

TRANSLATING THE TERM *NAFS* IN THE QUR'AN INTO INDONESIAN:

A Case Study on *Al-Qur'an dan Terjemahnya*, 1990, 2002, and 2019
Editions, Published by the Ministry of Religious Affairs¹

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Abstract

The term *nafs* has a particular position to be studied due to its complexity in semantics. The study focused on three editions of the Indonesian Al-Qur'an translation published by the Ministry of Religious Affairs of Republik Indonesia: 1990, 2002, and 2019 editions. This study aimed to describe the translations of the term *nafs* and the possibilities of translation changes in the three editions. This study used a qualitative design with the descriptive-analytical method. The data sources are texts of Al-Qur'an in Arabic and texts of three editions of Al-Qur'an translation in Indonesian. The results show that the translations of the term *nafs* have several themes: first, *nafs* as desire; second, *nafs* as a group; third, *nafs* refers to a person or human; fourth, *nafs* as structure within a human. In each theme, there are variations of diction. We also found changes and consistencies of dictions used in the three editions of the translation.

Keywords

Nafs, translation, Al-Qur'an, diction, the Ministry of Religious Affairs, Indonesia

¹ The initial version of this article was presented at Adab-International Conference on Information and Cultural Sciences A-(ICONICS), UIN Sunan Kalijaga Yogyakarta, Indonesia, on October 25–28th, 2021.

Terjemahan Istilah Nafs dalam Al-Qur'an ke dalam Bahasa Indonesia: Studi Kasus Al-Qur'an dan Terjemahnya Edisi Tahun 1990, 2002 dan 2019 yang Diterbitkan Kementerian Agama Republik Indonesia

Abstrak

Istilah Nafs memiliki posisi yang khusus untuk dikaji karena kompleksitasnya dalam perspektif semantik. Kajian ini berfokus pada tiga edisi penerjemahan Al-Qur'an dalam bahasa Indonesia yang diterbitkan oleh Kementerian Agama Republik Indonesia edisi 1990, 2002, dan 2019. Kajian ini bertujuan untuk menggambarkan penerjemahan dari istilah nafs dan kemungkinan perubahan penerjemahan dalam tiga edisi tersebut. Kajian ini menggunakan metode desain kualitatif dengan metode deskriptif analisis. Sumber data dari tulisan ini adalah teks Al-Qur'an dalam bahasa Arab dan teks terjemahan Al-Qur'an dalam tiga edisi bahasa Indonesia. Hasil kajian ini menunjukkan bahwa penerjemahan istilah nafs memiliki beberapa arti; pertama, nafs sebagai suatu keinginan; kedua, nafs sebagai suatu kelompok; ketiga, nafs sebagai suatu yang merujuk pada orang; dan keempat adalah nafs sebagai suatu struktur dalam diri manusia. Pada setiap tema, terdapat beberapa variasi diksinya. Tulisan ini juga menemukan perubahan-perubahan dan konsistensi dari diksi-diksi yang digunakan dalam tiga edisi terjemahan ini.

Kata kunci

Nafs (jiwa), terjemahan, Al-Qur'an, diksi, Kementerian Agama, Indonesia.

ترجمة مصطلح نفس في القرآن إلى اللغة الإندونيسية
دراسة حالة عن «القرآن وترجمته» طبعات ١٩٩٠ و ٢٠٠٢ و ٢٠١٩ ، صادرة عن وزارة الشؤون الدينية

المخلص

لكلمة نفس موقع معين يستحق دراسته بسبب تعقيد دلالاته. ركزت الدراسة على ثلاث طبعات من ترجمة القرآن إلى الإندونيسية نشرتها وزارة الشؤون الدينية لجمهورية إندونيسيا وهي: طبعات ١٩٩١، ٢٠٠٢ و ٢٠١٩. تهدف هذه الدراسة إلى وصف تنوع ترجمة كلمات النفس واختلافاتها في الإصدارات الثلاثة. استخدمت هذه الدراسة التصميم النوعي مع المنهج الوصفي التحليلي. مصادر البيانات هي نصوص القرآن باللغة العربية ونصوص ترجمات من ثلاث طبعات من القرآن وترجمته إلى اللغة الإندونيسية. تظهر النتائج أن ترجمات مصطلح النفس لها عدة محاور: أولاً، النفس بصفته الرغبة؛ ثانياً: النفس كمجموعة؛ ثالثاً: كلمة النفس الدالة على فرد أو إنسان؛ رابعاً، النفس كهيكل داخل الإنسان. ولكل محور عبارته الخاصة. ووجدنا أيضاً تغيرات واضطرابات في اختيار الكلمات المستخدمة في الإصدارات الثلاثة.

الكلمات المفتاحية

النفس، الترجمة، القرآن، اختيار الكلمة، وزارة الشؤون الدينية، إندونيسيا.

Introduction

The study of the self or the *nafs* (in Arabic) is paramount for every Muslim. As mentioned by al-Ghazali, the understanding of the *nafs* is the key to knowing God. In his book, Al-Ghazali (2001: 9) said that individuals always seek the truth about themselves, where they come from, and their life's purpose.

The word *nafs* has been discussed among scholars of both Islam and Arabic (Dalhat 2015: 435). The word *nafs* consists of *n-f-s* and is a singular form; the plural forms are *anfus* and *nufūs*. In English, *nafs* is often translated into self or soul. The word *nafs* has a particular position to be studied due to its complexity in semantics. The word *nafs* has many meanings. In *Lisān al-'Arab*, Ibn Manẓūr (2015: 489–491) wrote several meanings of *nafs*, namely 1) *ar-rūḥ*; by adding the comment that *an-nafs* have a function to think (*al-'aql*), while *ar-rūḥ* has a function to give life (*al-ḥayāh*) 2) *ad-dam* (blood), 3) *al-akh* (brother), 4) *'inda* (inside), 5) *qadr dabgah* (tanner size), 6) *al-ghaib* (unseen), 7) *al-jasad* (body), 8) *aż-żāt* (the nature of the self), 9) *al-'ain* (self), and 10) *al-ḥasad* (envy). Meanwhile, in *Kamus Al-Munawwir Arab-Indonesia*, Munawwir (1984: 1446) wrote that *nafs* means *jiwa* (soul), *ruh* (spirit); *jasad* (body); *orang* (person); *diri orang* (human self), *diri sendiri* (self); *kemuliaan* (pride), and *kehendak* (will). From a linguistic point of view, the term *nafs* is considered *al-musytarak al-lafẓī* or a word with many meanings (Fauzi 2011: xii). As one of the unique features of the Arabic language, care is needed for translators of the Qur'an in translating the term with *al-musytarak al-lafẓī*. In these situations, the *nafs* become complex and challenging to translate.

