Translation of the Quran in Tolaki: a Perspective of Religious Moderation, and Islamic Law

Fahmi Gunawan
Institut Agama Islam Negeri Kendari, Indonesia
Ainy Khairunnisa
Institut Agama Islam Negeri Kendari, Indonesia
Email: fgunawan@iainkendari.ac.id

Abstract: This study focuses on the study of the translation of the Qur'an in Tolaki culture in Southeast Sulawesi from the perspective of religious moderation and its influence on Islamic law, as well as the factors that influence the translation. The method used is the descriptive analysis of the verses of religious moderation in Tolaki culture and Islamic law. The results of the study indicate that the verses of religious moderation include national commitment, tolerance, peace, and adaptive culture. In translating the verses of religious moderation, the translators used translation techniques such as established equivalence, transposition, modulation, reduction, discursive creation, literalism, borrowing, compensation, explicitness, addition, and adaptation. Socio-culturally, the Tolaki people have several concepts of religious moderation that can prevent potential unrest and conflict, such as the concept of medulu (self-esteem; togetherness), mepokoaso (unity), meohai (loyalty to the leader), mbeohai (brotherhood), mbeohai (loyalty to the leader); mbeohai (brotherhood), mombokulaloi (respect), samaturu (mutual cooperation), mombehunggaia (openness), mbendeporombu (deliberation and consensus), meloo mbenao (humility), mondotu'a (peace), and mombalalo (tolerance). The implications for the Tolaki community in Southeast Sulawesi are seen in the relatively high attitude towards religious moderation. The values of local wisdom that are embraced facilitate expanding opportunities for sustainable harmony and peace while minimizing the prevalence of conflict in society.
Keywords: Translation Quran, Tolaki, Religious Moderation, Islamic Law

Abstrak: *Studi ini mengkaji studi penerjemahan al-Qur'an dalam budaya Tolaki di Sulawesi Tenggara dari perspektif moderasi beragama dan pengaruhnya dalam hukum Islam, serta faktor-faktor yang mempengaruhi terjemahan tersebut. Metode yang digunakan analisis deskriptif terhadap ayat-ayat moderasi beragama dalam budaya Tolaki dan hukum Islam. Hasil penelitian penelitian menunjukkan bahwa ayat-ayat moderasi beragama mencakup komitmen kebangsaan, toleransi, perdamaian, dan budaya adaptif. Dalam menerjemahkan ayat-ayat moderasi beragama, para penerjemah menggunakan teknik-teknik penerjemahan seperti kesepadanan yang sudah mapan, transposisi, modulasi, reduksi, kreasi diskursif, literalisme, peminjaman, kompensasi, eksplisitasi, penambahan, dan adaptasi. Secara sosio-kultural, masyarakat Tolaki memiliki beberapa konsep moderasi beragama yang dapat mencegah potensi gejolak dan konflik seperti konsep medulu (harga diri; kebersamaan), mepokoaso (persatuan), meohai (kesetiaan pada pemimpin), mbeohai (persaudaraan), mbeohai (kesetiaan pada pemimpin); mbeohai (persaudaraan), mombokulaloi (penghormatan), samaturu (gotong royong), mombehunggaia (keterbukaan), mbendeporombu (musyawarah mufakat), meloo mbenao (kerendahan hati), mondotu'a (perdamaian), dan mombalalo (toleransi). Implikasinya terhadap masyarakat Tolaki di Sulawesi Tenggara terlihat pada sikap yang cukup tinggi terhadap moderasi beragama. Nilai-nilai kearifan lokal yang dianut, memfasilitasi perluasan peluang untuk kerukunan dan perdamaian yang berkelanjutan, sekaligus meminimalkan prevalensi konflik dalam masyarakat.*
Kata Kunci: *Penerjemahan al-Qur'an, Tolaki, Moderasi Beragama, Hukum Islam*

Introduction

Religious moderation has been a longstanding discourse in the history of religious civilizations worldwide[1] reported that one of the universal purposes of religion is to uphold human dignity and glory by abstaining from acts of extremism and radicalism that threaten human life itself, as the loss of one life equates to the loss of a thousand lives. Therefore, every religion aims to impart teachings of peace, safety, and pursuing a middle path, irrespective of the ideological beliefs professed.[2] This research report aligns with the documented meeting between two prominent spiritual leaders, Pope Francis, the leader of the Catholic Church in the Vatican, and Shaykh Ahmad el-Tayyeb, the Grand Imam

---

[1]Mohamed Elewa Badar and Polona Florijančič, "Killing in the Name of Islam? Assessing the Tunisian Approach to Criminalising Takfir and Incitement to Religious Hatred against International and Regional Human Rights Instruments," *Nordic Journal of Human Rights* 39, no. 4 (2021).

[2]Nesya Shemer, "'God's Most Beautiful Name Is Peace': Rabbi Menachem Froman's Vision of Inter-Religious Peace between Israelis and Palestinians," *Israel Affairs* 27, no. 3 (2021).

of Al-Azhar, which took place on February 4, 2019.[3] The meeting established a "brotherhood of humanity" agreement, addressing acute extremism as a shared adversary among world religions. The agreement also expressed a shared aspiration to counter mutual destruction, war, intolerance, and hatred perpetuated in the name of religion. Similarly, in their research,[4] emphasized recognizing the diversity inherent in various world religions. They argued that the diversity of various religions worldwide is a reality. Therefore, identifying the commonalities among the teachings of different religions should be the primary focus to achieve mutual peace and security. Otherwise, it would be arduous to establish common ground for interreligious dialogue. The implication is that interfaith conflicts could potentially erupt globally.

Following prior research findings,[5] asserted that religious moderation is deemed a moral virtue pertinent to the conduct of individuals, communities, and institutions.[6] Further disclosed that religious moderation in the Indonesian context is imperative for preserving the Unitary State of the Republic of Indonesia. The complexity of Indonesian society, characterized by diverse religions, ethnicities, languages, and cultures, underscores the necessity of religious moderation. Similarly,[7] revealed that as human populations comprising various religions, tribes, ethnicities, and cultures continue to evolve, the dissemination of religion expands accordingly. Biblical texts, like many religious scriptures, undergo multiple interpretations and translations.

Consequently, some religious adherents may exhibit fervor for their interpretation of truth, which can align with the ideological biases of translators and interpreters.[8] This phenomenon resonates with findings from Al-Tarawneh's research,[9] indicating that Qur'anic translations serve as fertile ground for terrorists and radicals to indoctrinate and recruit Western non-Arab Muslim youth.

