

# STRATEGIES FOR TRANSLATING ECOLOGICAL TERMS IN THE QURAN INTO THE PALEMBANG LANGUAGE

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## Abstrak

Penelitian ini berfokus pada analisis strategi penerjemahan istilah-istilah ekologi dalam al-Qur'an ke dalam bahasa Melayu Palembang. Penelitian terkait penerjemahan bahasa Palembang sudah banyak dilakukan, namun belum ada yang mengkaji strateginya secara spesifik dan orientatif. Sementara itu, hal ini perlu dikaji sebagai pengetahuan praktis bagi pembaca terjemahan untuk mengidentifikasi tujuan strategi, sehingga dapat mempermudah pemahaman konsep-konsep ekologis dalam al-Qur'an. Hasil penelitian menunjukkan bahwa istilah-istilah ekologi yang ditemukan dalam al-Qur'an meliputi 46 data yang berkaitan dengan hewan, 18 terkait tumbuhan, dan 25 terkait geografis. Dalam penerjemahannya ke dalam bahasa Palembang, terdapat berbagai bentuk lingual yang digunakan dengan berbagai strategi. Di antara 8 strategi penerjemahan perspektif Baker, terdapat 5 strategi yang ditemukan dalam penerjemahan istilah-istilah ekologi tersebut. Di antaranya strategi superordinat 11 data, terjemahan dengan kata yang lebih netral/ kurang ekspresif 34 data, penerjemahan dengan substitusi budaya 12 data, penerjemahan dengan kata sepadan dan penjelasannya 29 data, serta penerjemahan dengan parafrase menggunakan kata terkait 2 data. Temuan ini menunjukkan bahwa dalam penerjemahan istilah ekologi lebih ditekankan strategi untuk kejelasan makna dan keterjangkauan budaya pembaca Palembang. Dalam hal ini, secara praktis dapat meningkatkan aksesibilitas dan pemahaman masyarakat terhadap teks al-Qur'an terjemahan daerah.

**Kata Kunci:** Strategi, Penerjemahan, Ekologi, al-Qur'an, Bahasa Palembang

## Abstract

This study focuses on analyzing the translation strategies of ecological terms in the Qur'an into the Palembang Malay language. Many studies have been conducted on Palembang language translation, but none have specifically examined the strategies used. Meanwhile, this needs to be studied as practical knowledge for readers of translations to identify the objectives of the strategy, thereby facilitating the understanding of ecological concepts in the Qur'an. The results of the study show that the ecological terms found in the Qur'an include 46 data related to animals, 18 related to plants, and 25 related to geography. In the translation into Palembang, various linguistic forms are used with various strategies. Among Baker's 8 translation strategies, there are 5 strategies found in the translation of these ecological terms. These include the superordinate strategy (11 data), translation with more neutral/less expressive words (34 data), translation with cultural substitution (12 data), translation with equivalent words and explanations (29 data), and translation with paraphrasing using related words (2 data). These findings indicate that in the translation of ecological terms, emphasis is placed on strategies for clarity of meaning and cultural accessibility for Palembang readers. In this case, it can practically improve the accessibility and understanding of the community towards the regional translation of the Qur'an.

**Keywords:** Strategy, Translation, Ecology, al-Qur'an, Palembang Language

## 1. Introduction

In the translation process, a phenomenon that often becomes a problem is the difference in cultural concepts (Paramarta, 2008; Huda, 2019; Makalalag, 2021; Nurfasilah et al., 2024; House, 2016; (Newmark, 2022). Ecology as an inseparable part of culture is found in the text of the Qur'an. In this case, in Indonesia there are already 26 regional languages that translate the Qur'an (Barjah, 2023), including those related to ecology. One of them is the translation in Palembang language

which can be accessed in the form of translation applications. However, the Quran was revealed to the prophet Muhammad SAW in Arabic. Arabic and Palembang language have different language structures (Apriana, 2020; Suharsono & Ami Rahmat, 2023). Therefore, the activity of translating Arabic into Palembang language is complex and needs careful structural adjustments. In addition, the culture and natural conditions are also not the same. The natural conditions of Saudi Arabia (where the Qur'an was revealed) have a wider desert area than green areas (Chamidah, 2024). Palembang is located in a tropical climate and has a large area of forest, especially peat forest (Rosianty et al., 2020).

