



The Use of Linguistics in Quranic Translation Studies

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Received: May 20, 2026; Revised: June 12, 2026; Accepted: August 25, 2026; Published: August 31, 2026

Abstract. The Quran is a holy book written in Arabic. Muslims who do not understand Arabic read translations to comprehend its contents. One such translation is the translation into the Indonesian language. This translation generates dynamics that serve as the object of study, specifically the use of linguistic approaches in analyzing Quranic translations. This paper describes the utilization of linguistic approaches in Quranic translations. The data sources are articles from national journals that employ "linguistics" as a keyword. Data analysis utilizes the marker-reading subtype distribution method and the content analysis method. Based on the object of study, the results show that there are studies addressing the Quran in general, specific surahs in the Quran, and specific words in the Quran. Evaluated from the utilized linguistic subfields, the studies can be classified into three groups: (1) studies using the word "linguistics," (2) studies using "morphology," and (3) studies using the word "semantics." The largest number of articles consists of those analyzing Quranic translations using semantics. Within the subfield using semantics, some mention semantics generally, some specify lexical and contextual semantics, and others utilize Toshihiko Izutsu's semantics.

Keywords: quranic translation; linguistic approach; indonesian translation; semantics; morphology; quranic studies; toshihiko izutsu



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1. Introduction

The Quran is a holy book written in Arabic. For Muslims who do not understand Arabic, they read its translation to comprehend the contents of the Quran. Consequently, the Quran needs to be translated into various languages. One of these is its translation into the Indonesian language. Linguistically, translation can be defined as an explanation or clarification, whereas terminologically, translation can be defined as the rendering of words or sentences using another language (Rahmawati, 2023). As a revealed text possessing a miraculous linguistic structure (i'jaz), the Quran presents extraordinary linguistic challenges for translators. Efforts to transfer the meaning of the Quran into another language involve not merely transferring words, but transferring complex theological, cultural, and linguistic nuances.

In recent decades, studies on Quranic translation have shifted from theological-normative approaches toward descriptive-analytical approaches based on modern linguistics. This is crucial because semantic precision in translation heavily depends on the extent to which a translator understands the relationship between signs within the source text. In general, forms of Quranic translation can be categorized into three types: (1) pure translation (only translating), (2) translation accompanied by crucial explanations of specific words in the translation results, and (3) translation that is simultaneously equipped with interpretations of specific verses. There are differing opinions regarding translation methods. Quranic translation methods are divided into

two types: harfiyah (literal) and tafsiriyah (interpretative) translation (Baihaki, 2017). Rahmawati (2023) notes that there are eight translation methods.

These eight methods are: (1) word-for-word, (2) literal, (3) faithful, (4) semantic, (5) adaptation, (6) free, (7) idiomatic, and (8) communicative translation. Studies on the dynamics of Quranic translation are motivated by the diversity of methodologies, theological perspectives, and socio-ideological contexts inherent to the translators. This variability of meaning and sensitivity of interpretation not only affects the translation textually but also impacts public reception discourses, which frequently trigger broad implications for religious understanding. The utilization of linguistic approaches is therefore crucial to implement. This paper describes various articles that discuss Quranic translation using linguistics. The use of linguistic approaches examined in this paper begins in 2016 and ends in 2025.

Initial studies in the 2016–2018 timeframe include those conducted by Ismail (2016), Azima (2017), Aini (2018), and Hidayah and Alfiatul Hasanah (2018). Studies conducted within the 2020–2023 timeframe include those by Muhajirin (2020), Nahdia et al. (2020), Iryani and Sentia Marrienlie (2020), Fahimah (2020), Hizbullah et al. (2022), and Gunarti and Mubarak Ahmadi (2023). Subsequently, studies conducted in 2025 consist of research by Musa and Asfar Rinaldy (2025), Gazali et al. (2025), Rusidi and Dina Istiqomah (2025), and Saputra and Lukman Nul Hakim (2025). Linguistics provides a framework for formal structures (syntax and morphology) that construct sentence architecture in the Quran. Semantics, on the other hand, plays a role in mapping semantic fields and semantic shifts of words from the pre-Islamic period to the Quranic period (synchronic and diachronic).