Translation of the Qur'an

Al-Qur'an is a revelation of Allah delivered through the Prophet Muhammad. Al-Qur'an explains humans and their journey before and after life as a guide for Muslim life. If someone needs to follow Allah's path, every Muslim must understand Al-Qur'an. However, Allah reveals Al-Qur'an in Arabic. As a language used in Al-Qur'an, Arabic is necessary to learn and master. However, only some people are proficient in Arabic, particularly the Arabic of Al-Qur'an. It is one of the reasons for translating Al-Qur'an into other languages, including Indonesia.

The translation transfers text from a source language to a target language. Translating Al-Qur'an has its challenges because the unique quality of every single word, even particle in Al-Qur'an, makes it challenging to express in other languages (Hizbullah & Muta'ali 2020: 229). Translating a language by looking for the equivalent text in the target language—even

to provide convenience—can shift the meaning of a term from the original. Furthermore, the previous study acknowledged that the translation has not fully represented the meaning of the source text but rather was an understanding of the meanings of the source text chosen by the translator.

The translators of Al-Quran have faced the situation of choosing the equivalent term in Indonesian based on the Arabic text. Term equivalence takes work to achieve. A study found that some Indonesian Al-Qur'an translations were considered problematic (Baidan 2017:1). Purnomo (2020) on *Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kemenag RI* website stated that as the target language, the Indonesian language was not enough to accommodate the meaning of every single vocabulary, term, and the sentence that Al-Qur'an required. The challenges show that the issue of term translation is an important and relevant thing to do to allow the readers to feel how beautiful the Al-Qur'an language is and how vital every single term is.

Al-Qur'an dan Terjemahnya: Published by the Ministry of Religious Affairs of Republik Indonesia.

Based on data from *Global Religious Futures*, 87.2% of the Indonesian population are Muslims (Kholisdinuka 2021). Therefore, translating Al-Qur'an into Indonesian is needed to provide an understanding of Al-Qur'an to the Muslim people in Indonesia. This is a bridge for a Muslim to understand the meaning and intent of the Al-Qur'an. The effort to translate Al-Qur'an has a long history in Indonesia. The first recorded translation in Indonesia started in the mid-17th century by Sheikh 'Abd ar-Ra'uf Ibn' Ali Al-Fanshuri (1615–1693 AD/1035–1105 H). In the 20th century, several Al-Qur'an translations pursued by individuals emerged, such as *Al-Qur'an dan Terjemahnya* by Mahmud Yunus, *Al-Furqan* by A. Hassan, *Al-Bayan* by T. M. Hasbi Ash-Shiddieqy (Faizin 2021: 285).

The new era of translation of Al-Qur'an into Indonesian began in 1965 when the Ministry of Religious Affairs of Republik Indonesia (from now on, we call Kemenag RI) initiated the translation of Al-Qur'an by a team of Islamic scholars, namely *Al-Qur'an dan Terjemahnya* of Kemenag RI (Faizin 2021: 286). The first edition used *ejaan lama* (old spelling), namely *ejaan Suwandi* (or Suwandi spelling). The spelling was quite tricky, so in 1971 the second revision team revised the spelling from old to new without changing the substance of its translation. For example, the term *tjahaja* (old spelling) was altered to *cahaya* (new spelling). This second revision was published in 1990 with editorial improvements (from now on, it is called the 1990 edition). The third revision carried out from 1998 to 2002 with a

comprehensive improvement was (from now on, we called it the 2002 edition). From 2016 to 2019, the new team conducted a fourth revision and refinement of Qur'anic translations with improvements, covering aspects of language and diction, consistency, and substance. The process involved experts in the Qur'anic Sciences, *Tafsīr*, Arabic, and Indonesian (Kanwil Kemenag DIY 2019). On October 14, 2019, Minister of Religious Affairs Lukman Hakim Saifuddin launched the fourth edition (from now on, it will be called the 2019 edition) (Purnomo, n.d.). As a result, Kemenag RI has published four revised editions of the Indonesian Al-Qur'an translation, each performed by mostly different team members (Faizin 2021: 286). However, changes in each edition are little known due to the limited studies focusing on its history (Faizin 2021: 285). There may be changes in each edition due to the complexity of the term and different team from edition to edition.

The Present Study

Therefore, this study aimed to describe the translations of the term *nafs* in each edition. Specifically, we want to know the translations of the term *nafs* in the three editions of the Indonesian Al-Qur'an translation and whether there are changes in the translations of the term *nafs* in those editions.

According to Pink (2015: 100), there were two strategies for studying translations of Al-Qur'an into any language: first, by focusing on a small selection of translations, or even a single one, illuminating their context, aims, and methods, and second, undertaking a comparative analysis of how a specific issue was reflected in various translations, thereby identifying broader trends. This paper used the second approach by Pink, which compared Al-Qur'an translations into Indonesian, produced from the 1920s to the present day. Our study differs from Pink due to reaching the translations of the word *nafs* in three editions of the Indonesian Al-Qur'an translation published by the Kemenag RI. This study was considered comprehensive due to the number of terms *nafs* to compare—all the words *nafs* in three editions of Al-Qur'an translations published by Kemenag RI, namely 1990, 2002, and 2019 were included. There is a possibility that the diction of the term *nafs* is varied and changes in each edition due to the complexity of the term and the different team from edition to edition.

