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A COMPARATIVE ANALYSIS OF THE *ĀYĀT AL-IFK* IN THE 2019 KEMENAG AND 2020 UII QUR'ANIC TRANSLATIONS

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Abstract: Differences in translation strategies can be seen in the rendering of *āyāt al-ifk* in the 2019 Qur'anic translation published by the Indonesian Ministry of Religious Affairs (Kemenag RI) and the 2020 translation published by the Islamic University of Indonesia (UII). Although both translations convey the main messages of Q.S. An-Nūr [24]: 11–20, they differ in word choice, sentence structure, and contextual explanations. This study aims to analyze the similarities and differences between the two translations and identify their respective strengths and limitations. It employs a qualitative descriptive-comparative method with a library-based approach. The data are drawn from both Indonesian translations and analyzed using the concepts of *tarjamah ḥarfiyyah* and *tarjamah tafsīriyyah*, supported by linguistic, semantic, and Qur'anic interpretive analysis. The analysis focuses on key expressions related to false accusations and how each translation conveys the social and ethical messages of the verses. The findings show that the Kementerian Agama RI 2019 translation tends to provide more contextual explanations, making implied meanings and the social implications of the verses clearer. However, some added explanations may limit the meanings of certain Arabic expressions. In contrast, the UII 2020 translation generally uses shorter and more direct expressions that remain close to the Arabic text, although its limited contextual explanations may leave some aspects of meaning less clear. These findings indicate that the two translations adopt different strategies to balance fidelity to the source text, contextual accuracy, and readability. Neither is translation superior in every respect; rather, each has its own strengths and limitations in conveying the meanings of *āyāt al-ifk*.

Keywords: *Āyāt al-Ifk*, Comparative Translation, Q.S. An-Nūr [24]: 11–20, Qur'anic Translation.

Abstrak: Perbedaan strategi penerjemahan terlihat dalam penerjemahan *āyāt al-ifk* pada terjemahan Al-Qur'an Kementerian Agama Republik Indonesia (Kemenag RI) tahun 2019 dan Universitas Islam Indonesia (UII) tahun 2020. Meskipun kedua terjemahan tersebut menyampaikan pesan utama Q.S. An-Nūr [24]: 11–20, keduanya memiliki perbedaan dalam pilihan kata, struktur kalimat, dan penggunaan penjelasan kontekstual. Penelitian ini bertujuan menganalisis persamaan

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dan perbedaan kedua terjemahan serta mengidentifikasi kelebihan dan keterbatasannya dalam menyampaikan makna teks Arab. Penelitian ini menggunakan metode deskriptif komparatif dengan pendekatan kualitatif berbasis kepustakaan. Data penelitian berupa kedua terjemahan bahasa Indonesia yang dianalisis menggunakan konsep *tarjamah ḥarfiyyah* dan *tarjamah tafsīriyyah*, dengan dukungan analisis kebahasaan, semantik, dan tafsir Al-Qur'an. Analisis difokuskan pada penerjemahan ungkapan-ungkapan penting yang berkaitan dengan tuduhan palsu serta cara kedua terjemahan menyampaikan pesan sosial dan etis ayat. Hasil penelitian menunjukkan bahwa terjemahan Kementerian Agama RI 2019 cenderung menggunakan pendekatan yang lebih kontekstual dan eksplanatif sehingga makna tersirat serta dampak sosial ayat dijelaskan secara lebih terang. Namun, beberapa penambahan penjelasan berpotensi membatasi makna ungkapan tertentu dalam bahasa Arab. Sebaliknya, terjemahan UII 2020 cenderung menggunakan ungkapan yang lebih ringkas dan dekat dengan susunan teks sumber, tetapi penjelasan kontekstual yang terbatas dapat membuat beberapa nuansa makna tidak tersampaikan secara jelas. Persamaan dan perbedaan tersebut menunjukkan bahwa kedua terjemahan menerapkan strategi yang berbeda dalam menyeimbangkan kesetiaan terhadap teks Arab, ketepatan makna sesuai konteks, dan keterbacaan. Dengan demikian, masing-masing terjemahan memiliki kelebihan dan keterbatasan dalam menyampaikan makna *āyāt al-ifk*.

Kata-kata Kunci: *Āyāt al-Ifk*, Q.S. An-Nūr [24]: 11–20, Terjemahan Al-Qur'an, Terjemahan Perbandingan.

Introduction

The Qur'an is a fundamental source of guidance for Muslims, informing both their relationship with God and their social relationships with others (Amin 2022, 31). Since the Qur'an was revealed in Arabic, translation plays an important role in making its teachings accessible to Muslim communities whose proficiency in Arabic is limited (Suhaedi et al. 2026, 18). In Indonesia, Qur'anic translation has developed through different approaches, ranging from relatively literal renderings to interpretive translations that consider linguistic, cultural, and contextual dimensions (Baidan 2017, 17–18). This development has also involved debates over the permissibility of translating the Qur'an, the authority of translators, and the challenges of conveying meaning from Arabic into Indonesian (Baihaki 2017, 44; Khamis et al. 2023, 32–33). Accordingly, Qur'anic translation involves more than transferring words between languages; it requires translators to convey the intended meaning of the source text in a form that can be understood by readers in the target language (Anshorullah and Syayfi 2023, 18).

The history of Qur'anic translation reflects continuing efforts to address theological, linguistic, and cultural challenges across different periods. Scholarly discussions concerning the permissibility of translation have influenced how the Qur'an is rendered into other languages (Shāṭibī 2004, 51–55). In Indonesia, the development of Qur'anic translation includes works such as *Tafsir Qur'an Karim* by Mahmud Yunus and *Tarjumān al-Mustafīd* by 'Abd al-Ra'uf al-Singkili (Yunus 2017; Singkel 1990). These developments illustrate the continuing need to make Qur'anic teachings accessible to readers with different levels of Arabic proficiency and familiarity with Qur'anic exegesis (Dinuro and Maimoen 2019, 31–32). Nevertheless, translation does not replace the broader interpretive work provided by *tafsīr*. The choices made by translators are also influenced by their

interpretive orientations, socio-religious backgrounds, cultural contexts, and intended audiences (Anwar 2022, 90–91; Gunawan 2022, 10–11). More broadly, the history of Qur'anic translation demonstrates that its development is closely related to the changing needs and circumstances of Muslim communities (Rizal and Sobirin 2021, 64).

A central methodological issue in Qur'anic translation is the balance between fidelity to the Arabic source text and clarity for readers of the target language. Linguistic equivalence does not always guarantee that semantic nuances and contextual meanings are adequately conveyed, particularly when the source and target languages differ in structure and cultural associations (Edidarmo and Muttaqin 2022, 2; Sari et al. 2018, 258). In this regard, the distinction between *tarjamah ḥarfiyyah* and *tarjamah tafsīriyyah* provides a useful framework for examining translation strategies. *Tarjamah ḥarfiyyah* generally emphasizes the lexical and structural features of the source text, whereas *tarjamah tafsīriyyah* prioritizes the communication of intended meaning and may employ explanatory formulations when necessary. However, these approaches should not be treated as an absolute opposition, because actual translations may combine literal and interpretive elements (Lukman 2016, 171–72; Anshorullah and Syayfi 2023, 72). The distinction is therefore useful for analyzing differences in diction, sentence structure, contextual explicitness, and readability across Qur'anic translations (Nurbayan 2014, 22; Wardani 2020, 172).

These methodological considerations are relevant to the comparison between the 2019 Qur'anic translation published by the Indonesian Ministry of Religious Affairs (Kemenag RI) and the 2020 translation published by the Indonesian Islamic University (UII), *Al-Qur'an Karim dan Terjemahan Artinya*. Research on the development of the Kementerian Agama RI translation indicates that the 2019 edition reflects changes in translation practices and the presentation of Qur'anic meaning (Hidayatullah et al. 2026, 390). Other studies have examined its use of contextual equivalents and communicative formulations, including in the translation of gender-related verses (Nadhifah 2023, 293). Research on the UII translation, meanwhile, has highlighted its interpretive orientation and its engagement with linguistic, cultural, and intercultural considerations (Nawawi 2021; Lail et al. 2023, 97). The publication of the UII translation has also been examined in relation to the Ministry of Religious Affairs' translation, particularly regarding the motivations behind its publication and the differences between the two translation projects (Rosyada et al. 2024, 21). These studies provide a foundation for investigating the two translation projects, but their broader findings do not necessarily explain how their respective strategies operate when rendering the same Qur'anic passage. A passage-specific comparison is therefore needed to examine how lexical and structural choices affect the communication of meaning in Indonesian.