The different natural conditions of Saudi Arabia and Palembang allow the existing flora and fauna to also differ from one another. For example, in animals, Palembang has a variety of fish because the majority of Palembang people live on the banks of the Musi river (Sofian et al., 2024; Oktarini & Lussetyowati, 2022; Wicaksono et al., 2019). Musi river is used as a place to find the necessities of life such as fishing, bathing, washing, and also as a connecting route between regions. As for Saudi Arabia, most of its territory is desert (H. Nasution, 2023). One of the animals that can survive in such a climate is the camel. For the Arab community, camels have a big role in their lives such as a means of transportation, transporting goods and foodstuffs (Ariny Syahidah, 2025; Shabran, 2019). Therefore, the differences in various ecological situations can certainly lead to lexicon selection errors or perceptions in the translation of the Qur'anic language into Palembang language.

In the context of translating the Qur'an into Palembang language, the translator is required not only to master the knowledge of Arabic and Palembang language. However, the translator must also know the right strategy to translate the lexicon in accordance with the culture of the two languages. Translation strategies pay attention to the selection of appropriate words and also consider the meaning conveyed in different cultural contexts (Yani et al., 2025). The orientation is to ensure that the message conveyed is not only a lexical translation, but also retains the essence, cultural nuances and original purpose of the source text. Therefore, it is necessary to examine ecological terms in the Qur'an and their translation strategies in Palembang language to assess and evaluate the extent to which the translations can be understood without changing the original meaning. With this, readers have practical knowledge related to the strategies that need to be understood in translating the Qur'an into Palembang language.

There are previous studies that examine the translation of the Qur'an into Palembang language from various perspectives. Mardiah (2018) in his research examines acculturation which shows that the translation of the Qur'an in Palembang language brings people closer to Islam. Then, Supriyanto et al. (2024) shows that the translation of the Qur'an into Palembang language is one of the local language revitalization activities, although there is a shift in meaning because the right sentence is not found in the target language. Al-Badri & Nurfitriyana (2022) found that the translation of the Qur'an into Palembang local language is one of the efforts to strengthen the subtle language and preserve local wisdom. Then, from a linguistic perspective, Izzati et al. (2019) found that there are Javanese characteristics in the translation of al-Qur'an in Palembang language because of language contact. Finally, Fathurrahman (2023) revealed that the translation of al-Qur'an juz 30 into Palembang language found 4 strategies of Moch. Syarif Hidayatullah. Among them are adding, prioritizing and delaying, discarding, and replacing.

The above studies tend to examine the translation of al-Qur'an into Palembang language from the perspective of culture, language, and translation strategy. In this case, no one has studied anything related to ecological themes in the translation. In addition, no one has specifically studied

the translation strategy of al-Qur'an in Palembang language. Fathurrahman's research (2023) examines the translation strategy of juz 30, using the perspective of Moch. Syarif Hidayatullah. In contrast to this study, which examines it from Baker's perspective. This is because the eight strategies proposed by Baker are relevant to the strategies found in general based on the author's hypothesis. Therefore, this research is important to be researched with the formulation of the problem of elaborating ecological terms and their translation. It is hoped that this research can provide implications as practical knowledge on the value and evaluation of translation. Then, the results of the identification of findings can be a reference to improve the quality of the translation of the Qur'an into Palembang language, even other regional languages.

## 2. Method

The approach used in this research is descriptive qualitative. This is because this research describes an evaluation and description that cannot be measured quantitatively. It proceeds from the phenomenon described as it is based on social observation in a narrative manner (Nasution, 2023). This research examines ecological terms and translation strategies of noun phrases and others used in the translation of al-Qur'an into Palembang language. Therefore, the data of this study are terms related to ecology in the Qur'an and its translation in Palembang Malay. The primary data source of this research is the Palembang language translation of the Qur'an published by the Ministry of Religious Affairs of the Republic of Indonesia. This primary data source can be accessed in the translation application through the link <https://lajnah.kemenag.go.id/info-lpmq/unduhannya.html>. In addition, secondary data sources such as books, theses, dissertations, and scientific articles are also used as references to strengthen the analysis.

The data collection technique in this research is reading and recording technique (Mahsun, 2017). The first step is to read and observe the verses that contain ecological terms in the Palembang-language Qur'an. Then, marking the term in the form of words or phrases in the Palembang-language Al-Qur'an. In collecting data and categorizing ecological cultural terms, the method used is referential matching with the determining tool in the form of language referents. After the data is marked, the researcher records the data into data tabulation before analysis. As for exploring the facts, this research uses a human instrument in which the instrument is a direct researcher. As for the data collection process, there are data cards and selection criteria. In determining the term ecology, there are the following criteria or categories.