The integration of these two disciplines enables researchers to observe whether a word choice in translation has successfully captured the essence of the original message or has instead undergone a shift in meaning due to the structural limitations of the target language. Although many studies on Quranic translation have been conducted, this article offers novelty through a Linguistic Meta-Analysis approach. While previous research has tended to focus on a single translator figure or a specific surah, this article synthesizes published research results to map the trends in using linguistic and semantic theories within contemporary Quranic translation discourse.

The novelty of this article lies in its effort to classify the effectiveness of various semantic theories (such as Izutsu's semantic field theory or component analysis) that are most dominantly used to maintain the authenticity of Quranic meaning in scientific journals. Consequently, this article provides a roadmap for future researchers regarding which linguistic methodology is most precise for dissecting sacred texts.

2. Methodology

The authors collected research results that employ the word "linguistics" and its branches in Indonesian-language journals. The branches of linguistics referred to in this study are semantics and morphology. The primary keyword used to identify article data was the word "linguistics." In addition to using the keyword "linguistics," the authors also gathered data on linguistic studies of Quranic translations using the word "semantics." Another keyword used was a derivative of linguistics, namely "morphology." On this occasion, the authors do not discuss articles that utilize the keyword "syntax." The method for collecting study materials used in this research is the library method. The researchers collected article titles that used the aforementioned keywords. After a number of articles were found, the researchers classified them.

Classification was based on the object studied and the subfield of research conducted by the investigators. Subsequently, analysis was carried out using the marker-reading subtype distribution method and the content analysis method. A study was analyzed based on markers in the title and the content of the article. Title analysis was used to determine the study based on its object of study. From the keywords in the title, the researchers could analyze the field of study, such as a general study field, namely the Quran, a study field of a specific surah in the Quran, or a specific word in the Quran. Meanwhile, content analysis was utilized to analyze the study content and map it.

3. Results and Discussions

3.1 Classification of Studies Based on the Object Evaluated

The presentation of this study is categorized into two groups. First, studies viewed based on the object evaluated. Second, studies viewed from word usage and linguistic scope. Objects evaluated from various articles using linguistic approaches and their branches can be grouped into: (1) the Quran in general, (2) surahs, and (3) words.

3.1.1 Objects of study concerning the Quran in general

What is meant by the object of study concerning the Quran in general are the study objects evaluated by article authors who do not specialize in a specific surah or a specific word. However, this does not mean that the object of study does not draw examples of specific words and/or specific words within a surah. The following are the titles of articles that study the Quran as a general object.

Table 1: Article titles with the Quran as the object of study

No.	Title	Author
1.	Linguistic Interpretation Techniques in Quranic Exegesis	Arsyad (2016)
2.	Semantics of the Quran (A Method of Exegesis)	Azima (2017)
3.	Semantic Approach to the Quran in the Work of Toshihiko Izutsu	Hidayah (2018)
4.	Linguistic Analysis in the Study of Quranic Exegesis from an Islamic Education Perspective	Husna and Mumtazul Fikri (2023)
5.	Synonymy of Terms for Women in the Quran: A Corpus-Based Contextual Semantic Analysis and Its Implications for Indonesian Translation	Gazali et al. (2025)
6.	Introduction to Lexical and Contextual Semantic Methods in Understanding Quranic Vocabulary	Hizbullah et al. (2025)
7.	Semantic Approach to the Quran in the Work of Toshihiko Izutsu	Hidayah (2018)
8.	Linguistic Approach in Quranic Exegesis: A Conceptual Study of Its Definition, Scope, and Urgency	Nurusshoumi and Ahmad Syahni (2025)
9.	Semantic Interpretation of the Quran for Modern Understanding	Saputra et al. (2025)
10.	Toshihiko Izutsu's Quranic Semantics: Relevance and Contribution to Contemporary Exegesis	Rusidi and Dina Istiqomah (2025)
11.	Representation of Isim Nisbah in the Quran: A Morphological Study Based on the Rules of Sharaf Science	Zahrah (2025)

3.1.2 Objects of study in the form of surahs in the Quran

Several studies on Quranic translation discuss specific surahs contained within it. Several article titles whose studies focus on specific surahs in the Quran are presented below.

