

The Dynamics of the Translation of Ṣalāt in the Qur'an: Between Theological Meaning and Modern Context

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Abstrak: Kata Salāt dalam Al-Qur'an merupakan salah satu konsep kunci dalam ajaran Islam yang mengandung keluasan makna, mencakup dimensi ritual, spiritual, dan relasional. Namun, ketika dialihkan ke dalam bahasa Indonesia, kata ini menghadapi berbagai problematika penerjemahan karena tidak adanya padanan leksikal yang sepenuhnya ekuivalen. Penelitian ini bertujuan untuk mengidentifikasi problematika penerjemahan kata Salāt dalam Al-Qur'an serta menawarkan pendekatan yang dapat dilakukan untuk menyampaikan makna tersebut secara lebih akurat. Penelitian menggunakan metode kualitatif berbasis studi kepustakaan dengan menganalisis ayat-ayat Al-Qur'an yang memuat kata Salāt serta mengkaji terjemahan dan penafsiran para mufasir. Hasil penelitian menunjukkan bahwa problematika utama penerjemahan Salāt meliputi ketiadaan padanan leksikal yang ekuivalen, kompleksitas makna yang sangat bergantung pada konteks, serta terjadinya reduksi makna dalam praktik penerjemahan. Variasi penerjemahan seperti "Salāt," "doa," dan "rahmat" sering kali tidak terhubung secara eksplisit, sehingga pembaca awam kehilangan relasi semantik yang sebenarnya berasal dari akar kata yang sama. Untuk menjawab persoalan tersebut, penelitian ini menawarkan beberapa pendekatan, antara lain pendekatan kontekstual-semantik, strategi transliterasi disertai penjelasan, terminologi terpandu, serta pendekatan semantis-pragmatik. Pendekatan-pendekatan ini dinilai mampu membantu penerjemah menjaga kesepadanan makna sekaligus mempertahankan jangkauan konseptual kata Salāt. Penelitian ini diharapkan memberikan kontribusi bagi pengembangan studi penerjemahan Al-Qur'an, khususnya dalam menangani kata-kata Qur'ani yang memiliki kerumitan makna serupa.

Kata kunci: Salāt, penerjemahan Al-Qur'an, semantik, pragmatik, terminologi.

Abstract: The term Salāt in the Qur'an is one of the central concepts in Islamic teachings, encompassing a wide range of meanings that include ritual, spiritual, and relational dimensions. However, when rendered into Indonesian, this term encounters various translational challenges due to the absence of a fully equivalent lexical counterpart. This study aims to identify the problems arising in the translation of Salāt in the Qur'an and to propose approaches that can convey its meaning more accurately. This research employs a qualitative library-based method by analyzing Qur'anic verses containing the term Salāt, along with examining Indonesian translations and scholarly interpretations. The findings reveal that the major issues in translating Salāt include the lack of an equivalent lexical counterpart, the complexity of its context-dependent meanings, and semantic narrowing in translation practices. Variations in translation such as "Salāt," "prayer," and "mercy" are often not explicitly linked, causing general readers to lose awareness of the semantic relationship originating from the same root. To address these issues, this study proposes several approaches, including contextual-semantic analysis, transliteration accompanied by explanation, guided terminology, and semantic-pragmatic approaches. These methods are considered effective in helping translators maintain semantic equivalence while preserving the conceptual scope of Salāt. It is hoped that this study contributes to the development of Qur'anic translation studies, particularly in dealing with other Qur'anic terms that possess similar semantic complexity.

Keywords: Salāt, Qur'anic translation, semantics, pragmatics, terminology.