**Table 1.** Ecological Term Category Criteria

No	Criteria	CSI
1	A language unit used to mark or indicate a plant in the source language (Palembang Malay language)	زيتون
2	A language unit used to mark or indicate animals in the source language (Palembang Malay language)	جمل
3	A language unit used to mark or indicate a specific area in the source language including plains, hills, rivers and seas (Palembang Malay language)	مكة

The analysis of this research was carried out using the commensurate method. This method is used to determine certain lingual identities whose determining tools are outside the analyzed language. As for the analysis, there are 5 stages carried out. First, observation, reading the data that has been collected on the data card in the form of verses related to ecology and its translation in

Palembang language. Second, categorization and classification, namely categorizing the terms that have been recorded in the card based on the category of ecological cultural terms. Third, data analysis, namely analyzing ecological terms contained in the Palembang language translation of the Qur'an and describing them. Fourth, analyzing the strategies used in translation based on Baker's perspective (Baker, 2018) which includes 8 equivalence and criteria. Finally, the results of the study are summarized to be conclusive as practical and implicative knowledge.

### 3. Results and Discussion

#### A. Ecological Terms in the Palembang Translation of the Qur'an

In this study, 89 data related to ecological cultural terms were found. This data was obtained from the analysis of the verses of the Qur'an translated in Palembang Malay. The following shows the number of data that have been found in the Palembang Malay translation of the Qur'an.

**Table 2.** Food Ecology Categories

No	Food Ecology Category	Data Quantity	Percentage
1	Animals	46	51,7 %
2	Plants	18	20,2 %
3	Geography	25	28,1 %
Total Quantity		89	100%

##### a. Animals

Based on table 1, the data found in the form of ecology in the Qur'an there are 89 data which are divided into animals, plants, places and drinks. The most common term found is in animals as much as 46. Animals refer to animals endemic to a particular culture. Animals as creatures created by Allah SWT have an important role in preserving nature and also helping humans in their daily lives. The role of animals in preserving nature can be seen when bees help in the process of pollinating flowers. For humans, animals can be used as a source of food, a means of transportation and a tool of war. In Arabic, animals are called *al-bayawan*, which has a general meaning, whether they live on land or in water or both. According to al-Munjid fi Lughah wal a'lam dictionary, *al-bayawan* refers to something that is alive, used to move, breathe and eat (Humaini, 2007). In the Qur'an itself there are 46 words of animal species consisting of camels, cows, goats, snakes, fleas, locusts, dogs, flies, mosquitoes, spiders, bees, termites, ants, birds, fish, salwa, pigs, monkeys, sheep, frogs, wolves, lions and horses. The following table shows the names of animals in the Quran.

**Table 3.** Animals'Names in the Qur'an

No	Bsu	Bsa
1	(Jamal) الجَمَل	Adult male camel
2	(Ibili) الإِبِل	Camels
3	(Naqah) نَاقَةٌ	female camel
4	(Biiirin) بَعِيرٍ	A female camel that has successfully given birth to her first calf
5	(Isyarun) الْعِشَارُ	Camels are quite common and pregnant
6	(Dhomirun) ضَمَامِيرٍ	Thin camel

7	(Hiim) الْحَيْبِ	A thirsty camel
8	(Aubar) أَوْبَارٍ	Camel skin
9	(Budna) وَالْبُدْنَ	Farm animals
10	(I'jla) الْعِجْلِ	Calves
11	(Baqaratan) بَقَرَاتٍ	Female cattle
12	(baqara) بَقَرًا	Cow

### b. Plants

The ecological cultural term is plants. Based on the table 3, the Qur'an mentions 18 kinds of plants, including plants that can be eaten and used as medicine. For example, pomegranate is used to treat intestinal inflammation. In the preservation of nature plants have an important role, namely as producers, air filters, fauna shelter and water filters. For humans, plants have a role as a source of nutrition, fiber and vitamins that are used to support daily activities. Plants are one of the most important components in the world. Plants have many functions for the sustainability of living things on earth. As a source of food, plants are rich in various kinds of content such as carbohydrates, vitamins, fats and so on. In the Qur'an can be found a lot of terms or words related to plants or trees. These are 18 words that describe plants in the Qur'an.