---

[3]Abdullah Hemmet, "Challenging Conversation between the Catholic Church and Sunni Islam: An Analysis of The Dialogue with the Vatican From the Viewpoint of Al-Azhar University: Challenges, Setbacks & Promises (1998-Present)," *American Journal of Arts and Human Science* 2, no. 2 (2023).

[4]Kwangsuk Yoo and Dong Uhn Suh, "Religious Diversity and Religious Governance in South Korea: From Nominal to Covenantal Pluralism," *Review of Faith and International Affairs* 20, no. 1 (2022).

[5]Margaretha A. van Es, Nina ter Laan, and Erik Meinema, "Beyond 'Radical' versus 'Moderate'? New Perspectives on the Politics of Moderation in Muslim Majority and Muslim Minority Settings," *Religion* 51, no. 2 (2021), p. 161–68.

[6]Wahyudi Akmaliah, Priyambudi Sulistiyanto, and Sukendar, "Making Moderate Islam in Indonesia," *Studies in Conflict and Terrorism*, 2022.

[7]Imam Subchi et al., "Religious Moderation in Indonesian Muslims," *Religions* 13, no. 5 (2022).

[8]Fahmi Gunawan, "The Ideology of Translators in Quranic Translation: Lessons Learned from Indonesia," *Cogent Arts and Humanities* 9, no. 1 (2022).

[9]Alalddin Al-Tarawneh, "The Role of Quran Translations in Radicalizing Muslims in the West and Misrepresenting Islam," *Journal of Religion and Violence* 9, no. 1 (2021).

Deliberately framed translations are used to sway beliefs and foster receptivity to new ideologies. For instance, contentious terms like "jihad" and "qital" in the Qur'ān are frequently manipulated to support varying interpretations, as Ramadan further elaborates on this aspect.[10]

> *"[It] means a struggle, and can be applied in a range of contexts from social, economic, political, or ecological, [to] represent[s] a struggle for greater justice not only against discrimination and racism but also to support freedom of expression and in defense of civil responsibilities [. . .] The word "jihad" has been subverted by a Salafist sub-group as part of their propaganda to mean an armed struggle against unbelievers."*

This quote elucidates how the lexicogrammatical aspects of a verse can be leveraged in the radicalization of recruits. The recruitment process initiates with the rationalization stage, where radicals and terrorists utilize specific translations of the Quran to sway particular targets.[11] At this juncture, translated Quranic verses are manipulated to persuade the target, or recruiters selectively choose verses that align with the target's predispositions or beliefs. These translations serve as a means of rationalization for the radicalization process. The radicalized individual, in turn, begins to unconsciously employ these verses to formulate judgments and construct their own identity. This newfound identity sets them apart from their community, granting them the authority to pass judgment and disparage others.

Studies that integrate translation studies and religious moderation theory are still relatively rare, as they typically treat these domains separately. Similarly, research addressing religious moderation seldom incorporates a translation perspective. However, existing studies can be categorized into several trends. The first trend explores religious moderation from a political standpoint.[12] Research findings suggest that religious moderation intersects with issues of secularization

---

[10]Tariq Ramadan, *Western Muslims and the Future of Islam*, *Western Muslims and the Future of Islam*, 2011.

[11]Randy Borum, "Radicalization into Violent Extremism II: A Review of Conceptual Models and Empirical Research," *Journal of Strategic Security* 4, no. 4 (2011).

[12]Kikue Hamayotsu, "The Limits of Civil Society in Democratic Indonesia: Media Freedom and Religious Intolerance," *Journal of Contemporary Asia* 43, no. 4 (2013), p. 658–677; Christophe Jaffrelot, "Refining the Moderation Thesis. Two Religious Parties and Indian Democracy: The Jana Sangh and the BJP between Hindutva Radicalism and Coalition Politics," *Democratization* 20, no. 5 (2013), p. 876–894; Murat Somer, "Moderation of Religious and Secular Politics, a Country's 'Centre' and Democratization," *Democratization* 21, no. 2 (2014), p. 244–67; Joshua T. White, "Beyond Moderation: Dynamics of Political Islam in Pakistan," *Contemporary South Asia* 20, no. 2 (2012), p. 179–94; van Es, Laan, and Meinema, "Beyond 'Radical' versus 'Moderate'? New Perspectives on the Politics of Moderation in Muslim Majority and Muslim Minority Settings."

and democratization. However, the interpretation of moderation and its impact on democracy vary significantly across countries, contingent upon domestic and international contexts, including the reactions of political adversaries. The second trend examines religious moderation in the context of radicalization.[13] Studies demonstrate that radical and extremist ideologies contradict Islamic teachings. Consequently, embracing open-mindedness or religious moderation offers a solution to counter radical and extremist groups. As a middle ground, moderation fosters an environment of peace, security, and harmony within diverse societies. The third trend analyzes the nexus between religious moderation and Islamic higher education.[14] Research indicates that students in Islamic institutions may encounter radical ideologies, such as those propagated by groups like Hizbut Tahrir Indonesia (HTI). Thus, fostering an understanding of religious moderation among students, both within and outside the classroom, is crucial. From these trends, it is evident that scholars have not yet explored the integration of translation issues into discussions of religious moderation.

To address this lacuna, this study aims to examine how religious moderation is viewed from the perspective of translation studies. Specifically, this study poses two research questions: What verses discuss religious moderation, and how are these verses translated into the Tolaki language? what factors influence the translators' interpretation of the meaning of the source text? what is the form of integration of religious moderation and Islamic Law through translation studies?

The answers to these questions are expected to contribute conceptually, empirically, and practically. Conceptually, this research supports the concept of Islam Nusantara, which accommodates local traditions as developed by Abdurrahman Wahid, Hamka, and Azyumardi Azra. Empirically, this research could provide new insights into how verses concerning religious moderation are

---

[13]Mohammad Rindu Fajar Islamy, "Islam and Religious Moderation: The Role of School Laboratory in Negotiating Religious Moderation Within Theological Plurality," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 18, no. 1 (2021), p. 91–110; Subhan Hi Ali Dodego and Doli Witro, "The Islamic Moderation and the Prevention of Radicalism and Religious Extremism in Indonesia," *Dialog* 43, no. 2 (2020): 199–208; Yudhi Kawangung, "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities* 3, no. 1 (2019), p. 160–170; Arifinsyah Arifinsyah, Safria Andy, and Agusman Damanik, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020), p. 91–108.