INTRODUCTION

The Qur'an as the holy book of Muslims has a very important position in the religious, social and moral life of Muslim society. Muslims in various parts of the world try to understand the contents of the Qur'an as a guide to life that is relevant throughout the ages. In Indonesia, as a country with the largest Muslim population in the world, the need for understanding the Qur'an continues to increase along with the demands of the community for better religious literacy. Efforts to understand the messages of the Qur'an are made through various media, one of which is translation into Indonesian, which aims to facilitate access to the meaning of the text for readers who do not master Arabic.¹

Translation of the Qur'an is an important process in conveying the divine message to the wider community. However, translation is not simply transferring words from one language to another it requires a process of transferring meaning that takes into account linguistic, cultural, historical, and theological contexts,² as well as paying attention to the level of accuracy and meaning that is commensurate for the target language.³ In practice, the differences between the source and target languages can pose challenges in maintaining message accuracy. This condition makes Qur'anic translation never free from debate, especially regarding the equivalence of meaning and the integrity of the message conveyed.

Various problems have arisen in translating the Qur'an, such as difficulties in finding the right word equivalent, potential narrowing or broadening of meaning, shifting contexts, and differences in interpretation.⁴ The challenge arises because the Arabic language of the Qur'an has complex characteristics, including linguistic, rhetorical dimensions, as well as high spiritual nuances. Translations that do not consider these aspects have the potential to produce inaccurate understanding or even cause interpretive bias among readers. Therefore, a critical study of translation practices is imperative.

Although there are many Qur'anic translations circulating in Indonesia and widely used, it does not mean that these translations are free from problems. A number of studies have highlighted the issues of meaning equivalence, differences in translation styles, and interpretative tendencies of translators. However, some of these studies still focus on the general aspect of meaning and have not reviewed more specific problems related to certain words, such as the word worship which

¹ Baihaki, "Orientalisme Dan Penerjemahan Al- Qur'an."

² Haery, Zahrah, and Arginanto, "Amplifikasi Makna Dalam Terjemahan Al-Qur'an: Analisis Teknik Penerjemahan Pada Surat Al-Bayyinah."

³ Framesthia et al., "Analisis Perbandingan Teknik Penerjemahan Arab-Indonesia Pada Google Translate Dan ChatGPT (Kajian Sintaksis : Kalimat Verba Dan Nomina)."

⁴ Astari et al., "Padanan Kosakata Arab Dalam Al- Qur ' An Terjemah Versi Indonesia Dan Malaysia."

often contains complex ritual, spiritual and social meanings. In fact, these words often become crucial points that pose challenges in the translation process.

Recognizing this gap, this study focuses on one of the key terms that often causes problems in translating the Qur'ān, namely the word ṣalāt translated into Indonesian. A number of previous studies have discussed the problems of translating the Qur'an, especially related to the differences in translation approaches and the challenges of transferring the meaning of the sacred text into the target language. One of them is a study by Baidan (2017) which examines the dynamics of translating religious terms in the Qur'an by emphasizing methodological aspects and general principles of translation, without focusing on analyzing one particular term in depth.⁵

Another study by Muchlis (2011) also highlighted the problems of translating the Qur'an into Indonesian from the perspective of linguistics and tafsir, but the discussion is still macro and covers various aspects of translation in general.⁶ While these studies have made important contributions in mapping the issue of Qur'ānic translation, the analysis of a Qur'ānic term with a complex network of meanings, such as ṣalāt, is still relatively limited and descriptive. As a result, the variety of contextual meanings as well as the semantic implications of translating the term for readers' understanding have not been studied in a focused manner.

Departing from these limitations, this study aims to fill the void by specifically examining the problematic translation of the word ṣalāt in the Qur'an and its implications for its meaning in the Indonesian language. This study specifically focuses on the word ṣalāt as a Qur'anic term that has intertwined theological, ritual, and spiritual dimensions. This narrower focus allows for a more in-depth exploration of the variations in the meaning of ṣalāt in various verse contexts as well as its implications in Indonesian translation. Thus, this study not only highlights the differences in translation equivalents used, but also reveals the semantic and meaning consequences that arise for readers when a term is translated inconsistently or has a narrowed meaning.