**Table 4.** Plants'Names in the Qur'an

No	Bsu	Bsa
1	(Manna) الْمَنَّاءِ	Manna
2	(Bashalih) بَصَلِهِ	Onion
3	(fumi) فُومٍ	Garlic
4	(Qitsaun) قَيْثَانٍ	Cucumber
5	(A'das) عَدَسٍ	Fennel
6	(Khordalun) خَرْدَلٍ	black mustard
7	(Kafuura) كَافُورًا	Camphor
8	(At-tin) التِّينِ	Tin/ara
9	(Yaqtin) يَتْفُطِينِ	Pumpkin
10	(Talhah) طَلْحٍ	Banana

### c. Geography

The third term ecological culture is geography. The Qur'an mentions 25 places, some of which still exist today, such as the city of Makkah. A region has its own characteristics that distinguish it from other regions. The name of the region mentioned in the Qur'an is Makkah. Makkah is mentioned once explicitly and 21 times implied. Geography is part of the term ecology according to Newmark. The Quran mentions many regions as a setting for events. Some of these areas still exist today but some have been destroyed. Here are some of the places or regions mentioned in the Qur'an.

**Table 5.** Places or Regions'Name in the Qur'an

No	Bsu	Bsa
1	(Makkah) مَكَّةَ	Mecca
2	(Bakkah) بَكَّةَ	Mecca
3	(Baladil amiin) الْبَلَدِ الْأَمِينِ	Mecca

4	(Ummul qura') أم القرى	Mecca
5	(Yatsrib) يثرب	Medina
6	(Madina) الْمَدِينَة	Medina
7	(Misra) مِصْر	Egypt
8	(Babilan) بَابِل	Babylon
9	(Masjidil Aqsha) المسجد الأقصى	Aqsa Mosque
10	(Ardul Maqadasah) الْأَرْضُ الْمُقَدَّسَة	Palestine

### B. Strategies for Translating Ecological Terms in the Qur'an into Palembang Language

This study analyzes translation strategies using Baker's theory. He divided the translation strategies into 8 strategies, of the 8 strategies proposed, there are five strategies used by translators in translating the Qur'an in Palembang language. The following is a table of the results of the amount of data on the translation strategies used.

**Table 6.** Translation Strategy

No.	Translation Strategy	Data Quantity	Percentage
1	Superordinate	11	12%
2	Translation with more neutral/less expressive words	36	39%
3	Translation with cultural substitution	12	14%
4	The translation of using an adapted word or equivalent word and its explanation	28	33%
5	Translation by paraphrasing using related words	2	2%
Total Quantity		89	100%

Based on Table 7, the most widely used translation strategy is Translation with more neutral/less expressive words as many as 34 data. This strategy is used to get the right word equivalent in language t. This is done because there are many certain factors that affect the meaning of the source language that cannot be represented in the target language. Therefore, to solve the problem, the translator uses a more neutral equivalent word in the target language in order to represent the meaning of the source language even though the word is considered less expressive. *Secondly*, the second most frequently used strategy in this Qur'anic translator is the translation using equivalent words and their explanations. This strategy is used to translate words with cultural connotations such as ecology. The way this approach works is that words or phrases in the source language are borrowed, then rewritten and given explanations in the form of words or sentences in brackets, footnotes and glossaries in the target language. This strategy was used in 29 data. *Third*, the least used strategy in translating the Qur'an into Palembang Malay is translation by paraphrasing using related words. This strategy is used to translate the source language into the target language in a different form. Words or phrases in the source language are repeated or replaced with other words that have the same meaning.

Based on the results above, it is known that there are five types of strategies used by translators in translating the Qur'an into Palembang Malay. The analysis of food ecology terms based on their translation strategies can be explained as follows.

1) *Superordinate*

The results of the data analysis conducted in this study found 11 data of food ecology terms that use superordinate strategy or translation using more general terms.

Unto (Indonesian: unta and Arabic: ba'irin (بَعِيرٍ))

BSu : وَنَحْفَظُ أَخَانَنَا وَنَزِدَادُ كَيْلِ بَعِيرٍ

BSa : ...serto kaito ayun angsu al tambahan jata (gendum) seberat beban sios unto... (Q.S Yusuf : 65)

(...and we will have an additional ration (of grain) as heavy as the burden of a camel... (Q.S Yusuf : 65)

The term بَعِيرٍ (ba'ir) is translated using a superordinate strategy. In this case, بَعِيرٍ has a more detailed meaning than broader terms such as الْإِبِلُ (al-ibil), which refers to camels in general.

Specifically, بَعِيرٍ is used to refer to a female camel that has successfully given birth to its first calf. Thus, this word denotes a female camel that has matured and has undergone the process of giving birth to its first young, giving it a more detailed meaning than just mentioning female camels in general. Camels are part of the Arab culture. They use camels as a means of transportation, transporting logistics and foodstuffs. This has led to many names being used to refer to camels. However, the Palembang language does not have the same cultural concept. Camels only live in the hot and dry deserts of Africa and the Middle East, while Palembang has a tropical climate. This makes camels less familiar because they do not coexist with Palembang people. In the translation process, the word used is unto or in Indonesian camel. From the data above in the target language, it is not specifically explained what kind of camel is meant. This is because there is no equivalent word. The superordinate strategy is used to match with a more common word in the target language.