[14]Abdul Haris Abdullah and Shinta Nento, "Constructing Religious Moderation in Islamic Higher Education," *Al-Ulum* 21, no. 1 (2021), p. 166–186; Ekawati Ekawati et al., "Moderation of Higher Education Curriculum in Religious Deradicalization in Indonesia," *TARBIYA: Journal of Education in Muslim Society* 6, no. 2 (2019): 169–78; Tatang Sudrajat, Supiana Supiana, and Qiqi Yuliati Zakiah, "Higher Education, Nation Character, and Religious Moderation Program: A Public Policy Perspective," *Journal of Asian Social Science Research* 3, no. 1 (2021), p. 73–92; Benny Afwadzi and Miski Miski, "Religious Moderation in Indonesian Higher Educations: Literature Review," *Ulul Albab: Jurnal Studi Islam* 22, no. 2 (2021), p. 203–31.

viewed through the lens of translation studies and the factors that shape the meaning of the Quranic translation text into the Tolaki language. Practically, this research promotes the creation of a contextualized religious education model that aligns with local wisdom values and strengthens cultural resilience in preventing radicalization through integrating local wisdom into socio-religious life.

This research employs a product-oriented approach, specifically analyzing how verses of the Quran discussing religious moderation are translated into Tolaki language. This research focuses on the Tolaki translation of the Quran because it is the only localized translation product using a vernacular language in Southeast Sulawesi province. Southeast Sulawesi is a province situated in the southeast of Sulawesi Island in Indonesia, with Kendari as the capital city. Initially, the province was a district within the combined South and Southeast Sulawesi province, with the district capital at Bau-Bau. However, in 1964, Southeast Sulawesi was established as a separate autonomous region from South Sulawesi. In terms of ethnicity, the Tolaki ethnic group forms the majority population in Southeast Sulawesi. It is considered one of the indigenous groups, along with the Wolio-Buton, Muna, and other settler groups such as Bugis, Javanese, Balinese, and Sundanese. This ethnic group occupies almost all Southeast Sulawesi, encompassing Kendari, the North, South, and Islands districts of Konawe, and the Kolaka area with its East Kolaka, Kolaka, and North Kolaka districts. Linguistically, the Regional Language Agency recognizes 15 languages spoken in Southeast Sulawesi, with Tolaki having the most native speakers, followed by Wolio, Cia-Cia, Cucu'lambu, Muna, and several others.[15]

The research data comprises the Tolaki-language Quran translation text and the 2019 Ministry of Religious Affairs' Indonesian Quran translation. Data collection techniques include textual analysis of the Tolaki Quran manuscript supplemented by interviews with translators. Document analysis helps address the first two research questions on the religious moderation verses and their Tolaki translations, while interviews provide insight into influencing factors. To identify relevant verses, this study utilizes the Ministry of Religious Affairs' framework of religious moderation, encompassing four key indicators: (1) national commitment, (2) tolerance, (3) non-violence, and (4) openness to external traditions.[16] The analysis examines how these moderation-related verses are rendered in Tolaki using Molina and Albir's[17] translation techniques, such as

---

[15]Basrin Melamba et al., "Zending and Culture of Tolaki Tribe in Southeast Sulawesi, 1916-1942," *Jurnal Sejarah Citra Lekha* 4, no. 1 (2019).

[16]Humaidi Humaidi, "Religious Moderation in the Perspective of Muslim Philosopher: Theory and Practice," *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 6, no. 1 (2022).

[17]Lucía Molina and Hurtado Albir, "Translation Techniques Revisited : A Dynamic and Functionalist Approach Translation Techniques Revisited : A Dynamic and Functionalist Approach Lucía Molina and Amparo Hurtado Albir," *Meta, XLVII* 47, no. 4 (2002).

adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalence, generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition and variation. Furthermore, to analyze the factors that influence the meaning of a text, Friedrich Schleiermacher's Hermeneutics theory[18] is employed, which posits that translating a text necessitates considering subjective and contextual factors, including the translator's sociocultural background and psychological frame of reference.

Verses on Religious Moderation and its Translation into Tolaki

The findings indicate that verses examining religious moderation encompass four key dimensions – national commitment, tolerance, peace, and adaptation to other cultures. The verses on national commitment incorporate territory, country, population, and government concepts. Five verses delineate the idea of territory, including Q.S. al-Baqarah [2]: 126, Q.S. Saba' [34]: 15, Q.S. Ibrahim [14]: 35-37, Q.S. al-Tin [95]: 3, and Q.S. al-Fajr [89]: 8. The concept of ummah (people) appears 61 times in the Qur'an. References to the government or *ulil amri* are found in Q.S. al-Nisa' [4]: 59 and 83, and Q.S. al-Maidah [5]: 51, related to the term awliyā al-umūr with the root *waly* mentioned twenty-nine times individually and twenty-nine times in its *awliyā* form. Anchored by textual analysis, *waly* and *awliyā* broadly signify defender, confidante, caretaker, leader, protector, supporter, substitute, and representative.

The findings further demonstrate that the Qur'an extensively elaborates on tolerance. Relevant verses comprise Q.S. al-Baqarah [2]: 256, Q.S. Ali Imran [3]: 103, Q.S. An-Nisa [4]: 90, Q.S. al-Maidah [5]: 5, Q.S. al-An'am [6]: 108, Q.S. al-Anfal [8]: 61, Q.S. Yunus [10]: 40-41, Q.S. Yunus [10]: 98-100, Q.S. al-Kahf [18]: 29, Q.S. Al-Anbiya [21]: 25, Q.S. al-Anbiya [21]: 107, Q.S. al-Hajj [22]: 40, Q.S. al-Ahzab [33]: 12, Q.S as-Syuura [42]: 15, Q.S. al-Hujurat [49]: 13, Q.S. Al-Mumtahanah [60]: 7, and Q.S. al-Kafirun [109]: 6. Similarly, the concept of peace, conveyed through the Arabic terms As-Sulhu and Salam, represents another pillar of religious moderation. Twelve verses explicitly contain the word peace or a derivation: Q.S al-Baqarah [2]:182; Q.S An-Nisa [4]: 62, 90, 91, 92, 114, 128; Q.S al-Anfal [8]: 61; Q.S al-Qashash [28]:19; Q.S Muhammad [47]:35; and Q.S al-Hujurat [49]: 9, 10. The adaptive capacity in culture refers to embracing diversity in language, customs, and social structure. Verses underscoring openness to external traditions include Q.S. Al-Hujurat [49]: 13 and Q.S. Al-Rum [30]: 22.

---

[18]Friedrich Schleiermacher, *Friedrich Schleiermacher Hermeneutics and Criticism*, *Friedrich Schleiermacher Hermeneutics and Criticism*, 1998.