This study aims to identify the problems that arise in translating the word ṣalāt into Indonesian and to propose a translation approach that can be used to maintain the equivalence of meaning. This approach is important because ṣalāt is a basic concept in Islamic teachings that not only refers to the practice of ritual worship, but also contains meanings of prayer, grace, and spiritual relations that depend on the context of its use in the verse. Therefore, any error or simplification in its translation has the potential to affect the reader's understanding of the Qur'anic message as a whole.

⁵ Baidan, "Problematika Penerjemahan Al-Qur'an Dalam Bahasa Indonesia."

⁶ Hanafi, "Problematika Terjemahan Al-Qur'an."

Academically, this study is expected to enrich the treasure of Qur'ānic translation studies, especially in the context of the Indonesian language, by offering a more focused analysis of one key term that has tended to be understood singularly. By linking the problems of translating the word ṣalāt with semantic analysis and the context of its use in the Qur'ān, this study is expected to make theoretical as well as practical contributions to the development of the quality of Qur'ānic translation in Indonesia, so that people's interpretation of the teachings of the Qur'ān can take place more accurately and proportionally.

RESEARCH METHOD

This research uses a qualitative-descriptive approach with a library research method. The main data source is the text of the Qur'an and its translation in Indonesian. The research data focused on the verses that contain the word ṣalāt in various contexts of use. Furthermore, the data is analyzed using the concept of semantic analysis and translation theory to trace the problematic forms and shifts in meaning that arise in the process of language transfer. The research procedure includes collecting relevant verses, identifying translation variations, analyzing the equivalence of meaning, and interpreting the results to formulate a more accurate translation strategy. The analysis is conducted qualitatively through in-depth reading of the source and target texts to identify translation problems and approaches that can be applied to maintain the integrity of the meaning of Ṣalāt.

RESULTS AND DISCUSSION

The Dynamics of the Translation of Ṣalāt in the Qur'ān

The word الصَّلَاة ((Ṣalāt) is one of the most central words of worship in the Qur'an.⁷ In general, the Indonesian translation refers to a single equivalent, namely "Ṣalāt". However, the representation of meaning in the source text is not that simple. The word ṣhalat in the Qur'ān has a wide spectrum of meanings, ranging from ritual worship, spiritual functions, to the meaning of prayer or praise in certain contexts.⁸ This diversity of meanings creates a number of problems in translation.

The Absence of an Equivalent Lexical Match

In the context of translating the Qur'an into Indonesian, one of the fundamental problems related to the word ṣalāt is the absence of a fully equivalent lexical equivalent. The Indonesian language does not recognize the concept of ritual worship that has a theological structure, pillars, and time provisions as ṣalāt before the arrival of Islam. Therefore, the Indonesian language simply absorbs its

⁷ Armanda et al., "Ṣalāt Sebagai Pilar Falsafah Islam : Pemahaman Dan Praktik."

⁸ Ali and Isnaeni, "Keragaman Makna Kata Ash-Shalah Dalam Al- Qur ' an."

phonological form into "Salāt," without carrying the full breadth of meaning it has in Arabic.

This absorption process resulted in a narrowing of meaning, as "salāt" in Indonesian is only understood as a ritual worship activity, whereas in the Qur'an the root word *ص-ل-و* also includes other meanings, such as prayer, praise, or grace.⁹ This lack of equivalence in meaning has led to variations in translation into Indonesian, so that in some verses Salāt is translated as "prayer" or "mercy," not "salāt." As a result, general readers are unable to grasp the semantic relationship between these meanings, even though the source texts all refer to the same root word. As a result, the general reader cannot grasp the semantic relationship between these meanings, even though the source texts all refer to the same root word. It is in this context that the problem of translating Salāt becomes more apparent. Examples can be found in several verses:

First, salāt can mean prayer, as in QS. At-Taubah [9]: 103:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ...