Table 2. Article titles discussing surahs in the Quran

No.	Title	Author
1.	Analysis of Lexical Studies on the Translation of the Quran Surah Al-Muddtaththir	Nahdia et al. (2020)
2.	Semantic Analysis of the Contextual Meanings of the Words Wali and Awliyā' in the Quran Surah An-Nisa	Iryani and Sentia Marrienlie (2020)
3.	Analysis of Surah Al-Ikhlas from a Linguistic Science Perspective	Nu'man et al. (2023)
4.	Linguistic Analysis in the Quran (Morphological Study of Surah An-Naba')	Muhamad et al. (2024)

5.	Semantic Analysis of Awzan Al-Fi'il in Surah Al-A'la: A Linguistic Approach to Understanding the Contextual Meaning of Arabic Verbs	Musa and Asfar Rinaldy (2025)
6.	Amplification of Meaning in Quranic Translation: Analysis of Translation Techniques in Surah Al-Bayyinah	Haery et al. (2025)

From Table 2, it can be determined that the surahs studied are: Al-Muddaththir, An-Nisa, Al-Ikhlās, and An-Naba'. Other studied surahs are Al-A'la and Al-Bayyinah. Some of these studied surahs are limited to specific words that become the focus of the study.

3.1.3 Objects of study in the form of words in the Quran

In addition to discussing the Quran in general and specific surahs in the Quran, authors also discuss objects of Quranic translation study in the form of specific words, both across multiple surahs or within a specific surah. The following are article titles that discuss specific words.

Table 3. Article titles discussing words in the Quran

No.	Title	Author
1.	Semantic Analysis of the Word Ahzāb and Its Derivatives in the Quran	Ismail (2016)
2.	The Concept of 'Ilm in the Quran (A Semantic Study)	Aini (2018)
3.	"Word Deviation of Al-Arḍ and As-Samāwāt in the Quran (A Linguistic-Semantic Analytical Study)"	Muhajirin (2020)
4.	The Quran and Toshihiko Izutsu's Semantics: Views and Applications in Understanding the Concept of Maqam	Fahimah (2020)
5.	Semantic Analysis of Awzan Al-Fi'il in Surah Al-A'la: A Linguistic Approach to Understanding the Contextual Meaning of Arabic Verbs	Musa and Asfar Rinaldy (2025)
6.	The Concept of the Word Alma' in the Quran: Toshihiko Izutsu's Semantic Approach	Tami and Mubarak Ahmadi (2023)

3.2 Quranic Translation Studies Viewed from the Utilized Field of Study

The fields of study are differentiated into: (1) the field of linguistic studies, (2) the field of morphological studies, and (3) the field of semantic studies.

3.2.1 Quranic translation studies utilizing the field of linguistics

Quranic translation studies utilizing linguistics are studies that use "linguistics" in their titles. Studies belonging to this group are those conducted by Arsyad (2016), Choiroh (2023), Husna and Mumtazul Fikri (2023), Nu'man et al. (2023), and Nurushshoumi and Ahmad Syahni (2025). Arsyad (2016) states that in relation to Quranic exegesis, linguistic interpretation includes the science of Qira'ah. The science of qira'ah is the study of the types and methods of reading the Quran. Linguistics is viewed by him as an interpretation technique that can make it easier for readers to grasp the concepts and ideas contained in the Quran. He states that mathal (parables) represents one of the linguistic interpretation techniques. The Quran expresses its ideas through mathal.