The issue becomes particularly significant in the translation of *āyāt al-ifk* in Q.S. An-Nūr [24]: 11–20, a passage associated with the false accusation against ʻĀ'ishah. The passage addresses false accusations, the verification of information (*tabayyun*), assumptions about others, and the protection of personal dignity. These themes connect the linguistic choices made in translation with broader questions concerning social relationships and communication ethics. The term *al-ifk* is especially relevant because its semantic scope involves more than an ordinary false statement; its meaning must be examined in relation to the context in which it appears (Syahidah 2021, 67). Research on the term has likewise emphasized the importance of considering its semantic features when determining an appropriate equivalent in Indonesian (Pratiwi 2025, 66). Consequently, differences in the translation of expressions related to falsehood and accusation may affect how explicitly the passage's ethical and contextual meanings are conveyed to readers (Ahmad and Hotimah 2019, 298; Astari and Bustam 2019, 303). Examining these expressions alongside other relevant phrases in Q.S. An-Nūr [24]: 11–20 makes it possible to determine whether the translations preserve the source text's semantic emphasis and communicate the passage's ethical implications with comparable clarity.

Previous studies have approached Qur'anic translation from several perspectives, including comparative translation, lexical analysis, and the examination of specific linguistic features. Comparative research on the translations of Quraish Shihab and Muhammad Thalib, for example, has examined differences between interpretive and more literal translation approaches (Alpandi and Supriadi 2026, 10). Other research has investigated the translation of *fitnah* in selected verses of Q.S. Al-Baqarah, demonstrating the relevance of lexical choice to the interpretation of Qur'anic expressions (Lutfi 2023, 19). Linguistic studies have also examined features such as *marjiʻ ḍamīr* in the Ministry of Religious Affairs' translation (Maimoen and Anam 2020, 104). In addition, studies of the UII translation have explored intercultural interpretation and the translation of verses concerning human creation (Sudawam and Sholeh 2022, 49–64). Research on *Qur'an Karim dan Terjemahan Artinya* has also discussed differences between the UII and Kementerian Agama RI translations, including their approaches to gender-related verses (Lail et al. 2023, 195). Taken together, these studies demonstrate the value of examining translation strategies in relation to lexical meaning, linguistic structure, and the cultural context of the target language.

Although previous studies have contributed to a broader understanding of Qur'anic translation in Indonesia, a more specific research gap remains in the comparative analysis of the two translations of *āyāt al-ifk*. Existing studies have addressed translation history, individual lexical expressions, selected linguistic features, and comparisons between other translation products. Research on the UII translation has also examined intercultural interpretation and particular thematic

groups of verses (Lail et al. 2023; Nawawi 2021; Sudawam and Sholeh 2022). However, based on the literature reviewed for this study, the specific renderings of Q.S. An-Nūr [24]: 11–20 in these two editions require further comparative examination, particularly with respect to lexical equivalence, sentence structure, explanatory additions, and contextual meaning. A focused comparison can identify similarities and differences between the translations and clarify how their respective strategies communicate the meanings of the passage. The contribution of this study lies in bringing these dimensions together within a single passage-specific analysis, rather than evaluating isolated expressions or translation projects in general.

This study aims to analyze the similarities and differences between the Kementerian Agama RI 2019 and UII 2020 translations of *āyāt al-ifk* in Q.S. An-Nūr [24]: 11–20. Specifically, it examines lexical choices, linguistic structures, and translation strategies, as well as the strengths and limitations of each translation in conveying the meaning of the Arabic text. It also considers the implications of these differences for the presentation of false accusations, *tabayyun*, and the protection of personal dignity. By combining comparative translation analysis with linguistic and exegetical considerations, this study seeks to contribute to a more precise understanding of how different translation orientations communicate Qur'anic meaning to Indonesian readers. This study employs a qualitative descriptive method with a library-based research design. The primary data consist of the Kementerian Agama RI 2019 translation and the UII 2020 edition of *Al-Qur'an Karim dan Terjemahan Artinya*, specifically their renderings of Q.S. An-Nūr [24]: 11–20. Secondary data comprise relevant Qur'anic exegeses, works on Qur'anic studies and translation theory, scholarly books, and journal articles. Data were collected through documentation and a literature review by identifying and recording relevant words, phrases, and sentences in both translations. The secondary sources were used to support the linguistic, semantic, contextual, and exegetical examination of the selected translation units.

The data were analyzed comparatively using the concepts of *tarjamah ḥarfiyyah* and *tarjamah tafsīriyyah* as the main analytical framework. The analysis examined lexical equivalence, sentence structure, the presence or absence of explanatory formulations, and the extent to which each translation conveyed contextual meaning. The findings were interpreted with reference to relevant linguistic and exegetical sources to identify the similarities, differences, strengths, and limitations of both translations. Particular attention was given to how their translation choices communicated the meanings and ethical concerns of *āyāt al-ifk* to Indonesian readers.

Qur'anic Translation: *Tarjamah Ḥarfiyyah* and *Tarjamah Tafsīriyyah*

Translation is a process of transferring information from the source language (SL) into the target language (TL). The transfer of information into the target language necessitates clarity so that the information can be understood by the target reader (Farisi 2018, 679). Two methods important for translating the Qur'an are *tarjamah ḥarfiyyah*, which focuses on matching the original text's words and format, and *tarjamah tafsīriyyah*, which stresses conveying the intended meaning by explaining and interpreting the context (Khafidin and Munawwir 2026, 5149). These approaches may produce different results because translation techniques and ideological orientations can affect the clarity of the translated message (Farisi 2018, 679). The accuracy of a translation therefore depends not only on lexical equivalence but also on whether the target language expression communicates the intended meaning acceptably to its readers (Farisi 2018, 679). Interpretive translation can clarify contextual meanings, although explanatory formulations may introduce the translator's interpretation into the translated text (Hs 2023, 12–13).

The progress of the Ministry of Religious Affairs translation also shows that translating the Qur'an entails updates to language and clarifying explanations as time goes on (Faizin 2021, 286–90). Furthermore, the 2019 Ministry of Religious Affairs edition's translation of idiomatic expressions illustrates how translation procedures affect the communication of meaning in Indonesian. Accordingly, the comparison of Qur'anic translations should examine lexical equivalence, sentence structure, semantic accuracy, contextual adequacy, readability, and explanatory additions or omissions. These indicators can help determine whether a translation preserves the source text's intended meaning, clarifies its context, or introduces an interpretive shift.

The Semantics of *al-Ifk* in Q.S. An-Nūr [24]: 11–20

The term *al-ifk* in Q.S. An-Nūr [24]: 11–20 refers to a serious false accusation associated with the incident involving 'Ā'ishah, making its contextual meaning important for understanding the passage. In the context of the verse, *al-ifk* is not merely an inaccurate statement but a falsehood that reverses the truth and causes harm to the person being accused (Mubarok and Hamidah 2022, 11–16). The passage concerning *ḥadīth al-ifk* also emphasizes the moral consequences of spreading accusations and the importance of responding to information responsibly (Wahyuni 2019, 69–72). The Qur'anic treatment of false news in Q.S. An-Nūr [24]: 11–16 highlights the need to verify information, avoid unfounded suspicion, and refrain from spreading unsubstantiated claims (Mubarok and Hamidah 2022, 69–71). These principles demonstrate that the meaning of *al-ifk* must be understood in relation to both the linguistic content of the term and its

ethical implications within the passage.

In the Kementerian Agama RI 2019 translation, *al-ifk* is rendered as *berita bohong*, whereas the UII 2020 translation uses *kabar bohong*, presenting two closely related Indonesian expressions for the Arabic term (LPMQ Kemenag 2019). Although both expressions communicate the basic meaning of false news, their adequacy in this passage must also be evaluated in relation to the seriousness of the accusation and its broader context (Wahyuni 2019, 68–70). The comparison should therefore examine whether each rendering conveys the scale of the slander, the circulation of the accusation, and the protection of personal dignity emphasized in the passage. This contextual analysis provides a basis for identifying differences in lexical choice, semantic emphasis, and interpretive additions between the two translations.