In this study, the word *nafs* and its derivatives are called *nafs*. From *Corpus Qur'an* (<https://corpus.quran.com/quran.jsp?q=nfs>) launched by *Language Research Group University of Leeds* (2009), authors knew that there are 295-term *nafs*. The data sources were texts of Al-Qur'an in Arabic and texts of Al-Qur'an translation in Indonesian, namely 1990, 2002, and

2019 editions. The 1990 edition is a printed version of *Al Qur'an dan Terjemahnya* (1990). The 2002 and 2019 editions are digital versions, namely from the application of *Qur'an Kemenag* (<https://play.google.com/store/apps/details?id=com.quran.kemenag>, 2016) launched by Lajnah Pentashihan Mushaf Al-Qur'an Kemenag RI. Then, we investigated translations of the term *nafs*. Texts of Al-Qur'an in Arabic and three editions of Al-Qur'an translation in Indonesian are presented side by side.

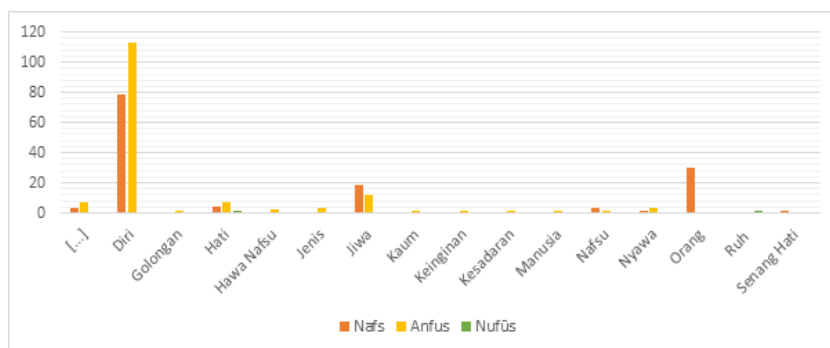
The Translations of the Term *Nafs* in Each Edition

From the corpus Qur'an, we found 295 term *nafs* in Al-Qur'an, which were translated into various diction in three editions.

1. Translation of the Term *Nafs* in the 1990 edition

In graphic 1, data processing results show that in the 1990 edition, translations of the term *nafs* are *diri*, *golongan*, *hati*, *hawa nafsu*, *jenis*, *jiwa*, *kaum*, *keinginan*, *kesadaran*, *manusia*, *nafsu*, *nyawa*, *orang*, *ruh*, dan *senang hati*. In addition, we found the translation of the term *nafs* is either an ellipsis or not translated—marked by a three-dot in square brackets, [...]. Overall, there are 16 variations of translation.

From data in graphic 1, the three most used translations of *nafs* were *diri*, *orang*, and *jiwa*. The three most used translations of *anfusus* were *diri* followed by *jiwa* and not translated. Lastly, we found the diction *ruh* for translating *nufus*.



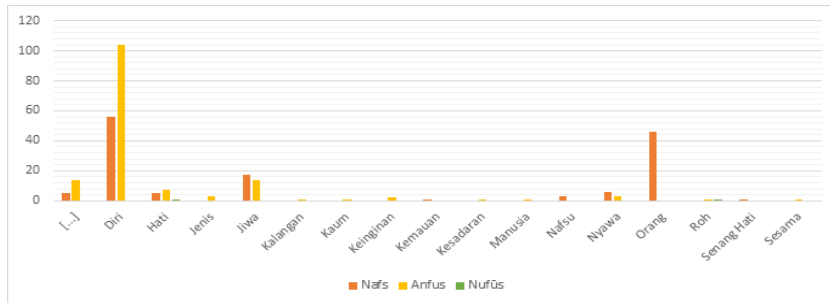
Graphic 1. Variations of the Translation of the Term *Nafs* in the 1990 edition
Data Source Fridayanti Fridayanti & Dzatul Lu'lu (2021)

2. Translation of the Term *Nafs* in the 2002 edition

Graphic 2 shows in the 2002 edition translations of the term *nafs* are *diri*, *hati*, *jenis*, *jiwa*, *kalangan*, *kaum*, *keinginan*, *kemauan*, *kesadaran*, *manusia*,

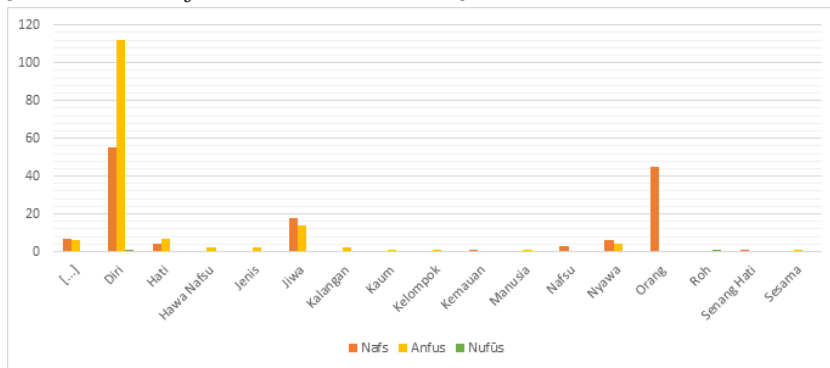
nafsu, *nyawa*, *orang*, *roh*, *senang hati*, dan *sesama*. In addition, the translation of the term *nafs* is either an ellipsis or not translated—marked by a three-dot in square brackets, [...]. There are 17 variations of translation.

From graphic 2, the three most used diction for *nafs* were *diri*, *orang*, and *jiwa*, and for *anfus*, the diction used was *diri*, *jiwa*, and not translated. Lastly, we found the diction *roh* (with vocal o) for *nufus*.



Graphic 2. Variations of the Translation of the Term *Nafs* in the 2002 Edition
Data Source Fridayanti Fridayanti & Dzatul Lu'lu (2021)

3. Translation of the Term *Nafs* in the 2019 Edition



Graphic 3. Variations of the Translation of the Term *Nafs* in the 2019 Edition
Data Source Fridayanti Fridayanti & Dzatul Lu'lu (2021)

Graphic 3 shows in the 2019 edition translations of the term *nafs* are *diri*, *hati*, *hawa nafsu*, *jenis*, *jiwa*, *kalangan*, *kaum*, *kelompok*, *kemauan*, *manusia*, *nafsu*, *nyawa*, *orang*, *roh*, *senang hati*, dan *sesama*. Also, he translation of the term *nafs* is either an ellipsis or not translated—marked by a three-dot in square brackets, [...]. There are 17 variations of translation.