"Take from their wealth 'O Prophet' charity to purify and bless them, and pray for them surely your prayer is a source of comfort for them...."

The word *صل* in this verse functions as a *fi'il amr* (command verb). In Ath-Thabari's interpretation, the word is understood to mean prayer, which is an order to ask forgiveness for them for the sins they have committed. Thus, the use of the word *صل* in the context of the verse is understood as prayer. If the word is still interpreted as Salāt worship, it is certainly not appropriate, because it is impossible for Salāt to be understood as worship addressed to other than Allah.

A similar interpretation is given by Hasbi ash-Shidieqy. He explains that *صل* in this verse refers to the Prophet's prayer for the believers who pay zakat as a form of repentance and obedience. Hasbi also corrects the statement in Fiqh al-Sunan that the word zakat is coupled with salāt 82 times; according to him, the correct number is only 28 times. Therefore, the interpretation of *صل* in this verse as prayer is considered more appropriate.¹⁰

Second, salāt can mean mercy or praise, as in QS. Al-Ahzab [33]: 56:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

"Indeed, Allah confers blessing upon the Prophet..."

The word *يُصَلُّونَ* in the verse is *fi'il mudhāri'*, which is a verb that indicates an action that is being or will be done. Imam Ath-Thabari interpreted that the meaning of *يُصَلُّونَ* when attributed to Allah is a form of affection or mercy, meaning that Allah bestows mercy and blessings on His Messenger. When attributed to the angels, the meaning is a request for forgiveness and safety for the Prophet Muhammad SAW. As for Muslims, the meaning of *الصلاة* in this context is a form of appreciation and respect for the Prophet Muhammad SAW. Therefore, the word

⁹ Syafirin, "The Meaning Of Ṣ Al Ā T In Al-Qur ' An : Semantic Analysis of Toshihiko Izutsu."

¹⁰ Ali and Isnaeni, "Keragaman Makna Kata Ash-Shalah Dalam Al- Qur ' an."

يُصَلُّونَ in this verse should not be understood as "Ṣalāt" in the sense of ritual worship as performed daily.

A similar explanation is offered by Al-Maraghi, that the meaning of salawat varies depending on the party who conveys it. If it is Allah, then it means giving mercy and respect to the Prophet Muhammad SAW, as well as showing that mercy and grace are in His power. Meanwhile, the salawat of the angels means a request for forgiveness so that Allah elevates the degree of the Prophet Muhammad SAW. This angelic praise and prayer is also understood as a form of support for the Prophet's da'wah so that he is blessed with welfare and safety.¹¹

Third, ṣalāt means ritual worship, as it is commonly understood, for example QS. Al-Baqarah [2]: 43:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

"And establish prayer and give zakah and bow with those who bow [in worship and obedience]."

The context of this verse clearly demands formal worship. This variation in usage shows that one lexical form in Arabic can give rise to different translation equivalents in Indonesian. As a result, it is difficult for lay readers to grasp the semantic connection between these meanings, even though they all refer to the same root word. In this context, the problem of translating the word ṣalāt in the Qur'an becomes more apparent.

Complex and Contextual Meanings

One of the main problems in translating the word ṣalāt is the complexity of its meaning. In many translations, the word is simply translated as "ṣalāt", but it is not always appropriate for all contexts. An example is in Qs Al-Baqarah verse 43:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

"And establish prayer and give zakah."

In this verse, the word الصلاة (Ṣalāt) is understood as an order to perform formal ritual worship. That is, Ṣalāt here refers to the practice of worship that has certain provisions, such as the time of execution, movements, and recitations that must be fulfilled according to Shariah. The emphasis lies on the obligation of Muslims to perform ṣalāt as a form of ritual obedience. Meanwhile, in QS Al-Ankabut verse 45:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

"Indeed, 'genuine' prayer should deter 'one' from indecency and wickedness."