A Comparative Analysis of the Translation of *Āyāt al-Ifk* in the 2019 Translation by the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII

The discussion of *āyāt al-ifk* is found in Q.S. An-Nūr [24]: 11–20, which addresses the incident of false accusations against ʻĀ'ishah and emphasizes the consequences of spreading false information within the Muslim community. This study focuses on comparing the 2019 Qur'anic translation published by the Indonesian Ministry of Religious Affairs (Kemenag RI) and the 2020 translation published by the Islamic University of Indonesia (UII), particularly in their rendering of *āyāt al-ifk*. The comparison examines how the two translations convey the meaning of the verses through their respective choices of words and explanatory formulations. The discussion begins with Q.S. An-Nūr [24]: 11, which means:

Table 1. A Comparison of the Translation of Q.S. An-Nūr [24]: 11 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation (2019)	Islamic University of Indonesia Translation (2020)
"Sesungguhnya orang-orang yang membawa berita bohong itu adalah kelompok di antara kamu (juga). Janganlah kamu mengira bahwa peristiwa itu buruk bagimu; sebaliknya, itu baik bagimu. Setiap orang dari mereka akan mendapat balasan dari dosa yang diperbuatnya. Adapun orang yang mengambil peran besar di antara mereka, dia mendapat azab yang sangat berat" (Kementerian Agama RI 2019, 531).	*"Adapun orang-orang yang membawa kabar bohong juga dari golonganmu sendiri. Hal itu jangan kau anggap sebagai yang membawa keburukan bagimu, tetapi ada kebaikan bagimu. Setiap orang dari mereka mendapat dosa dari perbuatan yang dilakukannya. Sedang yang mempunyai saham besar dalam masalah ini akan mendapat azab yang dahsyat" (Dahlan 2020, 621).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII show differences in word choice and sentence structure. The Ministry of Religious Affairs translates the phrase

bi al-Ifk with the expression *berita bohong*. This demonstrates the translation method employed by the Ministry of Religious Affairs, namely a combination of literal and interpretive approaches. Lexically, the word *al-ifk* can indeed be translated as *kebohongan*. However, in the context of this verse, the meaning is not merely an ordinary lie, but rather a false report that has been widely disseminated throughout society. Therefore, the Ministry of Religious Affairs did not merely provide a literal translation but also took into account the contextual meaning based on exegesis (Abidin 2020).

Meanwhile, UII uses the term *kabar bohong*, which is more concise and communicative; this is due to a more literal (or formal) approach. This is because the translation retains the basic meaning of the word *al-ifk* as *kebohongan* without expanding it to include the contextual meaning explained in the exegesis (Sudawam and Sholeh 2022, 49–64). For the phrase *'uṣbatun minkum*, the Ministry of Religious Affairs chose the translation *"kelompok diantara kamu (juga),"* with an additional explanation in parentheses: according to al-Tabari's explanation, the phrase *'uṣbatun minkum* means *"sekelompok dari kalian,"* that is, a group of people from among the Muslims themselves who were involved in the *al-ifk* incident. This group includes not only the main perpetrators, but also those who help spread or receive the news. Therefore, the addition of the word (*juga*) in the Ministry of Religious Affairs' translation of the phrase *"kelompok di antara kamu (juga)"* is a form of interpretive translation that aims to emphasize the community's internal involvement more explicitly, as explained in classical exegesis (Thabari 2007, 2–3).

Meanwhile, UII simplifies it with *"golonganmu sendiri."* The UII translation can be considered literal at the lexical level because the word *'uṣbatun* does indeed mean *golongan.* However, at the phrase level, the translation is not entirely literal because the form *dari kalian* has been adjusted to *mu sendiri*. Therefore, this translation is more accurately categorized as semi-literal; that is, it preserves the basic meaning but simplifies the linguistic structure. In translating the phrase *'uṣbatun minkum*, this is consistent with the approach taken in the exegetical work *al-Mishbah*, which explains that the word *'uṣbatun* is derived from a root meaning to bind tightly, referring to a group that is tightly knit around a shared idea or goal (fanatical) (Shihab 2021). A difference is also evident in the translation of the prohibition *lā taḥsabūhu sharran lakum,* where the Ministry of Religious Affairs uses the word *mengira* and the phrase *"buruk bagimu."* Meanwhile, UII chose the word *menganggap* and added the explanatory phrase *"membawa keburukan bagimu."* This indicates an effort to clarify the implication that the event is understood as having negative consequences; thus, UII tends to adopt a mild, communicative interpretive approach (Sudawam and Sholeh 2022, 49–64). This difference indicates that the Ministry of Religious Affairs tends to use more formal and detailed language that directly preserves the structure and lexical meaning of the Arabic text (Anshorullah and Syayfi 2023, 19)

In terms of translation methods, the 2019 translation by the Indonesian Ministry of Religious Affairs appears to align more closely with a formal-equivalence approach, which seeks to preserve the structure and nuances of the Arabic language. This is evident in the translation of the phrase *minhum mā iktasaba minal-iṡmi*, which is rendered as *"balasan dari dosa yang diperbuatnya,"* where the explanatory element *balasan* has been added to emphasize the consequence of the action. Meanwhile, the 2020 UII translation better reflects a dynamic equilibrium approach by rendering it as *"mendapat dosa dari perbuatan yang dilakukannya,"* expressed in simpler terms without any additional implicit explanations. This difference in approach is also evident in the phrase *walladhī tawallā kibrahū minhum lahū ʿadhābun ʿaẓīm*, which the Ministry of Religious Affairs translates as *"orang yang mengambil peran besar."*

Meanwhile, UII uses the metaphorical expression *"yang mempunyai saham besar."* Thus, it can be concluded that the Ministry of Religious Affairs places greater emphasis on structural accuracy and careful word choice, while UII prioritizes readability and clarity of meaning in the target language. This analysis is supported by the explanation in *Tafsir al-Mishbah*, in which M. Quraish Shihab elaborates that every word in this verse, including the choice of the word *iktasaba,* conveys a message about the sincerity of the actor. This legitimizes UII's choice of more dynamic wording as an effort to convey the interpretive message that this evil is a process that has consequences, not merely a bad condition in and of itself (Shihab 2021, 493).

Table 2. A Comparison of the Translation of Q.S. An-Nūr [24]: 12 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation (2019)	**Islamic University of Indonesia Translation (2020)**
"Mengapa orang-orang mukmin dan mukminat tidak berbaik sangka terhadap kelompok mereka sendiri, ketika kamu mendengar berita bohong itu, dan berkata, Ini adalah (berita) bohong yang nyata? (Kementerian Agama RI 2019, 351).	*"Mengapa ketika kamu mendengar tuduhan itu orang mukmin laki dan perempuan tidak berprasangka baik kepada mereka, dan berkata, Ini adalah kebohongan yang nyata"* (*Dahlan 2020, 621).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII of Q.S. An-Nūr [24]: 12 show differences in word choice and sentence structure. The Ministry of Religious Affairs translates the phrase *lawlā idh samiʿtumūhu ẓanna al-muʾminūna wal-muʾmināt bi'anfusihim khairā* as *"berbaik sangka terhadap kelompok mereka sendiri."* Al-Ṭabarī's interpretation of the phrase *bi'anfusihim* in Q.S. An-Nūr [24]: 12 indicates that the phrase is not to be understood literally as *"diri mereka sendiri"* but rather as fellow believers, because the entire Muslim community

is viewed as a single entity (*nafsun wāḥidah*). Based on this understanding, the Indonesian Ministry of Religious Affairs in 2019 interpreted it as *"kelompok mereka sendiri"* to clarify the social meaning intended in the verse. This choice indicates that the Ministry of Religious Affairs employs a *tafsīriyyah* translation method by referring to the interpretations of classical scholars, particularly al-Ṭabarī, so that the implicit meaning in the Arabic text can be clearly understood by Indonesian-speaking readers (Thabari 2007, 32–33).

Meanwhile, UII has chosen the translation *"berprasangka baik kepada mereka."* Meanwhile, UII presents it more concisely, without including that additional information. Furthermore, in the translation *idh sami'tumūhu*, the Ministry of Religious Affairs uses the structure *"ketika kamu mendengar berita bohong itu,"* while UII chose *"ketika kamu mendengar tuduhan itu."* The difference between the terms *berita bohong* and *tuduhan* demonstrates a variation in terminology, in which the Ministry of Religious Affairs consistently uses the term *ifk* to refer to fake news, while UII interprets it as an accusation directed at a specific party.

