2023).

7 APPLICATION OF WASATIYYAH CONCEPT DICTION IN THE TRANSLATION OF THE QURAN OF THE MINISTRY OF RELIGIOUS AFFAIRS

In the translation of the Quran by the Ministry of Religious Affairs (Kemenag), Wasatiyyah diction can be used to ensure that the translation reflects balanced and not excessive Islamic values. Some of the ways that can be used in the translation of the Quran of the Ministry of Religion to apply Wasatiyyah diction are:

1. Using neutral vocabulary does not contain negative connotations (Marjan
Fadil, 2016).
2. Avoid using pejorative or discriminatory vocabulary against certain groups (Muhammad, 2018).
3. Use inclusive sentences that do not exclude or exclude certain groups.
4. Maintain a balance between Language and meaning to ensure accurate and contextual-appropriate translations (Istianah, 2016).
5. Include an introduction or explanation of the wasatiyyah diction used in the translation so the reader can understand the proper context and meaning.
6. Conduct studies and discussions involving interpreters and language experts so that the resulting translation follows the correct rules and context.

8 CONCLUSION

The translation of the word wasatiyyah in the Qur'an does not have a specific word that refers to the meaning of wasath. However, the understanding of team wasatiyyah can be seen from the five verses in the Qur'an: surah Al-baqarah verse 143, 238, al-Maidah verse 89, Al-adiyat verse 5, and al-Qalam verse 28. In the context of translation with the concept of wasatiyyah, we can find it in various forms of meaning that vary according to the translation of the verse to which it is addressed. So it can be understood that all verses do not have their translation containing the concept of wasatiyyah. Only certain verses in the translation are applied to the concept of wasatiyyah. In addition, the application of word selection that refers to the concept of wasatiyyah in the translation of the Qur'an of the Ministry of Religious Affairs in realizing tolerance can be realized by choosing the right word equivalents and Language clear and understandable by the audience. Therefore, translation requires appropriate sources and an understanding of translation writing as a reference in translation into the target language to realize a moderate society.
REFERENCES


Mursyid, A. Y. (2020). POLEMIK DIALOG ANTAR AGAMA DALAM TAFSIR AL-QUR’AN KEMENTERIAN AGAMA REPUBLIK INDONESIA. Ushuluddin International Conference …


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