Table 1. Verses of Religious Moderation

Indicators	Number of verses
Verses on national commitment	95 Verses
Verses of tolerance	17 Verses
Verses of peace	12 Verses
Verses adaptive to other cultures	2 Verses

In general, the results of this study also demonstrate that the translation techniques employed by the translators in rendering the verses concerning religious moderation are *established equivalence, transposition, modulation, reduction, discursive creation, literal, borrowing, compensation, explicitness, addition, and adaptation.* This can be observed in the following examples.

1. Established Equivalence

Established equivalence is a translation technique that uses terms or expressions already recognized in the target language dictionary as equivalents in the source language text. This technique can be observed in the following examples.

Data 1:
Source text (ST)   : Negeri yang aman
Target text (TT)   : Wonua a'ama
                       [A safe country]

An Established equivalence translation technique is encapsulated in Tolaki words *wonua* and *a'ama.* The term *wonua* can be translated as *country, region, or place of residence*, while *a'ama* means safe. When combined, the two words are translated as *a safe country* to form a noun phrase.

2. Modulation Technique

Modulation is a translation technique that alters the perspective, emphasis, or cognitive categorization relative to the source text. This shift can manifest lexically or structurally. For example:

Data 2:
Source text (ST)   : Negerimu adalah negeri yang baik (nyaman)
Target text (TT)   : Wonuamiu ieto **wonua** meme'ambo (**monapa**)
                       [Your land is a good **land**]

Modulation translation technique emerges through the Indonesian words '*negeri*' and '*nyaman*'. ' *Negeri'* translated to the Tolaki term 'wonua', while '*nyaman*' becomes '*monapa*'. In Tolaki, '*wonua'* denotes '*kampung'*, whereas The

Indonesian dictionary defines 'kampung' as a group of houses within a city, village, hamlet, or another small administrative area, typically conservative and backward. Thus, *negeri* lexically modulates into the more localized concept of kampung in Tolaki. Modulation also reshapes '*nyaman*' as '*monapa'*. In Indonesian, '*nyaman*' indicates '*fresh', 'healthy', 'tasty', 'cool', 'delicious', 'not hot sensations'.* However, *monapa* in Tolaki means *cold.*

3. Reduction Technique

Reduction technique is a translation technique that eliminates the source language's grammatical elements in the target language. In the Arabic-Indonesian translation, Syihabuddin[19] revealed that the reduction technique can be seen in reducing the predicate-subject pattern into predicate brackets, indicating that the presence of S in the source language is implicit. The following example explains the use of the reduction technique.

<div align="center">Data 3:</div>

Source text (ST)	: Berilah rezeki berupa buah-buahan kepada **penduduknya**
Target text (TT)	: Powee'i odale hende wua ine **toono**
	[Give sustenance in the form of fruits to **its inhabitants**]

The word *penduduk* in the Indonesian dictionary refers to the meaning of *people or people who inhabit a place (village, country, island, and so on). The* suffix-*nya* refers to the city of Mecca. That is because, in context, this verse discusses how Allah provides sustenance to the inhabitants of the city of Mecca in the form of fruits, edible crops, or plants. However, translating the phrase penduduknya (inhibitants) into *toono* as Tolaki undergoes a reduction of the suffix-*nya*. Thus, it becomes unclear which residents are meant, whether the residents of the city of Mecca or others.

4. Transposition Technique

Transposition is a translation technique that changes grammatical categories, such as clauses into phrases and verbs into nouns. Catford[20] mentions

---

[19]Syihabuddin, "Penerapan Pendekatan Kooperatif-Kontrastif Dalam Pembelajaran Penerjemahan Bahasa Arab Ke Dalam Bahasa Indonesia," *Bahasa Dan Seni* 35, no. 1 (2007); Nouhaila Bensalah et al., "A Comparative Study of Different Dimensionality Reduction Techniques for Arabic Machine Translation," *ACM Transactions on Asian and Low-Resource Language Information Processing* 22, no. 12 (2023).

[20]J.C. Catford, *A Linguistic Theory of Transla- Tion* (Oxford: Oxford University Press, 1978); Yashinta Farahsani, Aris Munandar, and Hendrokumoro Hendrokumoro, "Transposition Technique in English-Indonesian Translation of Mechanical Engineering Terms," 2024.

it with the term shift. For example, clauses can be changed into phrases, and verbs can be changed into nouns. It can be observed in the following data.

Data 4:

Source text (ST)   : siapa yang **kufur**
Target text (TT)   : Inae **taa mombisimeena**
                        [who **disbelieves**]

The Indonesian dictionary translates "*kufr*" as "*disbelief", "ingratitude", and "distrust of God"*. This word comes from the Arabic word "*kafara"* which means denial or rejection. In general, "*kufr"* is regarded as a person's rejection or displeasure with the teachings of Islam or with Allah as God and Muhammad as His Prophet. However, the meanings of *kufr* in Islam need to be describe in detail. First, the meaning of *kufr* is to reject tawhid, which is the belief in the oneness of the One God, and to deny the apostleship of the Prophet Muhammad as the messenger of God. Rejecting the teachings and laws of Islam and belief in the oneness of God is a severe form of *kufr* and is considered a major sin. Second, the meaning of *kufr* also includes denial or non-acceptance of the favors of Allah. Favors God's that have been given to a person. Not appreciating these favors and using Allah's gifts to commit sin or disobedience are examples of *kufr*. When translated into Tolaki, the translator uses the transposition technique by changing the grammatical category of the word *kufr* to the phrase *taa mombisimeena* or unbeliever. This is because there is no equivalent word in Tolaki about *kufr*.

5. Discursive Creation Technique

The discursive creation technique is considered a translation technique that displays temporary equivalence that is unexpected or out of context.[21] This technique can be observed in the following example.

Data 5:

Source text (ST)   : **Itulah** seburuk-buruk tempat kembali
Target text (TT)   : **Ieto** [i.e.] samosa-mosa'a pembuleako'a
                        [**That is the** worst place to return to]

The word *ieto* in Tolaki means *that is, namely*. This word is considered a conjunction used to specify the sentence. In the context of this verse, al-Baqarah [2]: 126, it is not appropriate if the word *ieto* as the target language is used to translate the word *itulah* as the source language. This is because the word *itulah*

---

[21]Fahmi Gunawan et al., "Revisiting Interpretive Translation Method: A Case Study of Muhammad Thalib's Quranic Translation*," *Jordan Journal of Modern Languages and Literatures* 14, no. 1 (2022).

is a demonstrative word that functions to point to or mark people or objects specifically. In this context, *it* refers to hell, as the previous word, which means the place of return for all imperfect humans. The particle *lah* in *that word* is a bound form particle used to emphasize the meaning of the word in front of it. Thus, the word lah means that *hell is the worst place.*

6. Literal Technique

The literal technique refers to a translation technique that transfers an expression word by word, but the structure follows the rules in the target language.[22] For example, *"Killing two birds with one stone" is* translated into *'killing two birds with one stone.'* This translation technique can be observed in the following data.