The superordinate strategy in translating the term بَعِيرٍ (ba'ir) into *unto* in the Palembang Malay language shows the translator's effort to maintain the comprehensibility of the text by sacrificing some of the specific meanings. Semantically, this strategy changes the meaning at a detailed level, but retains the main conceptual meaning. The use of *unto* represents camels in general without distinguishing gender or biological status, adapting to the cultural reality of Palembang, which has no direct ecological relationship with these animals. From a cultural effectiveness perspective, this strategy is very appropriate because it presents a meaning that remains communicative to local readers without causing confusion due to overly unfamiliar terms. Palembang readers, who live in a context of rivers and agriculture, can still understand the function of camels as symbols of burden, work, or sustenance, in accordance with the message of the verse. Thus, this translation shows a strong domesticative orientation. The translator emphasizes semantic function and cultural relevance over biological precision, allowing the Qur'anic text to remain "grounded" in the ecological reasoning of Palembang society without losing its spiritual essence.

## 2) Translation with more neutral/ less expressive words

Based on the data analysis, there are 34 data that are considered to use the neutral words translation strategy. Here is one of the examples.

Tumo (Indonesian: kutu and Arabic: qummal ( الْقُمَّل ))

Bsu : فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ

BSa : *Kame' kârim kepada wong niku angin topan, belasertog, tumo, kodok serto dara peranti conto yèn nyato, ....(Q.S al-A'raf : 133)*

(So, We sent upon them (punishment in the form of) a great flood, locusts, lice, frogs, and blood (drinking water turned to blood) as clear and detailed proofs) ....(Q.S al-A'raf : 133)

The term قُمَّل (qummal) literally translates as tumo or in Indonesian means lice. When translated, it means an insect that eats young corn cobs. According to Qatadah, قُمَّل refers to small locusts that cannot yet use their wings to fly and can damage crops, such as young corn, or to lice, which are parasitic insects that live in the bodies of animals or humans (Ni'mah, 2019). But there are also those who argue as said by Ibn Zaid and al- hasan قُمَّل is a flea or small black animal. Some bear Arabic linguists from Bashrah state that the meaning of the word قُمَّل is an animal that resembles a worm. This word is specific to an animal pest that destroys corn crops. In the target language it is translated as “tumo”. In the source language tumo is a parasite that lives on the head of humans and lives by sucking blood. When viewed from the meaning of “tumo” is a parasite that lives in the body of humans or animals while قُمَّل refers to parasitic insects that damage crops. So these two words have different meanings. If you look further, the word قُمَّل can be interpreted as “aphids in Indonesian” in the scientific language it is called *Rhopalosiphum maidis* but has no equivalent word in Palembang Malay. The animal is characterized by its small to medium size and bluish-green color and attacks small grains. Therefore, it can be said that the translator used a more neutral or expressionless term to avoid ambiguity and debate.

The translation strategy of using more neutral or less expressive words, such as translating قُمَّل (qummal) as *tumo*, demonstrates the translator's carefulness in maintaining a balance between semantic accuracy and cultural acceptance. In this case, the strategy changes some of the referential meaning, but retains the communicative function and religious emotion of the text. The translator chose tumo because it is a term widely known by the people of Palembang and represents a general concept of pests or parasites, even though it is biologically different from qummal, which refers to insects that destroy plants. This word choice is culturally effective, as Palembang readers can more easily imagine the form and function of “*tumo*” than an agricultural insect unfamiliar in their urban tropical environment. Linguistically, this translation reduces the expressiveness of the source word to avoid confusion or irrelevant scientific debate for the local audience. Ideologically, this strategy demonstrates a communicative and cognitive orientation. The message of divine punishment is still conveyed through a pest symbol that is familiar to human experience, rather than through a specific species. Thus, this neutralization strategy affirms the translator's flexibility in interpreting

sacred texts so that they remain alive and meaningful in the ecological and cultural consciousness of the Palembang community.