From data in graphic 3, we identify the three most used diction for *nafs* were *diri*, *orang*, and *jiwa*. For *anfus*, the translator used the diction of *diri*

and jiwa or did not translate it. We found the diction *roh* (with vocal o) for *nafus*.

4. Four themes of the term *nafs*

From graphics 1, 2, and 3, we found that in each edition, the term *nafs* has variations in diction. For example, in the 2019 edition, there are 16 variations, while in 2002, are 17 variations, and in 2019, there are also 17 variations. Based on these variations, we classified them into four major themes: *nafs* as desire, e.g., the term *nafs* was translated into *hawa nafsu*, *nafsu*, *keinginan*, and *kemauan*. Second, *nafs* as a group, e.g., the term *nafs* was translated into *golongan*, *sesama*, *kaum*, *kelompok*, and *kalangan*. Third, *nafs* refer to persons or humans; e.g., *nafs* were translated into *manusia*, *orang*, and *diri*. Fourth, *nafs* as a structure within humans; the term *nafs* was translated into *jiwa*, *nyawa*, *ruh*, *roh*, and *hati*. Also, we found that the term *nafs* that was not translated

Translation Change of the Term *Nafs* in Three Editions

From 295 term *nafs*, we elaborate on the change in translations of the term *nafs* in the diction used in three editions and compare it in the table. We found 61 changes in translation, as seen in Table 1. From these changes, we identify four patterns of changes in the three editions. The first pattern (marked in yellow) shows translation changes of the term *nafs* from 1990 to 2002, and the 2019 edition still used the latter diction. In this pattern, we found differences in diction used, such as *jiwa* (*nafs*) changed into *nyawa* (Indonesian synonymy for *jiwa*), e.g., in surah al-Mā'idah/5: 45 and az-Zumar/39: 42. The word *jiwa* (soul) also changed into *orang* (person), e.g., in surah a-An'ām/6: 151, al-Isrā'/17: 33, al-Furqān/25: 68, and at-Ṭāriq/86: 4. Meanwhile, *jiwa* (soul)—in the 2002 and 2019 editions—was changing from *diri* (self) in the 1990 edition, e.g., in surah Āli Imrān/3: 25 and 30, al-A'rāf/7: 189, at-Taubah/9: 41, 44, and 88, Yūnus/10: 30, ar-Ra'd/13: 33, and az-Zumar/39: 6. These data indicate that the word *jiwa* (soul), as the translation of the term *nafs*, changed into and from the other word.

The second pattern (marked in orange) shows translation changes of the term *nafs* from the 2002 edition to the 2019 edition. As an example, in surah an-Nisā'/4: 65, the word *hati* (heart) was changed to the word *diri* (self). In contrast, in surah al-Mujadalah/58: 8, the word *diri* (self) was changed to the word *hati* (heart). In addition, we found the translation of the term *nafs* is an *ellipsis* (not translated) in the 2002 edition and then decrypted again in the 2019 edition.

The third pattern (marked in green) shows translation changes of the

term *nafs* that occurred in the 2002 and 2019 editions, yet the dictions used in the 1990 and 2019 editions are the same. It means translators referred back to the translation of the 1990 edition. The significant finding is that some translations were ellipsis in the 2002 editions and became explicit in the 2019 edition. Further, the word *hawa nafsu* (desire) was reused in the 2019 edition, whereas previously used, the phrase *keinginan* (will or desire), e.g., in surah al-Mā'idah/5: 70 and an-Najm/53: 23.

The fourth pattern (marked in grey) shows translation changes of the term *nafs* that occurred in the last two editions so that each edition had a different diction. For instance, in surah al-A'raf/7: 172, the term *nafs* was translated as *jiwa* (soul) in the 1990 edition, as *roh* (spirit) in the 2002 edition, and as *diri* (self) in the 2019 edition without displaying the plural form. In surah Ṭahā/20: 15, the term *nafs* was translated as *diri* (self) in the 1990 edition, as *orang* (person) in the 2002 edition, and *jiwa* (soul) in the 2019 edition.

Table 1. Translations of the Term *Nafs* between Editions

Chap ter	Ver se	Or der	Text of Verse	The Term <i>Nafs</i>	The 1990 edition	The 2002 Edition	The 2019 Edition
2	87	23	أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ	أَنفُسُكُمْ	keinginnanmu	[...]kamu	[...]kamu
2	187	19	عَلَّمَ اللَّهُ أَنكُم كُنْتُمْ تَخْتَانُونَ أَنفُسُكُمْ فَتَابَ عَلَيْكُمْ	أَنفُسُكُمْ	nafsumu	dirimu sendiri	dirimu sendiri
2	281	10	ثُمَّ تَوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	نَفْسٍ	diri	orang	orang
3	25	10	وَوَفَّيْتِ كُلَّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	نَفْسٍ	diri	jiwa	jiwa
3	30	4	يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا	نَفْسٍ	diri	jiwa	jiwa
3	161	16	ثُمَّ تَوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	نَفْسٍ	diri	orang	orang
3	185	2	كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ	نَفْسٍ	yang berjiwa	yang bernyawa	yang bernyawa
4	84	8	فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ	نَفْسَكَ	kewajiban [...]kamu sendiri	dirimu sendiri	dirimu sendiri
5	45	5	وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ	النَّفْسَ	jiwa	nyawa	nyawa