Data 6:

Source text (ST)   : Umat pertengahan berarti umat pilihan **baik** dalam keyakinan, pikiran, **maupun** perilaku

Target text (TT)   : Umati itonga batuano nimile **meambo** ine pombisemena'a, pikira, **ano** peowai.
[The middle people means the chosen people **both** in beliefs, thoughts, **and** behavior]

The literal technique can be found in translating the disjunctive conjunction *baik _maupun* [either or]. This conjunction connects two equal elements by choosing one of two or more things. However, when translated, this conjunction word is misperceived by the translators, who write that the word is classified as a nominal word, whereas it should be a prepositional word. The word *good* in the Indonesian dictionary can be in the form of a verb with the meaning of *healing or recovery*, in the form of a noun with the meaning of *goodness or virtue*, in the form of an adjective with the meaning of *beneficial, lucky, not harmful, proper, orderly* and in the form of a *preposition.*

7. Borrowing Technique

The borrowing technique is a translation technique whereby a word or term is directly adopted from the source language. This technique is categorized into two types: pure borrowing and natural borrowing. Pure borrowing involves retaining the morphology and phonetics of the source language in the target language, whereas natural borrowing entails adjusting the phonetics and morphology of the target language.[23] Examples of pure borrowing include

---

[22]Yayan Nurbayan, "Metaphors in the Quran and Its Translation Accuracy in Indonesian," *Indonesian Journal of Applied Linguistics* 8, no. 3 (2019).

[23]Patthew Volf, "Translation Techniques as a Method for Describing the Results and Classifying the Types of Translation Solutions," *Applied Translation*, 2020.

"android" and "software." Natural borrowing examples include transforming "computer" from its original form to "computer." For instance, in Tolaki, "Ibrahim" remains "Ibrahim," "Allah" is preserved as "Allah," and "the *Saba* people" are referred to as "Toono *Saba*." Instances of natural borrowing can be seen in translations such as "Makkah" to "Maka" and "Neraka" to "Naraka." Furthermore, naturalization is evident in translations like "*bersyukurlah*" in Indonesian becoming "*sukurutuko*" in Tolaki, with the root word "Syukurlah" becoming "sukuru." Another instance is the translation of "worshiping idols," where "berhala" is rendered as "barahala" through natural borrowing. Other examples of naturalization include "Baitullah" becoming "Baitula" and "Syukur" transforming into "sukuru" in the target language.

8. Compensation Techniques

Compensation translation technique is a translation technique performed by introducing information elements or other stylistic effects in other parts of the translated text because they are not placed in the same position as in the source text.[24] It can be observed in the following example.

Data 8:
Source text (ST)   : Berhala-berhala **itu**
Target text (TT)   : **Nggiro** barahalahako
                       [**Those** idols]

Data (8) shows that the idols are composed of a nominal phrase with the central element *berhala-berhala (idols),* followed by the adverbial element *itu (those)*. When translating this nominal phrase into Tolaki, the translator intentionally uses the compensation translation technique by reversing phrase *berhala-berhala itu* [idols-those] into *nggiro barahalahako* (those idols) in Tolaki. Thus, the target language can accept the reversal of the two words.

9. Explicitation Technique

Explicitation technique refers to the technique used by the translator to make implicit information in the source text more explicit in the target text.[25] It can be observed in the following data.

Data 9:
Source text (ST)   : Ummat yang satu **(dalam ketauhidan)**
Target text (TT)   : Umati 'o'oaso **(i'une o'aso'a Ombu Ala Ta'ala**)
                       [One people **(in monotheism)**]

---

[24]Patthew Volf, "Translation Techniques as a Method for Describing the Results and Classifying the Types of Translation Solutions," *Applied Translation*, 2020.

[25]Mohamed El-Nashar, "Explicitation Techniques in English-Arabic Translation: A Linguistic Corpus-Based Study," *Arab World English Journal* 7, no. 3 (2016).

Explicitation techniques can be found in the phrase in *in monotheism*. This is because the phrase *dalam ketauhidan* explains in detail what the one people means. *The one Ummah* in this context is the *one Ummah in terms of monotheism.*

10. Adaptation Technique

Adaptation is a translation technique that replaces cultural elements in the source language with cultural elements of the exact nature in the target language, and the cultural elements are familiar to the target readers.

Data 10:
Source text (ST)   : **Allah maha kuasa**
Target text (TT)   : **Ombu** Sameena
                     [God is almighty]

The word *God*, which refers to the creator of the entire universe, is translated with the word *Ombu. The* word God was adapted in Tolaki because it has a similar meaning.

Factors Influencing Text Interpretation

Schleiermacher posited that the process of translating a text is influenced by subjective and contextual factors, including the socio-cultural background and ideology of the translator. Consequently, there can be no definitive or absolute translation of a text. In an interview with Altin, the first translator of the Quran into Tolaki, it was disclosed that cultural values significantly shaped the translation of religious moderation verses into Tolaki. Among these values are "medulu" (self-respect), "mepokoaso" (unity), and "meohai" (loyalty to the leader/brothers). Altin further revealed that

"Medulu (self-respect in Q.S. 58:3), mepokoaso (unity/ in Q.S. 40:5), and meohai (loyalty to the leader/brothers in Q.S.15:47) are philosophical values deeply ingrained in the Tolaki culture. Medulu encompasses the concepts of self-esteem, dignity, and honor and is highly esteemed among the Tolaki people. In translating religious moderation verses, the notion of medulu often influences word choices in Qur'anic translations, emphasizing respect for diversity. Mepokoaso signifies the value of unity, promoting the importance of remaining unified regardless of the circumstances. The aversion to violence underscores the commitment to peaceful coexistence with other tribes, ensuring tranquility wherever Tolaki communities extend. This sentiment is mirrored in the translation's linguistic approach, which prioritizes unity over conflict. Meohai conveys the ideals of loyalty and

willingness to sacrifice for the collective. In the translation of moderation verses, meohai manifests as dedication and loyalty to Islam without fostering antagonism towards followers of other faiths. The emphasis lies in fostering harmonious interfaith relationships."