According to the explanation in *Ibn Kathīr's Tafsīr*, the pronoun (- ه) in the phrase *sami'tumūhu* refers to those words, *dhālika al-kalām*, namely the accusation leveled against 'Ā'ishah. However, the end of the verse makes it clear that the accusation is *ifkun mubīn* (*kebohongan yang nyata*). Therefore, the difference in translation between the Ministry of Religious Affairs and UII lies in the perspective from which the meaning is derived: UII translates it descriptively as *tuduhan* in accordance with the original form, while the Ministry of Religious Affairs translates it evaluatively as *berita bohong* based on the implied meaning in the verse.

In terms of translation methodology, the 2019 translation by the Indonesian Ministry of Religious Affairs makes a greater effort to follow the semantic structure of the Arabic language. This is evident in the use of the phrase *"terhadap kelompok mereka sendiri"* as a translation of *bi'anfusihim,* which refers to fellow believers. In this way, the Ministry of Religious Affairs seeks to explain the meaning of the verse more fully so as to avoid misunderstandings. In contrast, the 2020 UII translation uses simpler, more direct sentences. The sentence structure has been simplified to make it easier for today's readers to understand. This difference is also evident in the translation of *hādhā ifkun mubīn.* The Ministry of Religious Affairs translates it as *"berita bohong yang nyata"* with an additional explanatory word. Meanwhile, UII simply translates it as *"kebohongan yang nyata"* without any additions. Thus, the Ministry of Religious Affairs tends to explain the meaning of the verse in greater detail, while UII opts for language that is concise, clear, and easy to understand, yet still conveys the verse's meaning effectively. In *Tafsir al-Mishbah*, M. Quraish Shihab emphasizes that the obvious word here demands a spontaneous response from a believer's sound reasoning. Thus, UII's interpretive translation style successfully conveys this message of urgent response into Indonesian that is closer

to the conversational context of its readers (Shihab 2021, 495).

Table 3. A Comparison of the Translation of Q.S. An-Nūr [24]: 13 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation (2019)	**Islamic University of Indonesia Translation (2020)**
"Mengapa mereka (yang menuduh itu) tidak datang membawa empat saksi? Karena tidak membawa saksi-saksi, mereka itu adalah para pendusta dalam pandangan Allah" (*Kementerian Agama RI 2019, 351).*	*"Mengapa mereka tidak membawa empat orang saksi? Kalau mereka tidak dapat menghadirkannya, bagi Allah mereka itu tidak lebih dari pendusta belaka"* (*Dahlan 2020, 621).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII of Q.S. An-Nūr [24]: 13 show differences in word choice and sentence structure. In the phrase *lawlā jā'ū 'alaihi Bi-arba'ati syuhadā'a,* the Ministry of Religious Affairs translates it as *"mengapa mereka (yang menuduh itu) tidak datang membawa empat saksi?"*, whereas UII opted for the translation *"mengapa mereka tidak membawa empat orang saksi?"* Additional information (*yang menuduh itu*) in the Ministry of Religious Affairs' translation makes the subject of the verse explicit so that its reference is clear to the reader, while UII maintains a more concise structure without adding explanations, so that the context of the verse is understood through its connection to the preceding verses. Differences are also evident in the translation of the phrase *fa-idh lam ya'tū bisy-syuhadā'i.* The Ministry of Religious Affairs translates it as *"karena tidak membawa saksi-saksi"*, which illustrates a direct and clear cause-and-effect relationship. In contrast, UII translates it as *"kalau mereka tidak dapat menghadirkannya"*, which more closely reflects the structure of conditional sentences in Arabic. The use of the word *menghadirkannya* in the UII's interpretation also lends a formal and legal nuance, consistent with the legal context of evidence in that verse. Next, in the phrase *fa-ulā'ika 'indallāhi humulkādhibūn,* the Ministry of Religious Affairs translates it as *"mereka itu adalah para pendusta dalam pandangan Allah"*. This translation is informative and neutral, with an emphasis on the moral standing of the accuser in the eyes of God. As for UII, it translates it with the phrase *"bagi Allah mereka itu tidak lebih dari pendusta belaka."* The word choice *"tidak lebih dari...belaka"* indicates a stronger rhetorical emphasis, so that the verse's sense of moral condemnation comes across as sharper than in the Ministry of Religious Affairs' translation.

In terms of translation methods, the 2019 translation by the Indonesian Ministry of Religious Affairs tends to use a meaning-based approach by adding contextual explanatory elements. This is evident in the addition of the phrase (*yang menuduh itu*) and the use of the word *karena*, which clarifies the logical relationships between the various parts of the verse. This approach aims to minimize ambiguity and make it easier for the general reader to grasp the verse's meaning. In contrast,

the 2020 UII translation places greater emphasis on conciseness and the accuracy of sentence structure. The structure of the translation closely follows Arabic linguistic patterns, without many explanatory additions. Thus, UII presents a translation that is brief, concise, and formal, yet still effectively conveys the verse's main message regarding the obligation to present four witnesses and the assertion that accusations without evidence are considered lies in the sight of Allah.

Table 4. A Comparison of the Translation of Q.S. An-Nūr [24]: 14 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation (2019)	**Islamic University of Indonesia Translation (2020)**
"Seandainya bukan karena karunia Allah dan rahmat-Nya kepadamu di dunia dan di akhirat, niscaya kamu ditimpa azab yang sangat berat disebabkan oleh pembicaraan kamu tentang (berita bohong) itu" (*Kementerian Agama RI 2019, 315).*	*"Kalau tidak ada karunia dan rahmat Allah atas dirimu di dunia dan akhirat, pasti akan menimpamu siksa yang besar karena menyebarkan kabar bohong" (Dahlan 2020, 622).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII of Q.S. An-Nūr [24]: 14 show differences in word choice and sentence structure. In the opening sentence, *wa-lawlā faḍlullāhi ʿalaikum wa-raḥmatuhū fid-dunyā wal-ākhirati*, the Ministry of Religious Affairs translates it as *"seandainya bukan karena karunia Allah dan rahmat-Nya kepadamu di dunia dan di akhirat."* Meanwhile, UII opted for the translation *"kalau tidak ada karunia dan rahmat Allah atas dirimu di dunia dan akhirat."* The difference between the phrases *"seandainya bukan karena"* and *"kalau tidak ada"* demonstrates a variation in writing style, in which the Ministry of Religious Affairs uses a more formal, classically styled hypothetical structure, while UII simplifies it into a more straightforward and communicative form. Differences are also evident in the translation of the phrase *lamassakum.* The Ministry of Religious Affairs translates it as *"niscaya kamu ditimpa azab yang sangat berat."* Meanwhile, UII chose *"pasti akan menimpamu siksa yang besar."* Word choice: *"azab yang sangat berat."* In the Ministry of Religious Affairs' translation, the wording conveys a strong theological and evaluative tone, while UII uses the term "*siksa yang besar,"* a shorter and more direct one, without additional intensification such as *sangat berat*. Al-Ṭabarī's interpretation of the phrase *lamassakum* in Q.S. An-Nūr [24]: 14 indicates that the term is not to be understood literally as *menyentuh* but rather means *akan menimpa* in the sense of actual punishment *li-aṣābakum ʿadhābun ʿaẓīm.* This is evident from his explanation, which links that phrase to the postponement of the sentence (*taʿjīlu ʿuqūbatikum*). Therefore, the 2019 translation by the Indonesian Ministry of Religious Affairs, which reads *"niscaya kamu ditimpa azab yang sangat berat,"* reflects an exegetical approach consistent with al-Ṭabarī's interpretation. Meanwhile, the 2020 UII Translation, "*pasti akan menimpamu siksa yang besar,"* remains faithful to the meaning of the

interpretation but is more concise and closer to the lexical structure, so it can be categorized as semi-literal.