Chap ter	Ver se	Or der	Text of Verse	The Term <i>Nafs</i>	The 1990 edition	The 2002 Edition	The 2019 Edition
5	45	6	بِالنَّفْسِ وَالْعَيْنِ بِالْعَيْنِ وَالْأَنْفِ بِالْأَنْفِ وَالْأُذُنِ بِالْأُذُنِ	بِالنَّفْسِ	dengan jiwa	dengan nyawa	dengan nyawa
6	70	14	وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ	نَفْسٌ	masing- masing diri	setiap orang	seseorang
6	151	32	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ	النَّفْسِ	jiwa	orang	orang
7	189	5	هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا	نَفْسٍ	diri	jiwa	jiwa
9	20	9	الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ	وَأَنْفُسِهِمْ	dan diri mereka	dan jiwa mereka	dan jiwa mereka
9	41	6	انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ	وَأَنْفُسِكُمْ	dan dirimu	dan jiwamu	dan jiwamu
9	44	11	لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ	وَأَنْفُسِهِمْ	dan diri mereka	dan jiwa mereka	dan jiwa mereka
9	88	8	لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ	وَأَنْفُسِهِمْ	dan diri mereka	dan jiwa	dan jiwanya
10	30	4	هَتَالِكِ تَبَلَّوْا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ	نَفْسٍ	diri	jiwa	jiwa
10	54	4	وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَّا فِي الْأَرْضِ لَأَفْتَدَتْ بِهِ	نَفْسٍ	diri	orang	orang
12	51	26	الَّذِينَ حَصَّصَ الْحَقُّ أَنَا رَاوِدْتُهُ عَنْ نَفْسِهِ	نَفْسِهِ	dirinya	[...]	[...]
12	77	13	فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ	نَفْسِهِ	dirinya	hatinya	hatinya
13	33	6	أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ	نَفْسٍ	diri	jiwa	jiwa
13	42	13	يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكَافِرُ لِمَنْ عَقَّبَى الدَّارَ	نَفْسٍ	diri	orang	orang
16	7	10	وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِلُغْيِهِ إِلَّا بِشِقِّ الْأَنْفُسِ	الْأَنْفُسِ	diri	[...]	[...]

Chap ter	Ver se	Or der	Text of Verse	The Term <i>Nafs</i>	The 1990 edition	The 2002 Edition	The 2019 Edition
16	111	4	يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا	نَفْسٍ	diri	orang	orang
16	111	10	وَتُؤْفَىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهَمْ لَا يُظْلَمُونَ	نَفْسٍ	diri	orang	orang
17	33	3	وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ	النَّفْسِ	jiwa	orang	orang
21	35	2	كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَتَبْلُوكُمْ بِالسَّيْرِ وَالْحَيْرِ فِتْنَةً	نَفْسٍ	yang berjiwa	yang bernyawa	yang bernyawa
25	68	10	وَلَا يَفْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزُنُونَ	النَّفْسِ	jiwa	orang	orang
29	57	2	كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ	نَفْسٍ	yang berjiwa	yang bernyawa	yang bernyawa
30	28	22	فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخَيْرَاتِكُمْ أَنْفُسَكُمْ	أَنْفُسِكُمْ	dirimu sendiri	sesamamu	sesamamu
39	6	3	خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمِمَّا جَعَلَ مِنْهَا زَوْجَهَا	نَفْسٍ	diri	jiwa	jiwa
39	42	3	اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا	الْأَنْفُسِ	jiwa	nyawa (seseorang)	nyawa (manusia)
45	22	8	وَيُخْزِي كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	نَفْسٍ	diri	jiwa	jiwa
49	11	25	وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ	أَنْفُسَكُمْ	dirimu sendiri	[...]	[...]
50	21	3	وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ	نَفْسٍ	diri	orang	orang
59	18	7	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ	نَفْسٍ	diri	orang	orang
74	38	2	كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ	نَفْسٍ	diri	orang	orang
86	4	3	إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ	نَفْسٍ	jiwa	orang	orang
3	178	9	وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُعَذِّبُهُمْ خَيْرٌ لَّأَنْفُسِهِمْ	لِأَنْفُسِهِمْ	bagi [...] mereka	bagi [...] nya	bagi dirinya
4	65	14	ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيَسْأَلُونَ تَسْلِيمًا	أَنْفُسِهِمْ	hati mereka	hati mereka	diri mereka

Chap ter	Ver se	Or der	Text of Verse	The Term <i>Nafs</i>	The 1990 edition	The 2002 Edition	The 2019 Edition
9	17	10	مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ	أَنْفُسِهِمْ	[...] mereka sendiri	[...] mereka sendiri	diri mereka
12	23	7	وَرَأَوْتَهُ الَّذِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَّقَتِ الْأَنْبَابَ	نَفْسِهِ	dirinya	dirinya	[...]nya
12	30	10	وَقَالَ لِسُوءِ فِي الْمَدِينَةِ آمْرَاتٍ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ	نَفْسِهِ	dirinya	dirinya	[...]nya
17	25	5	رَبِّكُمْ أَعْلَمَ بِمَا فِي نُفُوسِكُمْ	نُفُوسِكُمْ	hatimu	hatimu	dirimu
20	41	2	وَاصْطَلَعْتَكَ لِتَفْسِي	لِتَفْسِي	untuk diri-Ku	untuk diri-Ku	untuk[...]- Ku
21	64	3	فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمْ الظَّالِمُونَ	أَنْفُسِهِمْ	kesadaran mereka	kesadaran mereka	diri mereka sendiri
24	12	7	لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا	بِأَنْفُسِهِمْ	terhadap diri mereka sendiri	terhadap diri mereka sendiri	terhadap kelompok mereka sendiri
30	21	7	وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا	أَنْفُسِكُمْ	jenismu sendiri	jenismu sendiri	(jenis) dirimu sendiri
50	16	8	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَتَعَلَّمَ مَا نُوحِيسُ بِهِ نَفْسُهُ	نَفْسُهُ	hatinya	hatinya	dirinya
58	8	28	وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ	أَنْفُسِهِمْ	diri mereka sendiri	diri mereka sendiri	hati
2	234	7	يَبْرِيضَنَّ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا	بِأَنْفُسِهِنَّ	dirinya	[...]	dirinya
3	61	18	فَقُلْ تَعَالَوْا نَدْعُ آبَاءَنَا وَآبَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ	وَأَنْفُسَكُمْ	dan diri kamu	dan [...] kamu juga	dan diri kamu
4	97	6	إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ	أَنْفُسِهِمْ	diri sendiri	[...] sendiri	dirinya
5	70	15	كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ	أَنْفُسُهُمْ	hawa nafsu mereka	keinginan mereka	hawa nafsu mereka
5	116	40	تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ	نَفْسِكَ	diri Engkau	[...]-Mu	diri-Mu