The expression of ideas through mathal is said to be easier because it is based on things already familiar among Muslims and aligns with the initial arrival of the Islamic message. Choiroh (2023) examines al-tafsir al-bayani li al-Qur'an al-Karim written by Bintu Syathi'. It is stated that the use of linguistics in understanding Arabic is a strong foundation. This use of linguistics produces lughawi (linguistic) exegesis. To deepen the understanding of the explicit and implicit meanings of the Quran, the solution is to understand Arabic linguistics as used in Arabic culture. The authentic meaning of the Quran will not be uncovered without understanding this. A person who is skilled and proficient in Arabic language and culture will

easily understand and delve into the hidden meanings of the Quranic text. There are several advantages to using linguistics in understanding the Quran.

These advantages are as follows: (1) The linguistic approach plays an important role as an entry point for understanding the Quran. (2) Through a linguistic approach, various meanings in the text can be uncovered so that interpretation does not get trapped in rigid expressions. (3) Linguistic studies in exegesis contribute to maintaining the continuity of the Arabic language. (4) This approach is also capable of uncovering various concepts in the Quran, such as ethics, art, and imagination. In addition to the advantages, weaknesses were also stated.

These weaknesses are as follows: (1) In general, linguistic exegesis frequently ignores social realities, *asbab al-nuzul* (contexts of revelation), as well as the concepts of *nasikh* and *mansukh* (abrogating and abrogated verses), which results in the loss of spatial and temporal contexts. (2) *Lughawi* exegesis also often gets trapped in literal and convoluted interpretations. (3) There is an excessive emphasis on word forms (*lafdz*). Nu'man et al. (2023) analyze Surah Al-Ikhlâs from four perspectives of linguistic branches, namely syntax, pragmatics, and semantics.

The conclusion of this analysis asserts that the structure of each verse in Surah Al-Ikhlâs is systematically arranged to represent the principle of *tawhid* (monotheism). Through the utilization of rhetorical devices, the central message of the surah becomes more comprehensive. The results of this study not only highlight the linguistic uniqueness of the Quran along with its implications for the practical lives of the community, but also underscore that deepening linguistic aspects has the potential to strengthen spiritual experiences and serve as a foundation for developing future studies on Quranic linguistics. In their study, Husna and Mumtazul Fikri (2023) conclude that the linguistic approach can be correlated with the context of the reader (interpreter) within the framework of Islamic education, by taking into account the reader's cultural, historical, and social experiences.

The understanding of textual meaning moves from the bottom up, from *praxis* (context) toward reflection (text). In this manner, the approach can contribute to developing a deeper religious understanding within the realm of Islamic education. The existence of five types of contexts was stated, namely: (a) sociocultural context, (b) external context (referring to the context of utterance), (c) internal context (which is the relationship between parts of the text), (d) linguistic context (namely sentence structures and relationships), and (e) reading context (interpretation). These five become important gateways in exploring the meaning of Quranic texts within the context of Islamic education. Simply put, the study by Husna and Mumtazul Fikri (2023) is visualized in Table 2.

Nurusshoumi and Ahmad Syahni (2025) state that interpreting the Quran using a linguistic approach is a form of interpretation that utilizes a set of language sciences to explain the meaning of vocabulary (*lafaz*), sentence structure, and the beauty of the Quranic language arrangement. The study of linguistic exegesis encompasses aspects of *nahwu* (syntax), *sharaf* (morphology), *balaghah* (rhetoric), *al-alfazh al-musykilah* (problematic words), *judzûr al-kalimât fî al-lughah al-'arabiyyah* (word roots in Arabic), and *wujûh al-qir'ât* (modes of recitation). Furthermore, this study shows important progress: during the period of *Nuzûl al-Wahy* (Revelation), linguistic interpretation was performed by Prophet Muhammad PBUH, then continued by the companions, *tabi'in*, and *tabi'ut tabi'in*. In the 19th and 20th centuries, this interpretation developed following the advancement of modern linguistic science.

This development is visible in that linguistic exegesis shows an expansion of studies toward phonological, phonetic, sociolinguistic, and semantic analysis of the Quranic language.