Next, in the phrase *fīmā afaḍtum fīhī*, the Ministry of Religious Affairs translates it as *"disebabkan oleh pembicaraan kamu tentang (berita bohong) itu."* This translation expands on the meaning of the term *afaḍtum* by explaining it as a verbal act, namely *pembicaraan kamu*, and adds a description (*berita bohong*) to clarify the context of *ifk*. In contrast, UII translates it more concisely as *"karena menyebarkan kabar bohong."* Word choice: *menyebarkan,* UII's approach encompasses not only the discourse itself but also the transmission and dissemination of information, thereby presenting the meaning of the verse in a more relevant and contextual manner. In terms of translation methods, the 2019 translation by the Indonesian Ministry of Religious Affairs tends to use a meaning-based approach by adding contextual explanatory elements. This is evident in the use of the phrase *"pembicaraan kamu tentang (berita bohong) itu,"* which aims to clarify the reasons behind the threat of punishment so that it is easier for the general public to understand. With this approach, the Ministry of Religious Affairs seeks to present a more complete meaning of the verse, even if it results in longer sentences. In contrast, the UII 2020 translation shows a tendency toward simplifying and condensing sentences. The language is more concise and direct, minimizing the addition of details not explicitly present in the Arabic text. Thus, UII presents a translation that is concise, clear, and easy to read, while still preserving the verse's main message regarding the severity of Allah's punishment for those involved in spreading false news, as well as the affirmation that their salvation is solely due to Allah's grace and mercy.

Table 5. A Comparison of the Translation of Q.S. An-Nūr [24]: 15 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation (2019)	**Islamic University of Indonesia Translation (2020)**
"Ingatlah) ketika kamu menerima (berita bohong) itu dari mulut ke mulut; kamu mengatakan dengan mulutmu apa yang tidak kamu ketahui sedikit pun; dan kamu menganggapnya remeh, padahal dalam pandangan Allah itu masalah besar" (*Kementerian Agama RI 2019, 351).*	*"Tatkala sebagian kamu mendengar berita bohong dari lidah ke lidah serta membicarakannya yang kamu tidak mengetahui kebenarannya, kamu menganggap hal itu soal yang remeh. Namun, menurut Allah itu suatu hal yang besar"* (*Dahlan 2020, 622).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII of Q.S. An-Nūr [24]: 15 show differences in word choice, the depiction of the process of information dissemination, and sentence structure. In the phrase *idh talaqqawnahū bi-alsinatikum,* the Ministry of Religious Affairs translates it as *"ketika kamu menerima (berita bohong) itu dari mulut ke mulut."* Meanwhile, UII opted

for the translation *"tatkala sebagian kamu dengar berita bohong dari lidah ke lidah."* Both translations convey the metaphor of the oral spread of news, but the Ministry of Religious Affairs uses a more common Indonesian idiom, namely *mulut ke mulut*. Meanwhile, UII retains a metaphorical form that more closely mirrors the lexical structure of Arabic through the phrase *lidah ke lidah*. The next difference is evident in the translation of the phrase *wa taqūlūna bi-afwāhikum mā laisa lakum bihī 'ilm.* The Ministry of Religious Affairs translates it as *"kamu mengatakan dengan mulutmu apa yang tidak kamu ketahui sedikit pun."* This translation conveys layered emphasis through the repetition of the word *mulut* and the additional phrase *sedikit pun* to emphasize the absence of knowledge. In contrast, UII translates it as *"serta membicarakannya yang kamu tidak mengetahui kebenarannya."* UII's approach is more concise and shifts the emphasis from the means of expression to epistemological aspects, namely, uncertainty regarding the truth of information.

Furthermore, in the phrase *wa taḥsabūnahū hayyinan*, the Ministry of Religious Affairs translates it as *"kamu menganggapnya remeh."* Meanwhile, UII *chose "kamu menganggap hal itu soal yang remeh."* This difference is relatively minor, but UII added the word *soal*, which conveys a sense of rational assessment of the event, while the Ministry of Religious Affairs continued to use a more direct and simple phrasing. In the closing part of the verse, *Huwa 'indallāhi 'aẓīm, the* Ministry of Religious Affairs translates it as *"padahal dalam pandangan Allah itu masalah besar."* This translation is informative and descriptive. Meanwhile, UII translates it as *"Namun, menurut Allah itu suatu hal yang besar."* UII's use of the conjunction *namun* creates a sharper contrast between human judgment and God's judgment, thereby making the theological dimension of the verse stand out more prominently.

In terms of translation methods, the 2019 translation by the Indonesian Ministry of Religious Affairs tends to use a meaning-based approach, employing numerous linguistic markers to clarify the verse's intent. This is evident in the use of the idiom *mulut ke mulut*, the repetition of the word *mulut*, and the addition of the phrase *sedikit pun*, which serves to emphasize the moral condemnation of spreading news without knowledge. In contrast, the 2020 UII translation places greater emphasis on compact sentence structure and fidelity to Arabic linguistic constructions. Word choices such as *lidah ke lidah* and the integration of meaning to express and discuss this series of sentences illustrate UII's tendency to preserve the textual nuance of the verse, albeit in more formal language. Thus, the Ministry of Religious Affairs' translation is more communicative and expressive, while UII's is more concise and analytical; however, both effectively convey the verse's central message regarding the gravity of the sin of spreading false information, even if the perpetrator considers it trivial.

Table 6. A Comparison of the Translation of Q.S. An-Nūr [24]: 16 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation (2019)	Islamic University of Indonesia Translation (2020)
"Mengapa ketika mendengarnya (berita bohong itu), kamu tidak berkata, Tidak pantas bagi kita membicarakan ini? Maha Suci Engkau.' Ini adalah kebohongan yang besar" (*Kementerian Agama RI 2019, 351).*	*"Alangkah baiknya bila kamu mendengar kabar seperti itu, kamu katakan, "Tak pantas bagi kita untuk berbicara tentang ini. Mahasuci Engkau. Ini adalah kebohongan yang besar"* (*Dahlan 2020, 622).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII of Q.S. An-Nūr [24]: 16 show differences in word choice, rhetorical nuance, and the structure of imperative-normative sentences. In the opening phrase *walawlā idh sami'tumūhu*, the Ministry of Religious Affairs translates it as *"mengapa ketika mendengarnya (berita bohong itu), kamu tidak berkata?"* Translating *lawlā* as the interrogative phrase "*why not...*" tends to preserve the original rhetorical structure by the Indonesian Ministry of Religious Affairs. This approach is characterized by literalism, as it seeks to preserve the grammatical structure and rhetorical nuances found in the source language. From the perspective of Qur'anic translation studies, this approach is often used to maintain fidelity to the original text, even though it may sometimes be less accessible to the general reader (Hasan and Hidayat 2017). Meanwhile, UII chose the translation *"Alangkah baiknya bila kamu mendengar kabar seperti itu, kamu katakan."* This difference reflects variations in rhetorical approach: The Ministry of Religious Affairs maintains a question form with a reproachful tone (why not?), whereas UII does not use this question form but instead rephrases it as the evaluative expression "*how wonderful it would be....*" This choice indicates that UII places greater emphasis on meaning than on linguistic form. In other words, *lawlā* is understood as a normative exhortation (*ḥaḍḍ*), not merely a rebuke. This approach aligns with the concept of contextual translation, which emphasizes understanding the message and its semantic impact in the target language, rather than merely its literal form. In recent studies on the translation of the Qur'an, this approach is described as an effort to present a meaning that is more communicative and relevant to modern readers (Gunawan and Khairunnisa 2024, 33).

The next difference is evident in the translation of the phrase *Mā yakūnu lanā an natakallama bihādhā.* The Ministry of Religious Affairs translated it as *"Tidak pantas bagi kita membicarakan ini,"* while UII chose *"Tak pantas bagi kita untuk berbicara tentang ini."* In terms of meaning, the two translations are relatively equivalent; however, the Ministry of Religious Affairs uses the word *membicarakan*, which is general and colloquial, while UII uses the phrase *berbicara tentang ini*, which is more formal and neutral. This difference reflects a variation in style without any significant shift in meaning. In the phrase *subḥānaka*, the Ministry of Religious Affairs translates it as *"Maha Suci Engkau"* and UII uses

"Mahasuci Engkau." This difference is technical and orthographic in nature, not semantic, since both emphasize the element of *tanzīh* (the sanctity of Allah) in the context of refuting false accusations. However, the separate spelling *Maha Suci* used by the Ministry of Religious Affairs follows popular spelling conventions, while UII opts for the compound form *Maha Suci*, which is more concise and formal.