An interview with Ajemain, the 2nd Tolaki Quran Translator, revealed that in addition to these three values, there are also values of *mombokulaloi* (respect in Q.S. 33: 44), *samaturu (mutual cooperation)*, *mombehunggaia* (openness) that reflect the spirit of religious moderation. He underlined that

We, Tolaki people, uphold the values of mombokulaloi (respect), samaturu (mutual cooperation), and mombehunggaia (openness). While these values may not receive as much attention as previously mentioned ones, they are integral to our culture. Mombokulaloi signifies mutual respect and the appreciation of differences, as reflected in the translation of religious moderation verses that employ Tolaki language to promote inclusivity and combat religious discrimination. Samaturu embodies the spirit of cooperation and assistance within Tolaki society. The translation of moderation verses illustrates interfaith social solidarity through the concept of Samaturu. Mombehunggaia, representing openness in the Tolaki language and culture, emphasizes sincerity and transparency in social interactions. This aligns with the moderation ethos, which stresses the significance of open dialogue and empathetic communication among religious adherents."

Ajemain elaborately reveals that, firstly, the value of respect in *mombukolaloi* encompasses an open attitude and acceptance of differences in beliefs and perspectives on life. In Tolaki culture, this value is reflected in the habit of listening attentively, respecting other viewpoints, and avoiding prejudiced attitudes that can hinder the interaction process. Tolaki people may consider this social maturity key to creating a harmonious environment amid religious diversity. Secondly, the value of openness in *mombehunggaia* shows the ability to accept and understand differences as wealth, not as a source of conflict. In the context of the Tolaki language, this can be reflected in the art of communicating inclusively, recognizing the positive values of each faith, and fostering a sense of unity among diverse religious communities. Tolaki translations of moderation verses emphasize the importance of *mombehunggaia* in open and respectful dialogue between religious believers. This value highlights cooperation and respectful understanding among different faiths. In the context of religious moderation, *mombehunggaia* teaches us to celebrate similarities and understand differences with a spirit of tolerance. By applying the concept of *mombehunggaia* and the value of *mombukolaloi*, Tolaki society can create a social

environment based on mutual understanding and harmonious diversity. This aligns with the principle of religious moderation, which emphasizes peace, tolerance, and respect for religious diversity. In this way, the Tolaki language and culture become a vehicle for building solid bridges between religious believers in the spirit of religious moderation and harmony.

The Integration of Islamic Law and Religious Moderation through Translation Studies

The integration of Islamic law (fiqh) and religious moderation through the lens of translation studies is a multifaceted approach that seeks to harmonize religious teachings with cultural values. This integration is essential for ensuring that the principles of religious moderation are effectively communicated and resonate with diverse cultural audiences. The following discussion explores various dimensions of this integration, focusing on cultural sensitivity, the application of translation theories, the incorporation of local wisdom, practical examples, and educational and policy implications.[26]

Cultural sensitivity is a fundamental aspect of translating religious texts, particularly those related to Islamic law and religious moderation. This sensitivity involves a deep understanding of the specific cultural contexts in which Islamic legal principles are embedded. Translators must not only be proficient in the source and target languages but also be acutely aware of the cultural values, beliefs, and social norms of the target audience. This awareness ensures that the translated text resonates with the intended readers, maintaining the integrity and intent of the original message. Islamic legal principles, or fiqh, often reflect the cultural and societal norms of the communities from which they originate. These principles guide various aspects of life, including religious tolerance, peace, and adaptability to other cultures. When these principles are translated into a different language, it is crucial that they are adapted in a way that aligns with the cultural values of the new audience. This is where cultural sensitivity becomes paramount. It ensures that the translation does not merely convey the literal meaning but also captures the spirit and intention behind the original text. For instance, in the context of the Tolaki people of Southeast Sulawesi, Indonesia, specific cultural values are central to their identity. These values include medulu (self-respect; togetherness), mepokoaso (unity), meohai (loyalty to the leader; mutual respect), mombokulaloi (respect), samaturu (cooperation), and mombehunggaia (openness). Each of these values plays a significant role in how the Tolaki people interpret and practice religious moderation.

---

[26]Muhsin Mahfudz and Yuspiani, "Qur'anic Exegesis and Religious Moderation in South Sulawesi: The Law on Blasphemy to Gods of Non-Muslims in Islamic Law Perspective," *Samarah* 7, no. 3 (2023).

Therefore, when translating religious texts that discuss concepts such as tolerance and peace, it is essential to frame these ideas in a way that resonates with these cultural values. For example, the concept of samaturu (cooperation) can be emphasized in translations discussing community harmony and collective efforts towards peace. By aligning translated texts with these values, translators can ensure that the principles of religious moderation are effectively communicated and embraced by the local audience. This alignment not only facilitates a deeper understanding and acceptance of the translated texts but also fosters a sense of connection and relevance between the religious teachings and the cultural practices of the community. Consequently, culturally sensitive translations contribute significantly to the promotion of religious moderation and harmony within diverse cultural settings.

The application of Skopos theory, which emphasizes the purpose of a translation, is particularly relevant when translating Islamic legal texts. According to this theory, the translator's goal should be to convey not only the literal meaning but also the intended purpose and cultural context of the original text. For example, when translating verses on religious tolerance, the focus should be on fostering an understanding of coexistence and mutual respect within the target culture, rather than merely achieving linguistic accuracy. This approach ensures that the translation serves its purpose of promoting religious moderation and inclusivity. By highlighting the intended function and cultural significance of the original text, translators can create translations that are more meaningful and impactful for the target audience.

Local wisdom plays a crucial role in bridging Islamic law with religious moderation through translation, acting as a vital link that makes religious teachings more accessible and relevant to diverse cultural communities. Each community often harbors unique cultural philosophies and practices that naturally resonate with the principles of religious moderation, such as harmony, respect, and tolerance. Recognizing and incorporating these elements of local wisdom into the translation process is essential for producing texts that truly speak to the people they are intended for.

For instance, the philosophy of Simbur Cahaya in the Malay Muslim community underscores the importance of living in harmony, mutual respect, and tolerance. These values are integral to religious moderation, reflecting a balanced approach to faith that encourages peaceful coexistence and understanding. Similarly, the philosophy of Sitou Timou Tumou Tou in the Manado Christian community emphasizes brotherhood, solidarity, and cooperation, which are also central to the concept of religious moderation. These cultural philosophies embody the essence of community and collective well-being, aligning perfectly with the values promoted by religious moderation.