In this verse, the word الصلاة is still used, but the meaning is emphasized on its role and impact, which is to prevent the perpetrators from committing heinous and unlawful acts. This verse emphasizes that ṣalāt does not stop at the formal aspects of movement and recitation, but must bring moral and spiritual changes to the

¹¹ Al-Maraghi, *Tafsir Al-Maraghi*.

performer.¹² Thus, ṣalāt is understood as a means of character building, behavior control, and guarding oneself from bad deeds. This difference in context shows that the same word can contain varied focuses of meaning, with one verse emphasizing the aspect of ritual obligation, while another verse highlights its moral transformation effect. This shows that a single translation is often insufficient to contain the contextual breadth of the meaning of Ṣalāt in Indonesian.

Semantic Narrowing

The simplification of the equivalent to "ṣalāt" has the potential to lead to a reduction in meaning, because Ṣalāt does not only refer to ritual actions, but sometimes contains the meaning of prayer or praise. This can be found, for example, in QS. At-Taubah[9]: 103, which uses the verb form of the same root.

The verse reads:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Take from their wealth 'O Prophet' charity to purify and bless them, and pray for them surely your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing." (Kemenag RI)

In this verse, the word وَصَلِّ عَلَيْهِمْ (*wa ṣalli 'alaihim*) cannot be translated as "Ṣalāt upon them," because the context is not a ritual worship performed to Allah, but rather the Prophet's prayer for them to have peace and blessings.¹³ Thus, the translation "pray for them" is much more appropriate. In addition, the next phrase إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ (*inna Ṣalāt aka sakanun lahum*) confirms that the Ṣalāt in question is the Prophet's prayer, not ritual worship. If it is translated as "your Ṣalāt reassures them," then the meaning of the verse becomes awkward, as Ṣalāt in the ritual sense cannot be "addressed to others."

This context shows that the same root, ص - ل - و, can produce different meanings depending on the actor, object, and situation. Therefore, a translation that only relies on the single equivalent of "ṣalāt" will result in a reduction and even errors in meaning. Sensitivity to context is necessary so that the relational meaning between the source text and the intended meaning can be properly maintained.

To clarify the variations in the meaning of the word ṣalāt in the Qur'ān as well as the problems of translating it into Indonesian, the following table classifies the verses containing these words based on their context of use, contextual meaning, and the translation equivalents used. This table serves as a summary of the results of the analysis which shows that one lexical form can produce different translation equivalents due to differences in semantic and pragmatic contexts.

¹² Algifari and Zuhra, "Ṣalāt Sebagai Pencegah Perbuatan Fahsya'dan Munkar (Analisis Muqaran Tafsir Al-Qurtubi Dan Tafsir Al-Azhar Terhadap Q.S. Al 'Ankabut/29:45)."

¹³ Ali and Isnaeni, "Keragaman Makna Kata Ash-Shalah Dalam Al- Qur ' an."

Table 1. Classification of the Meanings of the Word Ṣalāt in the Qur'an and Their Translation Equivalents

No.	Verse	Word Form	Contextual Meaning	Translation Equivalent	Translation Issue
1	Q. Al-Baqarah [2]: 43	الصَّلَاةُ	Formal ritual worship	<i>salat</i>	Semantic narrowing
2	Q. Al-'Ankabūt [29]: 45	الصَّلَاةُ	Moral-spiritual function	<i>salat</i>	Implicit meaning
3	Q. At-Tawbah [9]: 103	صَلِّ	The Prophet's supplication	<i>doakanlah</i> ("pray for")	Inconsistency of translation equivalents
4	Q. Al-Aḥzāb [33]: 56	يُصَلِّي	Divine mercy	"bestow mercy"	Loss of semantic relation

A Translation Approach to Convey the Meaning of Ṣalāt More Accurately

Efforts to produce a more accurate translation of the word *salāt* require a translation strategy that not only considers lexical aspects, but also the semantic, pragmatic, and theological dimensions attached to the word. Given the breadth of meanings of *salāt* that can refer to ritual worship, prayer, or grace, a single direct equivalent-based approach is often inadequate. Therefore, a comprehensive approach is needed that considers the context of the verse, the structure of meaning, as well as the needs of the reader in understanding the interconnectedness of meanings derived from the same root word.