### 3) Translation by cultural substitution

The translation strategy by cultural substitution from source language to target language was found 12 data. The following is an example of the data found.

kudo (Indonesian: kuda and Arabic: al-hameer: (الْحَمِيرُ))

BSu : إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

BSa : ... *Selesernyo seburuk-buruk suaro nikula suaro kudo (keledai)*  
(Q.S Luqman : 19)  
(... Indeed, the worst sound is that of a donkey) (Q.S  
Luqman : 19)

The term الْحَمِيرِ (al-hameer) is the plural form of the word حِمَارٍ (himar), which means donkey. The translation strategy uses cultural substitution, where حِمَارٍ is translated as kudo. In the source language, حِمَارٍ is often used as a vehicle or tool to carry logistics. The target language is less familiar with the term حِمَارٍ or donkey in Indonesian because they may rarely or even never see the donkey. This makes the translator use cultural substitution to make it easier to be accepted by the readers of the source language. Then there is an additional explanation that what is meant by horse here is donkey. This translation reveals that in a cultural context, horse can be used as a metaphor or comparison, even though the term literally refers to a donkey. In addition, there is a change in word form from plural in the source language (BSu) to singular in the target language (BSa). Although الْحَمِيرِ refers to donkeys in plural form, in some cases of translation, the word can be adapted to the context and changed to singular form, e.g. donkey, to facilitate understanding and avoid confusion in the target language.

The cultural substitution strategy in translating الْحَمِيرِ (al-hamīr) as kudo shows the adaptation of the meaning of the Qur'anic text to the cultural reality of Palembang. This strategy changes the referential meaning, but retains the symbolic and pragmatic meanings. Since the people of Palembang are unfamiliar with donkeys in their ecological life, the translator chose “kudo” as a cognitively and visually more familiar equivalent. This shift bridges the cultural gap without losing the moral message about “bad voices.” By replacing foreign terms with locally known animals, the translation becomes more communicative and contextual. This substitution also creates a domestication effect, presenting the sacred text within the cultural landscape of Palembang Malay. Its effectiveness is high because the meaning remains acceptable to readers without losing its ethical value. This strategy demonstrates the translator's function as a cultural mediator who interprets the Qur'anic message through local symbolism. As a result, the sacred text feels grounded, relevant, and retains its universal value within Palembang's ecological reasoning.

### 4) The use of adopted words or equivalent words and their explanations

Based on the results of data analysis in this study, 29 data using this translation strategy were obtained. The following is an example of the available data.

bagal (Indonesian: bagal and Arabic : Bighaal : (بِغَال))

BSu : وَالْحَيْلِ وَالْبِغَالِ وَالْحَمِيرِ ...

BSa : *serto (Dio sampun nyiptoke) kudo, bagal ... (al-Nahl : 8)*  
and (He has created) horses, bagal,. .. (al-Nahl : 8)

The term بِغَال (bighaal) refers to an animal crossed between a male donkey and a female horse, which in Indonesian is called a mule. In the target language (BSa), this word may not have a cultural equivalent or the same term that is immediately recognized by the community. Therefore, to translate this term, a naturalization procedure is used, which adapts or adjusts the word in a way that is more easily understood in the target language, even though there is no culturally equivalent term. The addition of information in the form of a footnote explaining in more detail that بِغَال is an animal crossed between a male donkey and a female horse, by providing additional information to avoid confusion. This footnote serves to provide clarification to the reader or listener so that they can understand exactly what is meant by the term, given that not all readers may be familiar with the term mule or crossbreed.

The strategy of using loanwords or equivalents along with explanations in the translation of بِغَال (bighaal) into bagal shows an effort to preserve the original meaning with minimal adaptation. This strategy preserves the referential meaning, but adjusts the sound to fit the Palembang language system. Since the community is unfamiliar with “bagal,” the translator adds an explanation that this animal is a cross between a male donkey and a female horse. This step maintains the accuracy of the term without sacrificing the reader's understanding. Culturally, this strategy is semi-foreignizing, preserving the Qur'anic nuance while providing access to local understanding. The addition of footnotes serves as a cognitive bridge for readers so that meaning is not lost. Its effectiveness is high because it combines fidelity to the source text and semantic clarity in the target language. Thus, the translator successfully balances religious authenticity and cultural comprehensibility in Palembang.

##### 5) Translation by paraphrasing using related words

Based on the results of data analysis in this study, 2 data were obtained that used this translation strategy. The following is an example of the available data.

Kambing (Indonesian : kambing and Arabic : Ni'ajitun (نِعَاجَةٌ))

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نِعَاجِكَ إِلَىٰ نِعَاجِهِ ۗ

*Dio (Dawud) bekelap, “Leser, dio sampun bedamel zolim kepada niko dengan nyatu kambing niko peranti (ditambake) kepada kambingnyo*  
(He (David) said, “Indeed, he has wronged you by asking for your goats to be joined to his goats.”)