3.2.2 Quranic translation studies utilizing morphology

A Quranic translation study that utilizes morphology is the study titled *Linguistic Analysis in the Quran (Morphological Study of Surah An-Naba')* (Muhamad et al., 2024). Although the beginning of its title uses the word "linguistic," its focus is subsequently on morphological study. Morphology in Arabic is called *sharaf*. The object studied is Surah An-Naba'. The Arabic language has distinct linguistic characteristics, being systematic, arbitrary,

and utilized in both oral and written forms. Furthermore, the study of Arabic is divided into various branches of science. Studying Arabic will introduce a variety of topics, one of which is morphology or the science of sharaf. Zahrah (2025) concludes that Isim Nisbah is a morphological element that plays an important role in shaping Quranic meaning.

Although the number of its explicit occurrences in the mushaf (written text) is not very large, variations in its patterns and usages demonstrate that Isim Nisbah serves as an effective means to assert identity, origins, and abstract concepts within Quranic verses. Its use encompasses various forms, such as designating geographical, ethnic, religious group identities, abstract concepts, up to social relationships.

3.2.3 Quranic translation studies utilizing semantics

From the search results, Quranic translation studies utilizing semantics were found to be the most numerous. The following are the titles of Quranic translation studies that utilize semantics.

Table 4. Quranic translation studies utilizing semantics

No.	Researcher & Year	Study Title
1.	Ismail, 2016	Semantic Analysis of the Word Ahzāb and Its Derivatives in the Quran
2.	Azima, 2017	Semantics of the Quran (A Method of Exegesis).
3.	Aini, 2018	The Concept of 'Ilm in the Quran (A Semantic Study).
4.	Hidayah and Alfiatul Hasanah, 2018	Semantic Approach to the Quran in the Work of Toshihiko Izutsu
5.	Fahimah, 2020	The Quran and Toshihiko Izutsu's Semantics: Views and Applications in Understanding the Concept of Maqam
6.	Iryani and Sentia Marrienlie, 2020	Semantic Analysis of the Contextual Meanings of the Words Wali and Awliyā' in the Quran Surah An-Nisa
7.	Nahdia et al., 2020	Analysis of Lexical Studies on the Translation of the Quran Surah Al-Muddaththir
8.	Hizbullah et al., 2022	Introduction to Lexical and Contextual Semantic Methods in Understanding Quranic Vocabulary
9.	Tami and Mubarak Ahmadi, 2023	The Concept of the Word Alma' in the Quran: Toshihiko Izutsu's Semantic Approach
10.	Gazali et al., 2025	Synonymy of Terms for Women in the Quran: A Corpus-Based Contextual Semantic Analysis and Its Implications for Indonesian Translation
11.	Haery et al., 2025	Amplification of Meaning in Quranic Translation: Analysis of Translation Techniques in Surah Al-Bayyinah
12.	Musa and Asfar Rinaldy, 2025	Semantic Analysis of Awzan Al-Fi'il in Surah Al-A'la: A Linguistic Approach to Understanding the Contextual Meaning of Arabic Verbs
13.	Saputra and Lukman Nul Hakim, 2025	Semantic Interpretation of the Quran for Modern Understanding
14.	Rusidi and Dina Istiqomah, 2025	Toshihiko Izutsu's Quranic Semantics: Relevance and Contribution to Contemporary Exegesis

Based on their subfields of study, these Quranic translation studies utilizing semantics can be classified into general semantics, contextual and lexical semantics, and semantics with Toshihiko Izutsu's approach/method. Studies on general semantics are found in the writings of Ismail (2016), Azima (2017), Aini (2018), Hidayah and Alfiatul Hasanah (2018), Muhajirin (2020), Gunarti and Mubarak Ahmadi (2023), and Musa and Asfar Rinaldy (2025). Studies utilizing lexical and contextual semantics were written by Nahdia et al. (2020), Iryani and

Sentia Marrienlie (2020), Fahimah (2020), Hizbullah et al. (2022), and Gazali et al. (2025). Meanwhile, Quranic translation studies utilizing Toshihiko Izutsu's semantic approach were conducted by Rusidi and Dina Istiqomah (2025) and Saputra and Lukman Nul Hakim (2025).