Contextual-Semantic Approach

The contextual-semantic approach is a translation method that emphasizes that the meaning of a word must be understood according to the context of the verse in which it appears.¹⁴ In the case of the word *salāt*, this approach becomes important because, as explained above, the word *salāt* does not always mean ritual worship as it is commonly understood in Indonesian. The meaning of *salāt* can change according to the situation described in the verse, so the translator needs to first identify the theme of the verse, who the actor is, and the purpose of the verse. After that, the translator can determine the most appropriate equivalent word in Indonesian so that the intended message can be conveyed accurately.

For example, the verse (QS. At-Taubah[9]:103)

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

¹⁴ Musthafa, Ghazali, and Syafe, "Pendekatan Semantik Kontekstual Menurut Para Linguis Barat Dan Timur."

To apply the semantic contextual approach, the translator first needs to read and understand the context of the verse as a whole, including the theme and its relationship with the verse before and after it. For example, in QS. At-Taubah[9]:103, the verse discusses Allah's command to the Prophet to collect zakat from his people as a form of purification and cleansing of the soul. In the next section, the command "*wa ṣalli 'alaihim*" appears, which can be literally translated as "Salāt upon them." However, in the context of talking about zakat, the phrase is certainly not meant as an order to establish a ritual Salāt on them.

The next step is to identify the actor and the purpose of the action referred to in the verse. In this case, the subject of the action is the Prophet, while the object is the people who pay zakat. From this it appears that the required action is not a ritual worship performed to Allah, but an action of the Prophet directed to his people. This shows that the meaning of salāt here cannot be understood as a ritual, but rather as a form of prayer or request for blessings. This analysis is then reinforced by looking at the pragmatic function of the verse, which is to provide spiritual encouragement for zakat payers to feel at peace. Thus, the most appropriate meaning for salāt in this context is "to pray."

After determining the exact meaning, the translator chose the most accurate equivalent in Indonesian, which is "pray for them," not "Salāt over them." This choice maintains the appropriateness of the meaning in the context and does not impose a literal translation. This choice keeps the meaning in line with the context and does not impose a literal translation that could be misleading. Thus, through the application of the contextual-semantic approach, the translation of the word salāt in QS. At-Taubah[9]:103 can be presented more precisely, communicatively, and still maintain the depth of meaning contained in the source text.

Tafsiriyah Approach

The second approach in translating the word salāt is the tafsiriyah approach. This approach is used when the Indonesian equivalent is not able to represent the entire Qur'anic meaning contained in the word. In this case, the translator retains the original form of the word in transliteration such as "Salāt" or "Shalat" so that the basic meaning is not lost and the reader still realizes that the word is a unique concept in the Islamic tradition that does not have a fully equivalent equivalent in Indonesian. After maintaining the transliteration form, the translator then provides additional explanations through glossaries, footnotes, or captions in the text that explain the meaning of the word in the context of a particular verse.¹⁵

For example, in QS. Al-Baqarah [2]:43, there is a command "*wa aqīmū al-Salāt*". In this context, the translator can keep the word Salāt as the transliteration of Salāt because this word refers to ritual worship that has a distinctive technical meaning in Islamic teachings. However, in order for the reader to understand a more

¹⁵ Almuways, "The Methodological Principles for Translating the Literal Association (Al-Mushtarak Al-Laf Zī) in the Qur ' Ān to the English Language."

complete nuance of meaning, additional explanations can be given, for example that *ṣalāt* is a ritual worship with certain conditions, pillars, and time provisions, and has spiritual and ethical dimensions in the life of a Muslim. Thus, the transliteration does not stand as empty words, but is enriched with information that helps readers understand the depth of its meaning.