The term نَعْجَةً has 3 meanings, namely female sheep. This word specifically describes the gender and species of the animal, which is a female sheep. The translation strategy uses paraphrasing with related words. This strategy can help explain the concept of the source language without changing the original meaning. This is a form of semantic paraphrasing. Seen from the cultural context, the term نَعْجَةً is equivalent or similar to goat, because in the tradition and culture of the target language, goat and sheep are often treated similarly in daily life. In the Palembang Malay language, sheep and goats are often considered as farm animals that have similar functions (as a source of meat, milk, and wool) and maintenance. Therefore, although technically different, people may equate or use the same terms for these two animals in certain contexts.

The translation strategy of paraphrasing using related words for the term نَعْجَةً (ni'ājih) was translated as goat, demonstrating an effort to equate meaning through conceptual proximity. Although biologically it means female sheep, the translator chose the word goat because it is better known and more relevant in Palembang culture. This strategy includes semantic paraphrasing, which adapts terms without changing the main message. This approach is domesticating, bringing the meaning of the source text closer to the cultural experience of the reader. Its effectiveness is evident in the high level of comprehension for local readers without obscuring the religious value of the verse. By linking the meaning to familiar livestock concepts, this translation maintains the communicative function of the text. Overall, this strategy successfully changes the lexical form while maintaining its conceptual and functional meaning in accordance with the cultural context of Palembang.

The results shows that Palembang Malay is a language variety that has developed within a unique social and cultural ecology: it combines Islamic values with local Malay traditions and historical influences from Arabic, Javanese, and coastal Malay. In the context of translating the Qur'an, the use of the Palembang language serves not only as a linguistic medium, but also as a vessel for the transmission of the religious identity of the local community. The translation of the Qur'an into the Palembang language reflects how this community understands the sacred text in relation to their own nature and culture. This is evident in the selection of ecological terms such as camel, horse, mule, or pumpkin, which when translated into Palembang undergo adjustments because most of the fauna and flora mentioned in the Qur'an do not live in the tropical environment of Palembang. Thus, translation is not merely a lexical substitution, but a cultural process that links Arabic-Islamic meanings with the ecological experiences of the Palembang community, who are familiar with rivers, rice fields, and tropical forests.

From a linguistic perspective, the Palembang language exhibits a complex system of registers and social stratification, such as differences in the levels of polite, neutral, and coarse speech, as well as the use of local morphemes such as -nyo, dio, kito, which indicate social closeness in communication. This phenomenon also influences the translation of ecological terms in the Qur'an. Translators seem to strive to ensure that the text of the Qur'an sounds natural and familiar to Palembang speakers without losing its majestic meaning. For example, the strategy of using neutral words such as "tumo" (for qummal) or cultural substitutions such as "kudo" (for ḥamīr) demonstrates an effort at domestication so that local readers understand the ecological and moral messages of the text without experiencing conceptual distance. Linguistically, this strategy confirms that translation in Palembang serves as an intertextual adaptation, where language forms are adjusted to the local semantic and cosmological systems. Studies such as those conducted by

Effendi et al. (2023) and Trawina et al. (2024) show that regional language translations of the Qur'an are often aimed at building communicative spiritual resonance through a balance between textual fidelity and cultural familiarity.

Based on the above, the strategy of translating the Qur'an into Palembang Malay clearly adapts to the local cultural context. It can be observed that translators often choose superordinate forms, neutral equivalents, cultural substitutions, and naturalization accompanied by explanations. All of these strategies serve to bridge the conceptual gap between Arab cosmology and the tropical ecological experience of Palembang readers. For example, the replacement of the specific term *unta* with *unto/unta umum*, or the use of *kudo* for *himār*. These choices are not merely pragmatic linguistic techniques, but demonstrate a communicative orientation that prioritizes readability and local resonance over absolute morphosemantic adherence, while maintaining the authority of the text through additional explanations (glossaries, footnotes) when foreign terms are retained. This has two effects: positively, the translation becomes easier to understand and more relevant in ritual-social terms, thereby strengthening the function of preaching and religious inheritance; normatively, some specific nuances, such as animal types and detailed ecological functions, tend to be simplified, which risks reducing the layers of historical-theological meaning. In other words, the translation strategy in Palembang is quite adaptive and negotiable, seeking a balance between textual fidelity and cultural affinity. Therefore, it plays an active role in shaping how the community understands Qur'anic ecological concepts within the framework of their local life.