3.2.4 Quranic translation studies utilizing general semantics

Ismail (2016) examines the translation of the word Ahzab in the Quran using semantics and uncovers several meanings. The term ahzāb in the Quran is mentioned 17 times scattered across 13 surahs, with diverse grammatical forms. These differences in form and usage give rise to variations in meaning, thereby creating a tendency for diverse interpretations. Several meanings of the word ahzāb along with its derivatives in the Quran include: exclusive groups, allied groups, syndicated groups, allies, and followers of a religion (Ismail, 2016). The results of Azima's (2017) study are concluded as follows. Methods of exegesis continue to undergo development from one generation to the next. In the classical era, the use of the thematic exegesis method was well-known.

Entering the modern era, diverse approaches emerged, such as literary exegesis, scientific ('ilmi) exegesis, and others. Meanwhile, in the contemporary era, linguistic approaches heavily influenced by Western scholarship began to be utilized. One method developing today is the semantic method. Aini (2018) analyzes the word 'ilm within a semantic structure, which includes: (1) the basic meaning of the word 'ilm, (2) the relational meaning of the word 'ilm, (3) the internal structure of the word 'ilm, (4) the semantic field of the word 'ilm, and (5) the weltanschauung of the word 'ilm. The basic meaning of 'ilm encompasses its general meaning, synonyms, and antonyms. Meanwhile, the relational meaning shows that 'ilm is closely related to the concepts of Allah and faith (iman).

In its relationship with Allah, 'ilm is understood as knowledge originating from Allah as the All-Knowing Entity. As for its relationship with faith, it confirms that both have a very close and mutually reinforcing connection. Hidayah and Alfiatul Hasanah (2018) present the following results of their study. The application of a semantic approach in Quranic studies is carried out through several stages. First, tracing the basic meaning of a word in Arabic. As an example, the word rabb has the meaning of "sustainer" or "guide." Second, studying the relational meaning of that word in the Quran. This process is conducted by looking at the connection between that word and other words, for instance, the relationship between rabb and Allah which points toward the meaning of "Lord," as well as its opposition to other words like 'abd or rabbani, which refer to humans who are knowledgeable and obedient to Allah as a response to His word.

Muhajirin (2020) conducts a study on the words al-Arḍ and as-Samāwāt contained in the Quran. The research results indicate that the meanings of al-arḍ "earth" and as-samāwāt "sky/heavens" in the Quran, when analyzed using Triangle Semantics theory, contain several main purposes, namely so that humans believe, so that humans perform tashbih (comparison), and for the benefit of human life. Gunarti and Mubarak Ahmadi (2023) examine the translation of the word al-mā'. The following is a summary of the study results. This research shows that al-mā' "water" not only functions as a vital element for physical life, but also possesses symbolic meaning as an emblem of purity, Allah's mercy, and Divine power in creating and regulating the universe.

In addition, water is also used as a metaphor to describe trials and tribulations in life, while simultaneously teaching the values of fortitude, gratitude, and tawakkul (trust) in Allah SWT. Thus, the concept of al-mā' in the Quran is complex because it encompasses both physical and metaphysical meanings. Toshihiko Izutsu's semantic approach helps uncover the depth of this meaning, thereby enriching the understanding of water's significance from an Islamic perspective. Musa and Asfar Rinaldy (2025) study semantics based on morphological process changes. The results show that Surah Al-A'la possesses a highly prominent morphological richness, particularly in the use of diverse verb patterns (awzān al-fi'il), each containing a distinct and deep semantic meaning.

Morphological shape changes, such as from sabaha which means "to swim" to sabbaha which means "to glorify intensively," demonstrate that every variation of verb form in Quranic

Arabic carries crucial semantic consequences. These variations encompass basic meaning, emphasis on intensity, causative relationships, up to dimensions of spiritual reflexivity. From a linguistic standpoint, the diversity of *awzān al-fi'il* in Surah Al-A'la reflects the sophistication of the Arabic language in conveying complex nuances of meaning through a regular morphological system.