By integrating such local wisdom into the translation process, translators can create texts that are not only linguistically accurate but also culturally

resonant. This integration ensures that the translated texts are more relatable and effective in promoting the spirit of moderation within the local cultural context. When local wisdom is woven into translations, the resulting texts can communicate religious teachings in a manner that feels authentic and relevant to the community. This approach enriches the translation, making it a living document that speaks directly to the experiences and values of its readers. Moreover, incorporating local wisdom into translations reinforces the cultural relevance and acceptance of the translated text. It acknowledges and respects the cultural heritage of the community, creating a bridge between universal religious principles and local traditions. This bridge fosters a deeper understanding and appreciation of religious teachings, enhancing their impact and fostering a more profound sense of connection among community members. In practice, this approach might involve using local idioms, proverbs, and culturally specific examples that resonate with the audience. For instance, discussing religious tolerance in a way that echoes the communal values of Simbur Cahaya or Sitou Timou Tumou Tou can make the concept more tangible and actionable for readers. By doing so, translators not only convey the intended religious message but also strengthen the cultural identity and cohesion of the community. Ultimately, the integration of local wisdom into the translation of religious texts supports the broader goal of promoting religious moderation. It ensures that religious teachings are not seen as foreign or imposed but as an extension of the community's own values and traditions. This alignment fosters a more inclusive and harmonious society, where religious moderation is not just an abstract concept but a lived reality deeply embedded in the cultural fabric of the community.

Practical examples from various cultural contexts highlight how translation can effectively integrate Islamic law with religious moderation. The principle of Convivencia among Spanish Muslims during the Andalusian period is a historical example of religious tolerance and peaceful coexistence among Muslims, Christians, and Jews. Translating texts that reflect ssuch historical precedents can serve as powerful tools for promoting religious moderation in contemporary settings. Additionally, the integration of Christian teachings with local traditions in Uganda and Ghana through inculturation theology demonstrates how religious teachings can be adapted to local cultural contexts to promote inclusivity and mutual respect. These case studies illustrate the potential of culturally sensitive translations to foster a deeper understanding and acceptance of religious moderation across diverse cultural settings.

The integration of Islamic law and religious moderation through translation studies has profound educational and policy implications. Educational materials that incorporate culturally sensitive translations can enhance multicultural education and foster a deeper understanding of religious teachings among students from diverse backgrounds. Such materials help students appreciate the diversity of sacred text interpretations and the importance of

cultural context in religious teachings. On a policy level, incorporating cultural insights into public policies can promote constructive intercultural interactions and contribute to a more harmonious and inclusive society. Policies that emphasize the importance of culturally aware translations can bridge global cultural divides and support the development of inclusive and tolerant communities.[27]

In conclusion, the integration of Islamic law and religious moderation through translation studies underscores the importance of cultural sensitivity, the application of Skopos theory, the incorporation of local wisdom, and the use of practical case studies. These elements collectively contribute to a comprehensive and effective approach to conveying the principles of religious moderation in translated texts. By emphasizing the cultural dimensions in translations, this approach not only enriches academic discourse but also promotes a more inclusive and tolerant global society.

Conclusions

The study of religious moderation from the perspective of translation, particularly in the context of translating the Qur'an into the Tolaki language, reveals significant insights into the interplay between Islamic law (fiqh) and cultural values. This research highlights how translation techniques can effectively convey the principles of religious moderation embedded in Islamic teachings. The findings show that the Qur'an contains numerous verses on religious moderation, with 95 verses addressing national commitment, 17 verses on tolerance, 12 on peace, and two on adaptability to other cultures. The translation of these verses into Tolaki employed various techniques, including established equivalence, transposition, modulation, reduction, discursive creation, literal translation, borrowing, compensation, explication, addition, and adaptation. These translation techniques are not just linguistic tools but are deeply influenced by the socio-cultural values of the Tolaki people. The values of medulu (self-respect; togetherness), mepokoaso (unity), meohai (loyalty to the leader and mutual respect), mombokulaloi (respect), samaturu (mutual cooperation), and mombehunggaia (openness) play a crucial role in shaping the translation process. This alignment ensures that the translated texts resonate with the Tolaki community's cultural context, making the principles of religious moderation more accessible and relatable. Islamic law encompasses a wide range of ethical, moral, and legal principles that guide the behavior of Muslims. When these principles are translated into another language, it is essential to maintain their integrity while also ensuring that they are culturally relevant to the target audience. In the case of the Tolaki translation of the Qur'an, the translators' choice of techniques reflects

---

[27]Sakban Lubis et al., "The Relevance of Jamal Al-Banna's Islamic Legal Thoughts with Religious Moderation in Indonesia," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023).

a deep understanding of both Islamic law and the cultural values of the Tolaki people. This integration of fiqh and cultural values through translation helps to promote a balanced and moderate interpretation of Islamic teachings. The use of established equivalence and literal translation ensures that the fundamental meanings of the verses are preserved, while techniques like modulation, transposition, and adaptation allow the translators to convey the nuances of religious moderation in a way that aligns with Tolaki cultural norms. For example, the value of samaturu (mutual cooperation) can be emphasized in translations discussing community harmony and collective efforts towards peace, making the concept more tangible and actionable for the Tolaki audience. Furthermore, the socio-cultural factors influencing the translation underscore the importance of cultural sensitivity in translating religious texts. The translators' awareness of the Tolaki values ensures that the translated Qur'an not only communicates the intended religious messages but also reinforces the community's cultural identity. This approach fosters a deeper connection between the religious teachings and the everyday lives of the Tolaki people, promoting the principles of religious moderation in a culturally resonant manner. However, the study also acknowledges its limitations, particularly the lack of comprehensive discussion on the translation methods, translation ideology, and the ideology of the translators. These aspects are crucial for a deeper understanding of how the translation process can influence the interpretation and reception of religious texts. Future research should explore these dimensions to provide a more holistic view of the integration between Islamic law and cultural values in translation.

References

Journals and Books

Abdullah, Abdul Haris, and Shinta Nento. "Constructing Religious Moderation in Islamic Higher Education." *Al-Ulum* 21, no. 1 (2021).

Afwadzi, Benny, and Miski Miski. "Religious Moderation in Indonesian Higher Educations: Literature Review." *Ulul Albab: Jurnal Studi Islam* 22, no. 2 (2021).

Akmaliah, Wahyudi, Priyambudi Sulistiyanto, and Sukendar. "Making Moderate Islam in Indonesia." *Studies in Conflict and Terrorism*, 2022.

Al-Tarawneh, Alalddin. "The Role of Quran Translations in Radicalizing Muslims in the West and Misrepresenting Islam." *Journal of Religion and Violence* 9, no. 1 (2021).

Arifinsyah, Arifinsyah, Safria Andy, and Agusman Damanik. "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2020).

Badar, Mohamed Elewa, and Polona Florijančič. "Killing in the Name of Islam? Assessing the Tunisian Approach to Criminalising Takfir and Incitement

to Religious Hatred against International and Regional Human Rights Instruments." *Nordic Journal of Human Rights* 39, no. 4 (2021).