In the closing phrase *hādhā buhtānun ʿaẓīm*, both translations use the phrase *"ini adalah kebohongan yang besar."* This similarity points to a common ground in the translation of the term *buhtān*, where both the Ministry of Religious Affairs and UII have chosen the word *kebohongan* as the primary equivalent, without any further explanation. This indicates a consensus on the meaning of the climactic part of the verse, which emphasizes the gravity of the accusation. In terms of translation methodology, the 2019 translation by the Indonesian Ministry of Religious Affairs tends to preserve the strong rhetorical tone of rebuke as reflected in the Arabic text. The use of the word why conveys a direct and corrective moral critique of the attitude of believers who were involved in or remained silent regarding the spread of false news.

In contrast, the 2020 UII translation shows a tendency to soften the tone of reprimands into normative recommendations. The phrase *alangkah baiknya* shifts the tone from condemnation to an ethical appeal, so that the verse feels more reflective and educational. Thus, the Ministry of Religious Affairs places greater emphasis on moral correction in a firm manner, while UII presents the verse's message in the form of persuasive counsel, although both convey the same ethical demand: the obligation to refrain from discussing false accusations and to immediately exonerate Allah from all lies.

Table 7. A Comparison of the Translation of Q.S. An-Nūr [24]: 17 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation (2019)	**Islamic University of Indonesia Translation (2020)**
"Allah memperingatkan kamu agar (jangan) kembali mengulangi seperti itu selama-lamanya jika kamu orang-orang mukmin" (Kementerian Agama RI 2019, 351).	*"Allah memberikan nasihat agar kamu tidak mengulanginya selama-lamanya kalau kamu betul-betul beriman" (Dahlan 2020, 622).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII of Q.S. An-Nūr [24]: 17 show differences primarily in word choice and the nuances of the divine command. In the phrase *yaʿiẓukumullāh*, the Ministry of Religious Affairs translates it as *"Allah memperingatkan kamu."* Meanwhile, UII opted for the translation *"Allah memberikan nasihat."* The difference between the words *memperingatkan* and *memberikan nasihat* indicates a difference in emphasis. The term *memperingatkan* in the Ministry of Religious Affairs' translation conveys a sense of threat and a

clear assertion of the prohibition, whereas *nasihat* in the UII translation is softer and more persuasive, even though both translations are based on the fundamental meaning of *wa'z* as moral guidance from Allah. The UII translation, which uses the term *nasihat*, reflects a tendency toward a literal approach because it retains the basic lexical meaning of the word *wa'ẓ*, namely general moral guidance. This is consistent which states that some translations of the Qur'an preserve the basic meaning of a word before expanding its meaning contextually. Thus, the differences from the Ministry of Religious Affairs' translation reflect a shift from lexical meaning to pragmatic meaning in the translation of the Qur'an (Wicaksono et al. 2024, 186).

The next difference is evident in the translation of the phrase *an ta'ūdū limiṡlihī abadan.* The Ministry of Religious Affairs translates it as *"agar (jangan) kembali mengulangi seperti itu selama-lamanya,"* while UII opts for *"agar kamu tidak mengulanginya selama-lamanya."* The Ministry of Religious Affairs added the word (do not) as an explicit indicator of prohibition, so that the meaning of the verse is clearer and easier for the general public to understand. Meanwhile, UII conveyed the prohibition more concisely without additional explanation, while still preserving the verse's core meaning. In the closing phrase *in kuntum mu'minīn*, the Ministry of Religious Affairs translates it as *"jika kamu orang-orang mukmin."* Meanwhile, UII chose *"kalau kamu betul-betul beriman."* This difference reflects varying emphases on the meaning of faith. The Ministry of Religious Affairs uses the descriptive term believers, while UII adds the phrase truly to emphasize the quality and sincerity of faith as the foundation for obedience to God's guidance.

In terms of translation methodology, the 2019 translation by the Indonesian Ministry of Religious Affairs tends to present the verses as clear and direct normative warnings. The inclusion of prohibitive elements (such as do not) and the use of the term warn indicate an effort to emphasize that such actions constitute serious errors that must not be repeated. In contrast, the UII's 2020 translation places greater emphasis on an educational and reflective approach. By using the words advice and the phrase truly faithfully, UII guides readers to reflect on the relationship between faith and ethical conduct in social life. Thus, the Ministry of Religious Affairs emphasizes legal strictness and moral warnings, while UII emphasizes cultivating faith awareness. Together, they convey the verse's message so believers will no longer repeat similar mistakes in responding to fake news.

Table 8. A Comparison of the Translation of Q.S. An-Nūr [24]: 18 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation (2019)	Islamic University of Indonesia Translation (2020)

"Allah menjelaskan ayat-ayat (-Nya) kepadamu. Allah Maha Mengetahui lagi Maha Bijaksana" (Kementerian Agama RI 2019, 351).	*Allah telah menjelaskan kepadamu ayat-ayat-Nya dan Allah Maha Mengetahui lagi Mahabijaksana" (Dahlan 2020, 622).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII of Q.S. An-Nūr [24]: 18 show relatively minor differences, particularly in terms of grammar and style. In the phrase *wa yubayyinu allāhu lakumul-āyāti,* the Ministry of Religious Affairs translates it as *"Allah menjelaskan ayat-ayat(-Nya) kepadamu"* while UII opts for the translation *"Allah telah menjelaskan kepadamu ayat-ayat-Nya."* The Ministry of Religious Affairs uses the present tense explains, which conveys the impression of an ongoing process, as if Allah's explanation is continuous and relevant at all times. In contrast, UII uses the perfective form has explained, which affirms that God's explanation has already been fully provided through revelation. The next difference is evident in sentence structure and punctuation. The Ministry of Religious Affairs separates the two clauses of the verse with a period, namely, between the explanation of the verse and the mention of Allah's attributes. This conveys a sense of systematic and informative exposition. Meanwhile, UII combines both clauses into a single sentence using the conjunction and making the verse feel more fluid and concise.

In terms of translation methods, the 2019 Ministry of Religious Affairs translation tends to maintain a descriptive and open explanatory style. The choice of the word explains without a specific time marker gives the impression that Allah's verses are always relevant for every generation to understand and reflect upon. In contrast, the 2020 UII translation shows a tendency toward conciseness and clarity of meaning. The use of the phrase has explained emphasizes that God's explanation is complete and serves as the normative foundation for the attitudes and behavior of believers. Thus, although the difference is not significant, the Ministry of Religious Affairs places greater emphasis on the aspect of the continuity of guidance, while UII emphasizes the aspect of the finality of the explanation.

Table 9. A Comparison of the Translation of Q.S. An-Nūr [24]: 19 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation, 2019	**Islamic University of Indonesia Translation (2020)**
"Sesungguhnya orang-orang yang senang atas tersebarnya (berita bohong) yang sangat keji itu di kalangan orang-orang yang beriman, mereka mendapat azab yang sangat pedih di dunia dan di akhirat. Allah mengetahui, sedangkan kamu tidak mengetahui" (*Kementerian Agama RI 2019, 351).*	*"Sungguh, mereka yang senang bila berita buruk tersebar luas di kalangan orang-orang beriman mereka akan mendapat azab yang pedih di dunia dan akhirat. Allah mengetahui, sedang kamu sekalian tidak mengetahui"* (*Dahlan 2020, 622).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII of Q.S. An-Nūr [24]: 19 show

fairly clear differences in word choice and the degree of emphasis placed on the meaning. In the phrase *inna alladhīna yuḥibbūna an tashīʿa al-fāḥishatu*, the Ministry of Religious Affairs translated it as those who rejoice at the spread of that extremely vile (false) news, while UII opted for the translation those who rejoice when bad news spreads widely. The Ministry of Religious Affairs uses the term extremely vile as the equivalent of *al-fāḥishah* and adds the qualifier (false news) to emphasize the context of *ifk*, thereby making the moral implication and ethical condemnation feel stronger. The exegesis explains that *al-fāḥishah* is an extremely vile and immoral act, even one related to adultery. This indicates that the Ministry of Religious Affairs' translation, which uses the phrase extremely vile, more accurately reflects the exegetical meaning (Zuhaili 2016, 455). Meanwhile, UII uses the more general and neutral term bad news, without adding any contextual information.