Chap ter	Ver se	Or der	Text of Verse	The Term <i>Nafs</i>	The 1990 edition	The 2002 Edition	The 2019 Edition
9	55	15	إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ	أَنْفُسُهُمْ	nyawa mereka	[...]	nyawa mereka
48	10	16	فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ	نَفْسِهِ	dirinya sendiri	[...] sendiri	dirinya sendiri
53	23	20	إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ	الْأَنْفُسُ	hawa nafsu	keinginan	hawa nafsu
7	172	12	وَأَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ آتَتْ بِرَبِّكُمْ قَالُوا بَلَىٰ	أَنْفُسِهِمْ	jiwa	roh mereka	diri mereka sendiri
20	15	8	إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا يُخْزِي كُلَّ نَفْسٍ بِمَا تَسْعَىٰ	نَفْسٍ	diri	orang	jiwa

Yellow refers to translation changes of the term *nafs* from 1990 to the 2002 edition. In the 2019 edition, it still used the latter diction.

Orange refers to translation changes of the term *nafs* from the 2002 edition to the 2019 edition.

Green refers to translation changes of the term *nafs* that occurred in the 2002 and 2019 editions, yet the dictions used in the 1990 and 2019 editions are the same.

Grey refers to translation changes of the term *nafs* that occurred in the last two editions so that each edition had a different diction used

Data source: Fridayanti Fridayanti & Dzatul Lu'lu (2021)

One of the exciting findings from our study is the use of the diction of *hawa nafsu*. In the 2019 edition, there are two verses: surah al-Mā'idah/5: 70 and al-Ma'ārij/53: 23, which translates the term *nafs* into *hawa nafsu*. In surah al-Mā'idah/5: 70, the word *hawa nafsu* refers to the term *nafs* in تَهْوَى لَا أَنْفُسُهُمْ /|ā tahwā anfusuhum/, while in surah al-Ma'ārij/53: 23, the word *hawa nafsu* refers to the term *nafs* in مَا تَهْوَى الْأَنْفُسُ /|mā tahwā al-anfus/. This show that the translator used the diction of *hawa nafsu* to the word *anfus* when تَهْوَى /|tahwa/ preceded the word *anfus*. However, in the 2019 edition, in the surah al-Baqarah/2: 87, the translator did not translate the phrase *anfus* when referring to لَا تَهْوَى أَنْفُسُكُمْ /|lā tahwā anfusukum/. This translation differs from Malaysian translation via *Smart Quran*, a Malaysian Quran mobile application (<https://play.google.com/store/apps/details?id=com.madcatworld.qurantestbed>, accessed via the Department of Islamic Development Malaysia (JAKIM), which consistently translates the term *nafs* preceded by *tahwā* into *hawa nafsu*. The word *hawā* or *ahwā* is mentioned seventeen times in Al-Qur'an. Does this data mean we should change the translation of surah al-Baqarah/2: 87 in the 2019 edition? The word *hawā* or *ahwā* is mentioned seventeen times in Al-Qur'an. Therefore,

we recommend a further study that involves an examination of the translation of *nafs* preceded by *تَهْوَى* /*tahwa*/.

From the data, we know that the three most used dictions in the three editions are *diri*, *orang*, and *jiwa*. In Bahasa Indonesia, *diri* and *orang* is a synonyms. The diction *diri* and *orang* indicate that the translators use the third pattern of the theme (as mentioned above), *nafs* as a person or human. The use of this diction is to show that the human essence is an entity that makes humans different from other creatures. In *Kamus Al-Munawwir Arab-Indonesia*, we know that the translator chooses to translate *nafs* as *as-syakhṣ* (*orang*; *diri* in Indonesian or person in English) or *as-syakhṣ al-insān* (*diri orang* or human self in English). However, we found that in one verse, the term *nafs* is translated to *jiwa* (soul), which belongs to the fourth type of the theme, a structure within humans. For example, from Table 1, we see that in surah *Ṭāhā*/20: 15, the 1990 edition used the diction of *diri*, the 2002 edition used the diction of *orang*, and the 2019 edition used the diction of *jiwa*. From this data, we found differences in the diction chosen in each edition.

Regarding the used diction of *diri* or its synonym *orang* (as a person) and *jiwa* (a structure within humans), Raharjo (1996: 254) stated in his book that the diction used of *jiwa* or *diri* is just a matter of choice of translated words. Furthermore, Raharjo noted that the choice of diction of *diri* (synonym with *orang*) or *jiwa* has a particular purpose. When using the word *jiwa*, the translator sees that the essence of man is his soul, *jiwa*. When the translators use the diction of *diri/orang*, they refer to the person's totality. However, What exactly is the most appropriate translation for the word *nafs* in this verse? A careful and comprehensive study is required

We also find the term *nafs* translates to *ruh* or *roh*—for example, in surah *al-A'rāf*/7: 172, in the 2002 edition, the translator used the diction of *ruh* (with the vowel o). However, in of 2019 edition, the translator changed it and used the diction *diri* instead of *roh*. The use of *Diri* (the self as a person) is in line with some translations of Al-Qur'an into English. For example, A. Yusuf Ali and M. W. Pickthall, two of the most popular English translations of the Holy Qur'an (Al-Jabri, 2012), use *self* as a translation of the term *nafs*. Sahih International also uses the self as a translation of the term *nafs*, a reference in a translation included in the software application program of translation developed by Kemenag RI.

The other verse translated into the word *roh* (with the vowel o) is surah *at-Takwīr*/81: 7. In surah *at-Takwīr*/81: 7, the 1990 editions used the diction *ruh* (with the vowel u). The 2002 and 2019 editions used the word *roh* (with the vowel o). This verse, surah *at-Takwīr*/81: 7, is about reviving of humans in the afterlife. The word *roh* (or *ruh*) seems to refer to the alignment of Ibn

Abbas in *Tafsir Lengkap Qur'an Kemenag* (full commentaries of Al-Qur'an Kemenag RI). Ibn Abbas stated, "This verse contains a hint that *roh-roh* remained intact after death and on the Day of Judgment was returned to their bodies." Moreover, *Jalalain Tafseer* (Jalalain commentaries) stated, "And when *ruh-ruh* are brought together with their respective bodies." Those two verses, surah al-A'rāf/7: 172 and at-Takwīr/81: 7, show that the term *nafs* is translated into *diri* or *roh* in Indonesian.