Based on the descriptive analysis above, it can also be observed that the translation of ecological terms in the Palembang language version of the Qur'an significantly influences the translator's choice of strategy. The decision to use a superordinate strategy, neutral words, or cultural substitution indicates a process of ecological meaning filtering, whereby the translator adjusts the level of generality and referential proximity to remain communicative for local readers. For example, the term *ba'īr* (a female camel that has given birth to her first calf) is generally translated as *unto* without any indication of gender because there is no ecological equivalent in Palembang reality. Thus, ecological terms encourage translators to choose the path of domestication for communicative effectiveness. This is in line with the findings of Gunawan (2022), which show that linguistic cultural factors in the translation of the Indonesian Qur'an often require simplification and recontextualization strategies to emphasize the text's function of preaching in local communities.

The translation decision itself also reshaped the meaning of ecological terms in the Palembang language. When translators retain some Arabic terms such as *bagal* or provide additional explanations, they are actually introducing new vocabulary that enriches the Palembang lexicon and changes the way the community understands the concept of nature from a Qur'anic perspective. Thus, there is a reciprocal relationship between language and cultural environment: ecological terms influence translation decisions, while the results of translation create new semantic expansions in the target language. The religious texts in a local context not only represent ecological realities but also play an active role in shaping the ecological awareness and knowledge systems of a community. In this results, the translation of the Qur'an became a space for negotiation between Arab-Islamic cosmology and the ecological experiences of the tropical Malay people, ultimately demonstrating how language can be both a spiritual and ecological medium for cultural sustainability.

#### 4. Conclusion

Based on the findings, it can be concluded that the ecological terms in the Qur'an encompass three main categories animals, plants, and geographical elements with the animal category being the most dominant and the plant category the least frequent. The translation of these ecological terms into Palembang Malay employed five of Baker's eight translation strategies: superordinate translation, translation with more neutral or less expressive words, cultural substitution, the use of borrowed or equivalent words accompanied by explanations, and paraphrasing with related expressions. Among these, the strategy of using more neutral or less expressive words was the most prevalent, reflecting the translators' intention to ensure clarity and accessibility for the general public while minimizing ambiguity and interpretive conflict. This indicates that the translation process not only adapts linguistic meaning but also aligns with the cultural and cognitive contexts of Palembang Malay readers.

Theoretically, this study contributes to the field of translation studies by illustrating how ecological terms classified as cultural specific items (CSI) are negotiated across linguistic and cultural boundaries. Practically, it provides a dual contribution. For translation scholars, the findings offer a framework for analyzing the interaction between linguistic accuracy and cultural intelligibility in regional Qur'anic translations. For Palembang Malay Qur'an readers, the translation strategies help bridge linguistic distance between Arabic and local expressions, allowing them to grasp ecological and moral nuances more intuitively within their cultural worldview. The translation thus functions not merely as a linguistic transfer but also as a medium for cultural internalization of Qur'anic messages. Future research is encouraged to extend beyond ecological aspects to other CSI domains such as material, social, religious, or artistic elements within the Palembang Malay Qur'an translation. Exploring these dimensions could uncover more complex and contextually adaptive strategies, offering a deeper understanding of how regional languages sustain the universality of Qur'anic meanings through culturally resonant expressions.

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#### Declarations

##### Author Contribution Statement

Syawaluddin Firdaus contributed to the conceptualization and design of the study, data collection, data analysis and interpretation, and the drafting of the manuscript. Prof. Dr. Teguh Setiawan, M.Hum. contributed to the supervision of the research, provided critical scholarly guidance, and conducted critical revision of the manuscript for important intellectual content. Both authors reviewed and approved the final version of the manuscript and agreed to be accountable for all aspects of the work.

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### Data Availability Statement

The datasets generated and/or analyzed during the current study are fully accessible to the public in order to promote transparency, reproducibility, and rigorous verification of the research findings. All relevant data and supporting materials have been systematically deposited and can be accessed via or . Researchers seeking to utilize these datasets are encouraged to cite the repository in accordance with standard scholarly practice and to comply with any applicable terms of use. No restrictions apply to access, and the data are available for reuse, validation, and further research, thereby ensuring the integrity and utility of the study's results for the broader scientific community.

### Declaration of Interests Statement

The authors have carefully considered any potential sources of conflict of interest and hereby declare that there are no financial, personal, or professional relationships that could inappropriately influence the work presented in this study. This includes, but is not limited to, funding from interested parties, honoraria, consulting agreements, stock ownership, patents, or any affiliations that might be perceived as a competing interest. All authors confirm that the research, analysis, and manuscript preparation were conducted independently and without any influence from external entities..

### AI Use Statement

The authors used ChatGPT to assist in drafting and structuring the manuscript framework, and Grammarly for language editing, including grammar, clarity, and readability. All outputs generated with these tools were carefully reviewed, revised, and verified by the authors themselves. The authors take full responsibility for the content, accuracy, and integrity of the manuscript.

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