Regarding the phrase *lahum ʿadhābun alīmun fid-dunyā wal-ākhirah*, the Ministry of Religious Affairs translates it as they will receive a most excruciating punishment in this world and in the Hereafter, while UII opts for they will receive an excruciating punishment in this world and in the Hereafter. The addition of the word extremely in the Ministry of Religious Affairs' translation serves to intensify the meaning, making the threat of punishment seem more severe. UII does not use this intensifier but still clearly conveys the threat of punishment. In terms of translation methodology, the 2019 translation by the Indonesian Ministry of Religious Affairs tends to use a meaning-based approach by adding contextual elements not explicitly mentioned in the Arabic text, such as the description of false news and the intensifier extremely heinous. This approach aims to clarify the context of the *ifk* incident and emphasize the moral dimension of the verse for the general reader. In contrast, the 2020 UII translation places greater emphasis on simplicity and conciseness of language. Word choices such as bad news and the omission of additional explanatory elements make the UII translation feel more concise and direct, although its moral condemnation becomes slightly more implicit. Thus, the Ministry of Religious Affairs places greater emphasis on ethical condemnation and contextual clarification, while UII presents a simple and easy-to-understand translation that still conveys the verse's main message regarding the grave threat facing those who delight in spreading evil among the faithful.

Table 10. A Comparison of the Translation of Q.S. An-Nūr [24]: 20 between the Indonesian Ministry of Religious Affairs and the 2020 Translation by UII.

Ministry of Religious Affairs of the Republic of Indonesia Translation, 2019	**Islamic University of Indonesia Translation (2020)**
Kalau bukan karena karunia Allah dan rahmat-Nya kepadamu dan (bukan karena) Allah Maha Penyantun lagi Maha Penyayang, (niscaya kamu akan ditimpa azab yang besar) (Kementerian Agama RI 2019).	*Kalau tidak ada karunia dan rahmat Allah untuk kamu semua (niscaya kamu akan ditimpa azab), Allah sungguh Maha Penyantun lagi Maha Penyayang* (*Dahlan 2020, 623).*

From a linguistic perspective, the 2019 translation by the Indonesian Ministry of Religious Affairs and the 2020 translation by UII of Q.S. An-Nūr [24]: 20 show differences in sentence structure and the emphasis placed on the cause-and-effect relationship. In the opening phrase *wa-lawlā faḍlullāhi ʻalaikum wa-raḥmatuhū*, the Ministry of Religious Affairs translates it as If it were not for God's grace and mercy toward you, while UII opts for the translation if there were no grace and mercy from God for all of you. The difference between if it were not for and if there were no reflects a stylistic variation, in which the Ministry of Religious Affairs uses a more formal and classical-sounding structure, while UII simplifies it with a more straightforward and communicative expression. is general in nature, whereas UII adds the phrase for all of you to explicitly emphasize the plural subject. The word *wa-lawlā* in this verse does not merely mean if there were no but carries a rhetorical meaning of preventing a consequence due to the existence of a specific cause. Therefore, the Ministry of Religious Affairs' translation, which uses the phrase if not for, better reflects the interpretive meaning of that particle (Zuhaili 2016). because it explicitly illustrates the cause-and-effect relationship. Meanwhile, the UII translation, which is used if there is none, tends to be more literal, but does not fully convey the dimensions of meaning explained in the exegesis.

The next difference is evident in the presentation of the implied consequences in the verse. The Ministry of Religious Affairs (Kemenag) presents it as an additional note: *"(you will surely be afflicted with a great punishment),"* adding the word great to intensify the threat. Meanwhile, UII also presents this consequence in parentheses: *"(you will surely be afflicted with punishment),"* but without the intensifying phrase (Baihaki 2017, 44), so that the threat is conveyed more concisely and succinctly. *Annallāha raʼūfur raḥīm,* the Ministry of Religious Affairs translates it as *"Allah is Most Forgiving and Most Merciful,"* while UII translates it as *"Allah is truly Most Forgiving and Most Merciful."* The addition of the word truly in UII's translation serves as an emotional and theological emphasis, thereby highlighting Allah's mercy and compassion as the conclusion to a series of cautionary verses. The Ministry of Religious Affairs, on the other hand, conveys it in a more neutral manner without any additional emphasis. In terms of translation methodology, the 2019 translation by the Indonesian Ministry of Religious Affairs tends to use a meaning-based approach with a comprehensive and systematic structure. The addition of the intensifier *yang besar* (the great) and the use of relatively long sentences demonstrate an effort to emphasize the magnitude of the threat of punishment while linking it to Allah's mercy as a factor that postpones the punishment.

Table 11. Differences in the Translation of the *Āyāt al-Ifk* in the 2019 Ministry of Religious Affairs (Kemenag) Translation and the 2020 UII Translation.

Key Expression	Kemenag RI 2019	UII 2020	Comparative Implication
Al-Ifk	Berita Bohong	Kabar Bohong	Both convey false information; the broader contextual seriousness should be evaluated from the passage.
'Uṣbatun Minkum	Kelompok di Antara Kamu (Juga)	Golonganmu Sendiri	Kementerian Agama RI makes internal involvement more explicit through an addition; UII uses a concise formulation.
Talaqqawnahu bi-alsinatikum	Mulut ke Mulut	Lidah ke Lidah	Kementerian Agama RI favors idiomatic Indonesian; UII preserves the source metaphor more directly.
Buhtānun 'Aẓīm	Kebohongan yang Besar	Kebohongan yang Besar	The basic rendering is similar; any further distinction requires evidence from the surrounding sentence or explanatory context.
Tashī' al-Fāḥishah	(Berita Bohong) yang Sangat Keji	Berita Buruk Tersebar Luas	Kementerian Agama RI makes the condemnation and contextual connection more explicit; UII uses a broader expression.

In contrast, the 2020 UII translation places greater emphasis on condensing the sentences and sharpening the concluding message. By using more concise language and adding the word truly, UII positions Allah's attributes of Ra'ūf and Raḥīm as the main emphasis of the verse. Thus, the Ministry of Religious Affairs highlights the balance between the threat and its cause, while the UII concludes the verse with a strong emphasis on Allah's mercy and compassion as the foundation of the believers' salvation.

Advantages of the Translation of *Āyāt al-Ifk* in the 2019 Translation by the Indonesian Ministry of Religious Affairs

The 2019 translation of the Indonesian Ministry of Religious Affairs (Kemenag RI) of *āyāt al-ifk* (Q.S. An-Nūr [24]: 11–20) demonstrates several strengths, particularly linguistic and contextual accuracy, clarity of expression, and the ability to convey the lexical meanings of the verses in accordance with their intended messages. This is evident in the translation of *al-ifk* as false news, which reflects

the dissemination of fabricated information; *ʻuṣbah minkum* as a group among you (also), which emphasizes the involvement of members within the Muslim community; and *ifkun mubīn* as an evident falsehood, which reinforces the falsity of the allegation. Furthermore, translating *afadtum fīhi* as your discussion of (the false news) highlights active participation in spreading rumors, while *talaqqawnahu bi-alsinatikum* as passing (the false news) from mouth to mouth illustrates oral transmission in an accessible manner. The rendering of *buhtān ʻaẓīm* as a great falsehood emphasizes the moral gravity of the accusation, whereas *tashīʻa al-fāḥishah* as the spread of (the) most heinous slander underscores the serious moral and social consequences of disseminating defamatory information.

Overall, the main strengths of the 2019 Kementerian Agama RI translation lie in its semantic precision, linguistic clarity, readability, terminological consistency, and ability to convey the historical, social, and moral dimensions of the verses comprehensively. Rather than merely providing a literal rendering of the Qur'anic text, the translation facilitates a deeper understanding of the ethical principles underlying *āyāt al-ifk*, particularly the dangers of slander, the responsibility associated with disseminating information, and the importance of critically evaluating information circulating within society.

Shortcomings in the Translation of *Āyāt al-Ifk* in the 2019 Translation by the Indonesian Ministry of Religious Affairs

The 2019 translation of the Indonesian Ministry of Religious Affairs (Kemenag RI) of *āyāt al-ifk* (Q.S. An-Nūr [24]: 11–20) exhibits certain limitations, particularly its tendency to narrow the meanings of key terms through interpretive additions. This is evident in the rendering of *al-ifk* as false news, which restricts its broader semantic scope of falsehood and slander; the addition of (also) to *ʻuṣbah minkum* and (false news) in several verses, which directs readers toward particular interpretations; and the use of the idiomatic expression from mouth to mouth, which enhances readability but diverges from the original Arabic structure. Furthermore, translating *buhtān ʻaẓīm* as a great falsehood does not fully convey the meaning of a grave accusation that damages personal honor, while rendering *al-fāḥishah* specifically in the context of false news narrows its broader semantic range. Overall, although these explanatory additions improve accessibility and immediate comprehension, they may reduce fidelity to the original text, constrain semantic breadth, and limit opportunities for independent interpretation.