3.2.5 Quranic translation studies utilizing a lexical and contextual semantic approach

Several Quranic translation studies utilizing lexical semantics are presented below. According to Nahdia et al. (2020) in their lexical study on the translation of Surah Al-Muddaththir with a lexical semantic approach, it was found that lexical semantics is divided into two categories, namely direct meaning and figurative meaning. Direct (conceptual) meaning refers to the meaning of a word or lexeme that straightforwardly points to an object or reality outside of language. Meanwhile, figurative (associative) meaning relates to meaning that arises from feelings or thoughts, from both the speaker and the recipient of the utterance. Iryani and Sentia Marrienlie (2020) show the results of their study as follows.

Based on the research results, it was found that the word *wali* in the Quran Surah An-Nisa is mentioned six times. In terms of textual meaning, five verses contain the meaning of "protector," while one verse means "loyal friend." The explanation is as follows: (1) in verse 45, *wali* textually means "protector," while contextually it refers to the entity that guarantees safety; (2) in verse 75, it means "protector," with the context being a plea for help to Allah SWT to be saved from danger; (3) in verse 119, textually it means "protector," but contextually it refers to an ally, namely a person who associates partners with Allah; (4) in verse 123, it means "protector," which in its context indicates a figure providing protection; (5) in verse 173, it also means "protector" with a similar context as the party that protects; and (6) in verse 89, textually it means "loyal friend," whereas contextually it refers to the closest person who is always together.

According to Hizbullah et al. (2022), it is viewed as necessary for Muslims to understand the linguistic aspects of the Quran through a semantic approach as one of the solutions to uncover the meaning of Quranic vocabulary, both lexically and contextually. The study by Gazali et al. (2025) shows that the words *al-nisā'* and *al-unṭā* are close synonyms, yet they have differences in their domains of use. *Al-nisā'* is more dominant in social and legal realms, such as gender relations, rights, and obligations. Conversely, *al-unṭā* is used more in essential-biological contexts, especially in sex opposition with *al-dhakar*, so its collocation patterns also show consistent differences.

3.2.6 Quranic translation studies utilizing Toshihiko Izutsu's semantic approach

Research results applying Toshihiko Izutsu's semantics include the study summary by Saputra and Lukman Nul Hakim (2025). It is stated by them that traditional approaches to understanding the Quran are frequently assessed as not yet fully capable of answering various contemporary problems. Therefore, a more dynamic and contextual interpretation method is required, one of which is through a semantic approach. With this approach, key words in the Quran are studied deeply to uncover their basic meaning, their relational meaning, as well as their relevance to modern challenges. The semantic approach developed by Toshihiko Izutsu has become one of the prominent methods in Quranic studies. This method focuses on the analysis of key words, not only from the literal meaning aspect, but also the semantic relationships that form the worldview of the Quran.

Izutsu emphasizes that this approach needs to involve various disciplines, such as linguistics, sociology, anthropology, psychology, and philosophy. In his approach, Izutsu highlights the importance of distinguishing between basic meaning and relational meaning. The basic meaning is the inherent meaning of a word that remains present across various contexts, whereas the relational meaning arises from the connection of that word with other words in a text. As an example, the word *iman* basically means belief in Allah, but relationally it encompasses its connection with righteous deeds, obedience, and justice as depicted in Quranic verses. The primary advantage of this approach lies in its ability to uncover the worldview (*weltanschauung*) contained in the Quran. According to Izutsu, key words do not

merely have individual meanings, but also form a framework of values and a way of looking at life that underlies the divine message.

For instance, the concept of rahmah does not simply describe an attribute of Allah, but also reflects ideal relationships among humans in social life. In addition, this article also highlights the importance of contextual interpretation of the Quran in building a universal understanding for modern life. This approach emphasizes the understanding of universal values contained in the Quran, while simultaneously opening space to discuss issues such as human rights, gender equality, and environmental preservation from an Islamic perspective. Rusidi and Dina Istiqomah (2025) discuss Toshihiko Izutsu's Quranic semantics linked with contemporary exegesis. This approach relies on the analysis of conceptual meaning in the Quran by utilizing synchronic and diachronic methods to uncover the network of meanings that form the structure of Islamic religious thought.