This approach is useful because it does not force the translator to look for equivalents that might narrow the meaning. If *ṣalāt* is translated simply as "prayer," for example, then the ritual aspect and legal dimension of the word will be lost. Conversely, if it is always translated as "*Ṣalāt*" without explanation, readers may overlook the fact that in some contexts, *ṣalāt* can mean prayer, grace, or praise. By retaining the original form and providing an explanation, readers can remain aware that each meaning is part of a semantic network rooted in the same word. This strategy also encourages the reader to understand that the translation only represents one side of the meaning, thus not closing the opportunity for a broader interpretation through direct study of the Arabic text.

Through the *tafsiriyah* approach, the translator can minimize the risk of meaning reduction, maintain the semantic relationship between meanings derived from the same root, and help readers recognize the word *Ṣalāt* as a complex Qur'anic concept. This approach ultimately not only maintains fidelity to the source text, but also enriches the reader's understanding of the diversity of meanings that may not be fully represented through a single Indonesian equivalent.

Semantic-pragmatic approach

The semantic-pragmatic approach offers a more comprehensive solution in translating the word *ṣalāt* because it not only pays attention to the lexical meaning of the word, but also considers the communicative function of the verse. In this approach, the translator seeks to capture the message that the verse wants to convey to its readers, including the relationship between the speaker, the object of speech, and the background situation. The translator does not stop at finding an "equivalent" vocabulary equivalent, but also assesses how the word functions in the socio-religious context of the verse. Thus, the meaning conveyed does not merely pivot on the lexical definition, but also takes into account the communicative impact expected by the Qur'anic text.

For example, in QS. At-Taubah[9]:103, the part of the verse "*wa ṣalli 'alaihim*" could lexically mean "*Ṣalāt upon them.*" However, if translated literally in this way, the meaning becomes vague and uncommunicative, as ritual *ṣalāt* is not possible for the Prophet to perform on his people. The semantic-pragmatic approach encourages the translator to identify the purpose of the verse, which is that the Prophet is commanded to pray for the people who have paid zakat, so that they feel calm and blessed. Taking into account this communicative function, the most appropriate equivalent in Indonesian is "pray for them." This choice not only

conveys the meaning of ṣalāt as prayer, but also captures the pragmatic intention of the verse in the form of the Prophet's spiritual support for his people.

Through this process, the translator can compose a translation that is not only linguistically correct, but also in line with the relational message contained in the source text. Additional information, such as the fact that the word ṣalāt in this verse means prayer and not ritual worship, can be explained through brief annotations so that readers still understand the inter-relationship between the meanings in the root words ص - ل - و. This semantic-pragmatic approach bridges the gap between the literal translation and the speaker's intended meaning, so that readers gain a fuller understanding of the conceptual function of ṣalāt in various contexts. Ultimately, this approach not only improves the accuracy of the translation, but also enriches the reader's experience in understanding the communicative nuances contained in the Qur'anic verse.

Overall, the findings of this study show that the translation of the word ṣalāt demands linguistic sensitivity as well as a deep understanding of the theological context and communicative function of the verse. This finding is in line with the views of Qur'ānic translation scholars who emphasize that translation cannot be separated from interpretation (tafsīr), because the different contexts in which words are used in the Qur'ān produce variations in meaning that cannot always be represented through a single lexical equivalent.¹⁶ Within the framework of the theory of meaning equivalence of Eugene A. Nida (1964) referenced by Farsia (2023), especially the concept of dynamic equivalence, it is not enough for translation to be oriented only towards similarity in form, but it must pay attention to the meaning effect received by readers in the target language.¹⁷

The analysis of the verses containing the word ṣalāt shows that the contextual-semantic approach plays an important role in identifying shifts in meaning influenced by the linguistic environment of the verse. In some contexts, ṣalāt refers to technical and normative ritual worship, while in other contexts the same word functions as prayer, grace, or a form of spiritual relationship. This finding supports the theory of contextual semantics as proposed by Lyons and Palmer, which asserts that lexical meanings are not static, but can only be understood and delimited through their use in specific discourse contexts.¹⁸ Thus, this study reinforces the view that the translation of Qur'anic words cannot be separated from the analysis of semantic field and inter-subjective relations.