Advantages of the Translation of *Āyāt al-Ifk* in the 2020 UII Translation

The 2020 translation of the Islamic University of Indonesia (UII) of *āyāt al-ifk* (Q.S. An-Nūr [24]: 11–20) demonstrates strengths in semantic accuracy, clarity, and linguistic simplicity. The rendering of *al-ifk* as false news and *ʻuṣbah minkum* as your own group effectively conveys the basic meanings while preserving the social context of the verses. Furthermore, translating *ifkun mubīn*

as an evident falsehood and *afadtum fīhi* as spreading false news demonstrates semantic precision and contextual relevance. The expression from tongue to tongue preserves the metaphorical nuance of the Arabic original, while rendering *buhtān ʿaẓīm* as a great falsehood maintains simplicity without losing its essential meaning. Meanwhile, translating *tashīʿa al-fāḥishah* as bad news spreading widely facilitates comprehension among general readers. Overall, the principal strength of the 2020 UII translation lies in its balance between semantic accuracy, readability, and contextual relevance, enabling contemporary readers to understand the moral message of *āyāt al-ifk*, particularly the dangers of disseminating false information.

Shortcomings in the Translation of *Āyāt al-Ifk* in the 2020 UII Translation

Despite its strengths, the 2020 UII translation of *āyāt al-ifk* (Q.S. An-Nūr [24]: 11–20) has several limitations in interpretive depth and semantic accuracy. Rendering al-ifk as false news is lexically appropriate but does not fully convey the gravity of major slander with far-reaching social consequences. Similarly, *tashīʿ al-fāḥishah*, translated as bad news spreads widely, is overly general and fails to clarify the association of *al-fāḥishah* with the grave moral implications of accusations of adultery. The phrase *afadtum fīhi*, rendered as spreading false news, also simplifies the original meaning, which encompasses the extensive, repeated, and uncontrolled circulation of discourse.

Table 12. A Comparison of the Strengths and Weaknesses of the Translation of the *Āyāt al-Ifk*.

Aspect	Kemenag RI (2019)	UII (2020)
Approach	Strengths: Employs a contextual-exegetical approach that reflects the circumstances of *al-ifk*. Weaknesses: Interpretive additions, such as (also) and (false news), may restrict alternative interpretations.	Strengths: Adopts a semi-literal approach that maintains proximity to the Arabic source text with minimal additions. Weaknesses: Limited contextual explanation does not fully convey *al-ifk* as a major slander.
Accuracy	Strengths: Demonstrates high contextual accuracy, as illustrated by *afadtum fīhi* and *tashīʿ al-fāḥishah*, which reflect the exegetical context. Weaknesses: Interpretive emphasis may narrow the broader lexical meanings of the original expressions.	Strengths: Maintains lexical accuracy, as shown by ifkun mubīn, translated as an evident falsehood, and *afadtum fīhi*, rendered as spreading false news. Weaknesses: Some renderings lack contextual precision, particularly *tashīʿ al-fāḥishah*, translated as bad news spreads widely, which does not fully convey the meaning of a heinous act.

Comprehensibility	Strengths: Communicative and accessible. The rendering of *talaqqawnahu bi-alsinatikum* as from mouth to mouth makes the circulation of rumors more concrete and idiomatic. Weaknesses: Extensive interpretation may reduce textual proximity and limit readers' independent engagement with the original meaning.	Strengths: Concise, straightforward, and easy to read. The rendering from tongue to tongue preserves the original metaphor. Weaknesses: Conciseness may reduce semantic depth, as in *buhtān ʿaẓīm*, translated as a great lie, which does not fully convey the severity of a grave and morally reprehensible accusation.
Overall Comparison	Excels in interpretive depth and contextual relevance but tends to be more expansive and may limit semantic openness through interpretive additions.	Excels in conciseness and textual proximity but may insufficiently convey the semantic, theological, and rhetorical depth of the verses, particularly the gravity and social consequences of *al-ifk*.

Meanwhile, *talaqqawnahu bi-alsinatikum*, translated as from tongue to tongue, preserves the metaphor but sounds less idiomatic in Indonesian than by word of mouth. Furthermore, *buhtān ʿaẓīm*, rendered as a great lie, does not fully capture the shocking and morally reprehensible nature of a grave false accusation. Likewise, *ʿuṣbatun minkum*, translated as a group from among you, is lexically accurate but does not emphasize the group's strong internal ties or solidarity, which are relevant to the dissemination of the slander. Overall, the main limitation of the UII translation lies in its limited contextual elaboration, which leaves several implicit meanings insufficiently conveyed. Consequently, although concise and accessible, the translation occasionally reduces the interpretive depth, theological nuances, and rhetorical force of the verses, particularly regarding the gravity of the sin and the social consequences of *al-ifk*.

Conclusion

This study has examined the similarities and differences between the 2019 translation of the Indonesian Ministry of Religious Affairs (Kemenag RI) and the 2020 translation of the Islamic University of Indonesia (UII) concerning ***āyāt*** *al-ifk* in Q.S. An-Nūr [24]: 11–20. Using a qualitative descriptive-comparative method and the theoretical framework of *tarjamah ḥarfiyyah* and *tarjamah tafsīriyyah*, the study demonstrates that both translations convey the fundamental messages of the verses, particularly the prohibition of false accusations, the importance of verifying information (*tabayyun*), the obligation to maintain good assumptions, and the protection of human dignity. Nevertheless, the two translations differ in lexical selection, sentence construction, contextual explanation, and rhetorical expression, reflecting distinct approaches to conveying Qur'anic meaning to Indonesian readers.

The findings indicate that the Kementerian Agama RI 2019 translation

generally adopts a more contextual, explanatory, and communicative approach. Its use of expressions such as *berita bohong*, *kelompok di antara kamu (juga)*, and *pembicaraan kamu tentang (berita bohong) itu* demonstrates an effort to clarify implicit meanings and situate the verses within their historical, social, and ethical contexts. This approach enhances readability, contextual understanding, and the accessibility of the Qur'anic message for a broader readership. However, the addition of explanatory elements may narrow the semantic range of certain Arabic expressions, reduce the openness of interpretation, and distance the translation from the linguistic structure of the source text.

In contrast, the UII 2020 translation generally emphasizes conciseness, lexical economy, and conceptual proximity to the Arabic source text. Its relatively brief expressions and simplified sentence structures preserve important lexical and conceptual features while providing an alternative presentation of the verses. This approach can support readers who seek a concise rendering that remains attentive to the linguistic characteristics of the original text. Nevertheless, excessive conciseness may reduce contextual explicitness and limit the explanation of certain interpretive nuances, potentially requiring readers to consult Qur'anic exegesis to obtain a more comprehensive understanding. Thus, although both translations communicate the central message of *āyāt al-ifk*, their respective strategies offer different degrees of contextual guidance and textual proximity.

These findings further demonstrate that the distinction between *tarjamah ḥarfiyyah* and *tarjamah tafsīriyyah* should not be understood as an absolute opposition. Rather, both translations employ linguistic and interpretive strategies in different proportions, depending on the lexical, grammatical, and contextual demands of individual verses. Their differences do not necessarily indicate a contradiction in meaning or establish the absolute superiority of one translation over the other. Instead, they reveal the interpretive decisions involved in balancing fidelity to the Arabic source text, contextual accuracy, and readability in the target language.

In conclusion, the comparative analysis confirms that Qur'anic translation is not merely a process of linguistic transfer but also an interpretive practice that shapes how readers understand the ethical and social implications of revelation. The Kementerian Agama RI 2019 translation is particularly useful for readers who require contextual clarification and accessible explanations, whereas the UII 2020 translation offers a concise alternative that maintains greater proximity to selected lexical and conceptual features of the Arabic text. Reading both translations comparatively, alongside relevant Qur'anic exegeses, can therefore provide a more comprehensive understanding of *āyāt al-ifk*. Ultimately, both translations contribute to communicating the Qur'an's enduring ethical message: the necessity of verifying information before accepting or disseminating it, avoiding unfounded accusations, exercising responsibility in communication, and safeguarding the

dignity of others.

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