However, it is interesting to compare with some Qur'an translations into English. For the term *nafs* in surah at-Takwīr/81: 7, they use *soul* instead of *spirit*. For example, a translation from A. Yusuf Ali, "When the souls are sorted out," or M.W. Pickthall, "And when souls have reunited." Also, translation from *sahih international*, "And when the souls are paired." With this difference, we come to the discussion of the terms *nafs* and *ruh*. Why do they use the word *soul* instead of *ruh*? The word *rūḥ* itself is mentioned 21 times in the Al-Qur'an, for example, to designate the meaning of the spirit as the bearer of revelation (*asy-Syu'arā'*/26: 192–195), and the spirit (or *ruh*) that makes human life (*al-Ḥijr*/15: 126). The difference between *ar-rūḥ* and *an-nafs* has been a matter of discussion among scholars of Islam and the Arabic language. In *Lisān al-'Arab*, Ibn Manẓūr (2015: 489–491) wrote several meanings of *an-nafs*, namely 1) *ar-rūḥ*; by adding the comment that *an-nafs* have a function to think (*al-'aql*), while *ar-rūḥ* has a function to give life (*al-ḥayāh*) 2) *ad-dam* (blood), 3) *al-akh* (brother), 4) *'inda* (inside), 5) *qadr dabgah* (tanner size), 6) *al-ghaib* (unseen), 7) *al-jasad* (body), 8) *aż-żāt* (the nature of the self), 9) *al-'ain* (self), and 10) *al-ḥasad* (envy). In *Kamus Al-Munawwir Arab-Indonesia* (1984: 1446), the term *nafs* has several meanings, including *jiwa* (soul), *ruh* (spirit); *orang* (person); *diri orang* (human self), *diri sendiri* (self). Moreover, Ibn Manẓūr (2015: 490) wrote that *ar-rūḥ* and *an-nafs* are the same, except that the former is masculine while the latter is feminine.

On the other side, ibn Qayyim (2004), in his book *ar-Rūḥ*, stated that both are different (Dalhat 2015: 435). Also, Al-Ghazali (2012:5-8), in his magnum opus *Iḥyā' Ulūmiddīn* chapter *Kitāb 'Ajā'ib al-Qalb*, asserted that the words *nafs* and *rūḥ* are different elements. In the early Arabic literature and early period of the descent of Al-Qur'an, *nafs* and *rūḥ* were distinguished and considered as different elements (Dastagir 1999: 1). The old Greek also uses both terms differently. *Nafs* correlate to the word ψυχή (*psyche*), translated as 'soul,' and *ruh* connects with the phrase πνεύμα (*pneuma*), translated as 'spirit' or '*rūḥ*' in Arabic. However, in the period after Al-Qur'an, many Islamic scholars used *nafs* (soul) and *rūḥ* (spirit) interchangeably (Dastagir 1999: 12). For example, in the poetry of the Umayyad period, the term *rūḥ* was used for the first time to mean the human soul (Dastagir 1999: 3).

What is also challenging is to translate *nafs* into Bahasa Indonesia when we refer to *nafs* as a structure within a human. From our analysis in each edition, *nafs* as a structure within humans translated differently, *jiwa*, *nyawa*, *ruh*, *roh*, or *hati*. These words can be classified as translations of different Arabic words. *Jiwa* (soul) for the word *nafs*; *nyawa*, *ruh*, *roh* for the word *ruh* and *hati* for the word *qalb* in Arabic. This diverse use of diction can be understood when looking at Kamus Besar Bahasa Indonesia (or KBBI in abbreviation), the official dictionary of the Indonesian language. KBBI uses *jiwa* as synonymous with *nyawa*, *ruh*, and *roh* to refer to something in the body that causes a person to live. This explains why the diction of *jiwa*, *nyawa*, *ruh*, and *roh* is often applied in translating *nafs* in Bahasa Indonesia. Moreover, as structures within a human, we found that *nafs* are translated as *hati* (the translation of *qalb* in Arabic or *hearth* in English). According to Dastagir (1999: 1), those terms are related but can refer to something different. He stated, "The concept of *nafs* differs from *rūh*, *qalb*, 'aql, and likewise, and they should not be used interchangeably."

As mentioned above, the term *nafs* is considered *al-musyarak al-lafẓī* or a word with many meanings. The status of the word may be the reason for the difficulty for the translators in deciding which diction to use. Based on our interview with a translation team member in the 2019 edition, KH. Ahsin Sakho Muhammad, the criteria for using the diction were the context of the word in the sentence, the reader of the target language that is easy to understand for lay people, and the target language that cannot accommodate the complex Arabic term of Al-Qur'an. The difficulty of translating Al-Qur'an was mentioned by Ali (2020: 52), which reveals that the translators faced problems in rendering the sacred text into other languages, as classical Arabic has unique linguistic features and is lexically complex. Because of this complexity, Dastagir (1999: 12) stated that future translators should be aware of the unique qualities of the Quran's classical Arabic and avoid using a literal translation method if they wish to convey its message informatively to the target audience. According to Ali (2020: 55), the literal translation of some Quranic terms may not transfer their contextual meaning to the target language and requires additional exegetical information.