In addition, the application of the tafsiriyah approach in this study shows that transliteration accompanied by explanation is an effective strategy to avoid meaning reduction, especially for Qur'anic terms that have high conceptual content. This finding extends the results of previous studies that tended to place

¹⁶ Hanafi, "Problematika Terjemahan Al-Qur'an."

¹⁷ Farsia and Sarair, "Dynamic Equivalence: Translation Theory."

¹⁸ Musthafa, Ghazali, and Syafe, "Pendekatan Semantik Kontekstual Menurut Para Linguis Barat Dan Timur."

the tafsiriyah method only as a supplement to translation.¹⁹ This study shows that this method can actually be the main strategy in maintaining the semantic connection between the meanings of ṣalāt, so that readers still realize that the variations in meaning that emerge come from the same root concept.

The semantic-pragmatic approach in this study emphasizes that the meaning of ṣalāt must also be understood based on the communicative purpose of the verse. The analysis of certain verses shows that an overly literal translation has the potential to obscure the relational message that the Qur'ānic text wants to convey. This finding is in line with the theory of language pragmatics proposed by Leech and Yule, which emphasizes that the meaning of an utterance is determined by the speaker's intention and its communicative impact. Thus, this study supports the semantic-pragmatic theory by showing that the success of ṣalāt translation is not only measured by the accuracy of the lexical meaning, but also by its ability to convey the communication function of the verse as a whole.

Based on the research findings presented, the theories used, and the results of previous studies, it can be concluded that there is no single approach that can be applied absolutely in translating the word ṣalāt. Instead, this study emphasizes the importance of an integrative approach that combines semantic analysis, tafsiriyah method, and pragmatic considerations. With this approach, the translation of ṣalāt will not only be a process of language transfer, but also a responsible scientific endeavor in presenting the complexity of Qur'anic concepts more accurately and communicatively for Indonesian readers.

CONCLUSION

This study aims to examine the problems of translating the word ṣalāt in the Qur'ān into Indonesian and to identify translation approaches that can be used to maintain meaning equivalence. The results show that the word ṣalāt has a complexity of meaning that cannot be fully represented by one lexical equivalent in Indonesian. The absence of a truly equivalent equivalent means that ṣalāt tends to represent the ritual aspect alone, while other dimensions such as prayer, grace, and spiritual support are often reduced or not semantically connected in translation. In addition, the highly contextual nature of ṣalāt's meaning leads to variations in translation that have the potential to confuse lay readers and obscure the interrelationship between meanings that are actually derived from the same root. This finding shows that the translation of Qur'anic terms cannot be separated from the analysis of the semantic context and communicative function of the verse. Therefore, the application of contextual-semantic and semantic-pragmatic approaches in an integrated manner has important implications for the development of Qur'anic translation studies, especially in an effort to improve the accuracy and readability of Indonesian translations without sacrificing the breadth

¹⁹ Zakiyah and Bakar, "Ilmu Terjemah Bahasa Arab Perspektif Filsafat Ilmu."

of theological meaning. However, this study has limitations as it only focuses on one key term, ṣalāt, and relies on text and translation analysis without involving reader responses or empirical studies. Therefore, future research is recommended to expand the object of study to other Qur'anic terms that have similar complexity of meaning, as well as combine linguistic approaches with reader reception studies to obtain a more comprehensive picture of the impact of translation on people's understanding.

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