With a qualitative method based on library research and content analysis, this study traces how Izutsu maps key concepts in the Quran systematically and contextually. Nevertheless, this approach also has several weaknesses as pointed out by some other semantic experts. Izutsu's semantic model is assessed as tending to oversimplify the complexity of the Quranic content. In addition, it pays less attention to Hadith sources and books of tafsir bi al-ma'thur which contain explanations from companions and tabi'in, and tends to ignore historical aspects and the context of revelation descent (asbāb al-nuzūl) which are highly important in classical exegesis traditions. Several of these articles demonstrate four steps in applying semantic analysis, namely: (1) analyzing the basic meaning, (2) relational meaning, (3) synchronic and diachronic semantics approach, and (4) weltanschauung (Rusidi and Dina Istiqomah, 2025).

Substantially, all four have already been stated by Azima (2017) and Aini (2018) using partially different terminology. The application of the approach involves other disciplines: linguistics, sociology, anthropology, psychology, and philosophy (Saputra and Lukman Nul Hakim, 2025). It is stated that the primary advantage of Toshihiko Izutsu's semantic approach lies in its ability to uncover the worldview (weltanschauung) contained in the Quran, its relevance in building cross-religious and cross-cultural dialogue, as well as the relevance of Quranic key words to contemporary issues (Rusidi and Dina Istiqomah, 2025).

3.2.7 Quranic translation studies utilizing meaning amplification

The study on the amplification of meaning was conducted by Haery et al. (2025). It is stated by them that one of the methods used in Quranic translation is the technique of meaning amplification. This technique is carried out by adding information or expanding sentence structures so that meanings that are implicit or hidden in the source text can be understood more clearly by target language readers. This technique is highly crucial, particularly when facing dense Arabic language structures that frequently do not have direct equivalents in other languages. The research results indicate that the meaning amplification technique has a highly significant role in the translation of Surah Al-Bayyinah. In many verses, meaning in Arabic contains not only literal meaning, but also carries nuances, theological concepts, as well as historical contexts that cannot always be fully conveyed through literal translation.

With the presence of the amplification technique, translators can clarify and assert these meanings so that the divine message can be understood more comprehensively by readers. Verse-by-verse analysis shows that the amplification technique is applied in various forms, such as adding the identity of the subject (e.g., Prophet Muhammad PBUH), asserting theological concepts such as tawhid and the afterlife, as well as explaining spiritual aspects such as the reward of paradise. The application of this technique is proven capable of increasing the interconnectedness between verses, strengthening readers' understanding of the concept of faith, and minimizing potential misunderstandings of important terms in the Quran.

4. Conclusions

Based on the preceding exposition, the following conclusions can be stated. There are quite a lot of researchers who discuss Quranic translation using linguistics published in Indonesian-language journals. The results of the studies can be observed from the object of study and the utilized field of linguistics. Viewed from the object of study, there are studies addressing the Quran in general, specific surahs in the Quran, and specific words in the Quran. Evaluated from the field of linguistics used, the studies can be grouped into three categories. First, studies that use the word "linguistics." Second, study fields that utilize "morphology." Third, study fields that use the word "semantics." Among these three fields of study, the largest number of articles consists of those analyzing Quranic translations using semantics.

Within the study field using semantics, some mention semantics generally, some specify lexical and contextual semantics, and others utilize Toshihiko Izutsu's semantics. Quranic translation studies utilizing the field of semantics discuss the stages of applying semantic analysis, semantic structure, and the periodization of semantic application in Quranic exegesis. Within the field of semantics, the necessity of an approach involving other disciplines—namely linguistics, sociology, anthropology, psychology, and philosophy—was also stated. The importance of distinguishing between basic meaning and relational meaning was also conveyed in the articles.

It was further stated that the main advantage of Toshihiko Izutsu's semantic approach lies, among other things, in its ability to uncover the worldview (*weltanschauung*) contained in the Quran and its relevance in building cross-religious and cross-cultural dialogue. Another advantage is the relevance of Quranic key words to contemporary issues.

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