Al-Qur'an translation issue has generated debate among scholars throughout history. For example, Abū Ḥanīfah allowed the translation of Al-Qur'an because he argued that the Al-Qur'an translation was not Al-Qur'an itself. On the other hand, Imam Malik strongly opposed the translation of the Qur'an. Asy-Syafi'ī said that the translation of Al-Qur'an into another language with the same sense as meant by Arabic is impossible. Ibn Qutaibah affirmed this opinion (Al Bayan 2020: 644). However, when many non-Arabs did not understand the language of Al-Qur'an, explaining

it to those who did not know Arabic so they could know Al-Qur'an began to allow. Al-Azhar scholars issued a *fatwa* in 1936, which only allowed them to translate the meanings of Al-Qur'an and not the spelling (*lafal*) (Ash-Shiddieqy 2012 in Al Bayan 2020: 644). For follow-up and caution, there is an agreement that in Qur'anic Studies, the translation of Al-Qur'an without including Arabic texts (verses) is prohibited (Fauzi 2011: 3).

The translation should be done comprehensively to obtain complete knowledge and understand its meaning. In addition, to understand Al-Qur'an, we need to be followed other methods, such as 1) the approach of analyzing the correlation between one verse and another, 2) analysis of the verses of Al-Qur'an with the hadith of the Prophet saw., 3) as well as the analysis of Qur'anic verses with the history of his companions and opinions of *tabi'in*, including understanding Al-Qur'an with historical methods through the study of *asbāb an-nuzūl* to get the background of the situation of Al-Qur'an revealed (Hizbullah 2012: 268–269).

The limitation of this study was that we only compared three editions of Al-Qur'an of Kemenag RI and did not compare with the first edition, namely the 1965/1971 edition. The digital version of the 2019 and 2002 editions of Al-Qur'an Kemenag RI on P.C. and android helped our research to make it easier for researchers to browse and study the translation. However, to enrich the data for researchers, we recommend that Lajnah Kemenag RI digitalize data of the Al-Qur'an translation published by Kemenag RI in 1965, 1971, and 1990. In addition, for the android version, it is necessary to add information on the translated edition version, for example, the 2019 edition of the 1st version (*2019 edition version 1*) and the 2019 edition of the 2nd version (*2019 edition version 2*).

This research is a descriptive study of diction selection and has not touched on linguistic studies. From the linguistics perspective, some scholars refer to *nafs* as *al-musyarak al-lafzī*. One of the meanings that align with the intention of the term in verse must be taken to find the true meaning. For further studies, we recommend studying the term *nafs* based on collocation. Collocation analysis is to make associations between the term *nafs* and other words in the same environment. This means we must look at the context of the sentence and other verses around it (collocation) that can provide explanations. The term *nafs* side by side with other words may give rise to new meanings, so through this analysis, we can map the context of the source text to find its true meaning.

For future studies, we recommend comparing the translation with another language, for example, English translation. Comparative studies can be referenced using the translations of Pickthall's *The Meaning of the Glorious Qur'an*' and Yusuf Ali's *The Holy Qur'an: Translation and*

Commentary for English translation. These are among the most popular translations of the Holy Qur'an in the English-speaking world. We also recommend comparing the translation with the Malay language as a cognate language. This can be done, for example, through translations issued by the Department of Islamic Development Malaysia (JAKIM). This translation comparison is expected to enrich the linguistic studies the translation team has carried out.

In addition to linguists, it is necessary to conduct studies on the translation of *nafs* by involving other disciplines, such as members of *thariqah* in the translation team. Al-Ghazali wrote that to translate; a *mufassir* should look at the Quran from various points of view, which is not only from linguists but also the point of view of the customs of the Arabs, the masters of wisdom (or *ahl hikmah*), the point of view of the sayings of the Sufis. Sincere and pure wisdom experts can gain exposure to meanings (*mukasyafah*), so the interpretation can approach the truth. Studies from these wisdom experts can complement the *ushul* study. However, suppose the *mufassir* only limits to one point of view of the discipline. In that case, it will not be able to give explanations that can be *hujjah* of faith and cannot provide clear arguments (Al-Ghazali 2019:29). *Ahl hikmah* gets *laduni* knowledge from God's side. They have known the soul through revelation, as in surah al-Baqarah/2: 269, "He gives the wisdom unto whom He will, and unto whom wisdom is given, he truly has received much good. Nevertheless, none remember except men of understanding."

The 2019 edition is refined. However, since the Qur'an has layers of understanding, the translation should be viewed as a dynamic process; the Lajnah Pentashihan Al-Qur'an of the Ministry of Religion of the Republic of Indonesia must continue to strive for review and evaluation of the translation carried out. The highest goal on the translator's mind should be to get the Message of God to people to deliver them from the darkness of doubt and denial into the light of Belief and set their feet on the first steps of the Straight Path that leads to the Pleasure of God. So the person taking on such a task should be pure in heart and sincere in intention.

Conclusion

In three editions of the Indonesian Al-Qur'an translation published by Kemenag RI (1990, 2002, and 2019 editions), we conclude that there are variations in the translation of the term *nafs* in each edition, and it can be classified into four themes. Second, each theme has variations in diction. Those themes are first, *nafs* as desire, when the term *nafs* was translated as

hawa nafs, *nafsu*, *keinginan*, *kemauan*. Second, *nafs* as a group, when the term *nafs* was translated as *golongan*, *sesama*, *kaum*, *kelompok*, *kalangan*. Third, *nafs* (soul) refers to a person or human; *nafs* were translated as *manusia*, *orang*, and *diri*. Fourth, *nafs* (soul) is the structure within humans, when the term *nafs* was translated as *nyawa*, *ruh*, *roh*, *hati*.

We also found changes and consistencies of dictions used in the three editions of the translation. Four patterns of change between editions were: first, translation changes of the term *nafs* from 1990 to the 2002 edition, and in the 2019 edition, still using the latest. Second, translation changes of the term *nafs* from the 2002 edition to the 2019 edition. Third, translation changes of the term *nafs* occurred edition by edition; with a note, translations in the 1990 and 2019 editions are the same. Finally, the fourth pattern is translation changes of the term *nafs* in the two last editions which means all editions use different diction.

The term *nafs* is considered *al-musytarak al-laḥẓī* or a word with several meanings. The variations and changes in translation could happen due to choosing the diction based on the context of the verse, choosing the diction understood by target language readers, the lay people.

Acknowledgment

We thank Dr. Ahsin Sakho Muhammad for agreeing to be interviewed by us about the consideration of diction used and thank anonymous reviewers for comments that improved the manuscript.

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