Bensalah, Nouhaila, Habib Ayad, Abdellah Adib, and Abdelhamid Ibn El Farouk. "A Comparative Study of Different Dimensionality Reduction Techniques for Arabic Machine Translation." *ACM Transactions on Asian and Low-Resource Language Information Processing* 22, no. 12 (2023).

Borum, Randy. "Radicalization into Violent Extremism II: A Review of Conceptual Models and Empirical Research." *Journal of Strategic Security* 4, no. 4 (2011).

Catford, J.C. *A Linguistic Theory of Transla- Tion*. Oxford: Oxford University Press, 1978.

Dodego, Subhan Hi Ali, and Doli Witro. "The Islamic Moderation and the Prevention of Radicalism and Religious Extremism in Indonesia." *Dialog* 43, no. 2 (2020).

Ekawati, Ekawati, M Suparta, Khaeron Sirin, Maftuhah Maftuhah, and Ade Pifianti. "Moderation of Higher Education Curriculum in Religious Deradicalization in Indonesia." *TARBIYA: Journal of Education in Muslim Society* 6, no. 2 (2019).

El-Nashar, Mohamed. "Explicitation Techniques in English-Arabic Translation: A Linguistic Corpus-Based Study." *Arab World English Journal* 7, no. 3 (2016). https://doi.org/10.24093/awej/vol7no3.23.

Es, Margaretha A. van, Nina ter Laan, and Erik Meinema. "Beyond 'Radical' versus 'Moderate'? New Perspectives on the Politics of Moderation in Muslim Majority and Muslim Minority Settings." *Religion* 51, no. 2 (2021).

Farahsani, Yashinta, Aris Munandar, and Hendrokumoro Hendrokumoro. "Transposition Technique in English-Indonesian Translation of Mechanical Engineering Terms," 2024.

Gunawan, Fahmi. "The Ideology of Translators in Quranic Translation: Lessons Learned from Indonesia." *Cogent Arts and Humanities* 9, no. 1 (2022).

Gunawan, Fahmi, M. R. Nababan, Hanifullah Syukri, and Ibnu Burdah. "Revisiting Interpretive Translation Method: A Case Study of Muhammad Thalib's Quranic Translation*." *Jordan Journal of Modern Languages and Literatures* 14, no. 1 (2022).

Hamayotsu, Kikue. "The Limits of Civil Society in Democratic Indonesia: Media Freedom and Religious Intolerance." *Journal of Contemporary Asia* 43, no. 4 (2013).

Hemmet, Abdullah. "Challenging Conversation between the Catholic Church and Sunni Islam: An Analysis of The Dialogue with the Vatican From the Viewpoint of Al-Azhar University: Challenges, Setbacks & Promises (1998-Present)." *American Journal of Arts and Human Science* 2, no. 2 (2023).

Humaidi, Humaidi. "Religious Moderation in the Perspective of Muslim Philosopher: Theory and Practice." *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 6, no. 1 (2022).

Islamy, Mohammad Rindu Fajar. "Islam and Religious Moderation: The Role of School Laboratory in Negotiating Religious Moderation Within Theological Plurality." *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 18, no. 1 (2021).

Jaffrelot, Christophe. "Refining the Moderation Thesis. Two Religious Parties and Indian Democracy: The Jana Sangh and the BJP between Hindutva Radicalism and Coalition Politics." *Democratization* 20, no. 5 (2013).

Kawangung, Yudhi. "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia." *International Journal of Social Sciences and Humanities* 3, no. 1 (2019).

Lubis, Sakban, Rustam Ependi, Tumiran, Muhammad Yunan Harahap, and Abdul Hakim. "The Relevance of Jamal Al-Banna's Islamic Legal Thoughts with Religious Moderation in Indonesia." *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023).

Mahfudz, Muhsin, and Yuspiani. "Qur'anic Exegesis and Religious Moderation in South Sulawesi: The Law on Blasphemy to Gods of Non-Muslims in Islamic Law Perspective." *Samarah* 7, no. 3 (2023).

Melamba, Basrin, Nina Herlina, Widyo Nugrahanto, and Aswati Mukadas. "Zending and Culture of Tolaki Tribe in Southeast Sulawesi, 1916-1942." *Jurnal Sejarah Citra Lekha* 4, no. 1 (2019).

Molina, Lucía, and Hurtado Albir, Translation Techniques Revisited : A Dynamic and Functionalist Approach Translation Techniques Revisited : A Dynamic and Functionalist Approach Lucía Molina and Amparo Hurtado Albir." *Meta, XLVII* 47, no. 4 (2002).

Nurbayan, Yayan. "Metaphors in the Quran and Its Translation Accuracy in Indonesian." *Indonesian Journal of Applied Linguistics* 8, no. 3 (2019). https://doi.org/10.17509/ijal.v8i3.15550.

Ramadan, Tariq. *Western Muslims and the Future of Islam. Western Muslims and the Future of Islam*, 2011.

Schleiermacher, Friedrich. *Friedrich Schleiermacher Hermeneutics and Criticism. Friedrich Schleiermacher Hermeneutics and Criticism*, 1998.

Shemer, Nesya. "'God's Most Beautiful Name Is Peace': Rabbi Menachem Froman's Vision of Inter-Religious Peace between Israelis and Palestinians." *Israel Affairs* 27, no. 3 (2021).

Somer, Murat. "Moderation of Religious and Secular Politics, a Country's 'Centre' and Democratization." *Democratization* 21, no. 2 (2014).

Subchi, Imam, Zulkifli Zulkifli, Rena Latifa, and Sholikatus Sa'diyah. "Religious Moderation in Indonesian Muslims." *Religions* 13, no. 5 (2022).

Sudrajat, Tatang, Supiana Supiana, and Qiqi Yuliati Zakiah. "Higher Education,

Nation Character, and Religious Moderation Program: A Public Policy Perspective." *Journal of Asian Social Science Research* 3, no. 1 (2021).

Syihabuddin. "Penerapan Pendekatan Kooperatif-Kontrastif Dalam Pembelajaran Penerjemahan Bahasa Arab Ke Dalam Bahasa Indonesia." *Bahasa Dan Seni* 35, no. 1 (2007).

Volf, Patthew. "Translation Techniques as a Method for Describing the Results and Classifying the Types of Translation Solutions." *Applied Translation*, 2020.

White, Joshua T. "Beyond Moderation: Dynamics of Political Islam in Pakistan." *Contemporary South Asia* 20, no. 2 (2012).

Yoo, Kwangsuk, and Dong Uhn Suh. "Religious Diversity and Religious Governance in South Korea: From Nominal to Covenantal Pluralism." *Review of Faith and International Affairs* 20, no. 1 (2022).