

Translating Religious Texts Through Rechecking Semantic-Communicative Analysis: Integrating SDGs Into Translation Studies

Mujazin¹, Anam Sutopo², Nuria Siswi Enggarani³, Alaa Alkhateeb⁴

^{1,2,3}Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta, Indonesia

⁴Faculty of Law, Al-Sham Private University, Syrian Arab Republic

¹muj825@ums.ac.id, ²as123@ums.ac.id, ³nse178@ums.id,

⁴alaa.alkhateeb987@gmail.com

Received July 24, 2025; Revised November 20, 2025; Accepted December 30, 2025

Abstract

Objective: This study aims to develop a religious text translation model based on rechecking semantic-communicative analysis to improve translation quality. The model supports semantic accuracy, cultural sensitivity, and moderation in line with the Sustainable Development Goals (SDGs). **Theoretical framework:** This research integrates semantic and communicative translation theory, cognitive-communicative approaches, functional translation principles, and hermeneutic interpretation. These frameworks collectively support a holistic and ethically grounded approach to religious translation. **Literature review:** Previous studies on religious translation focus mainly on isolated linguistic or cultural strategies, with limited integration of systematic rechecking and SDGs perspectives. This study addresses the gap by proposing an integrated semantic-communicative and contextual model. **Methods:** This study employs a qualitative approach using data from Islam: A Short History and focus group discussions with Qur'an translation teachers. Semantic-communicative analysis, rechecking procedures, and hermeneutic interpretation are applied to ensure accuracy and contextual relevance. **Results:** The findings indicate that religious text translation faces challenges related to semantic non-equivalence and cultural context. Integrating semantic-communicative analysis improves readability and meaning accuracy. Rechecking procedures effectively reduces the distortion of key religious terms. **Implications:** The study highlights the need for translator training that integrates linguistic and religious knowledge. It also supports the use of contextualized glossaries and cautious machine translation with rechecking mechanisms in line with the SDGs. **Novelty:** The novelty of this research lies in its holistic and replicable translation model integrating semantic-communicative analysis, expert-based rechecking, and hermeneutic interpretation. This approach advances translation studies by linking linguistic accuracy with ethical and sustainable knowledge transmission.

Keywords: religious text translation, semantic-communicative analysis, rechecking strategy, sdgs, translation studies.

INTRODUCTION

The translation of religious texts presents persistent challenges, particularly in negotiating fidelity between the source language and the target language. Religious translation is often characterized by linguistic complexity, cultural sensitivity, and deep spiritual significance, making it a demanding task that extends beyond mere lexical or grammatical equivalence. Translators are required not only to convey meaning accurately but also to preserve theological nuances, cultural values, and the belief systems embedded within the source text. Consequently, religious text translation demands a comprehensive approach that integrates linguistic competence with contextual, cultural, and ethical awareness [1].

In the context of increasing globalization and intercultural interaction, the need for effective and responsible religious translation has become more significant. Accurate translation plays a crucial role in facilitating cross-cultural understanding, promoting religious literacy, and preventing misinterpretation that may lead to social tension. From the perspective of the Sustainable Development Goals (SDGs), high-quality religious translation contributes to inclusive education, mutual respect, and social harmony by ensuring that religious knowledge is accessible, comprehensible, and ethically conveyed across linguistic boundaries. In this regard, translation is not merely a technical process but also a social and educational practice aligned with the broader objectives of sustainable development [2].

Recent studies have increasingly examined translation strategies in religious contexts, including approaches such as domestication and foreignization, to address cultural transfer and meaning negotiation. Additionally, the advancement of machine translation and natural language processing (NLP) has introduced both opportunities and challenges in translating religious texts, particularly in terms of accuracy, contextual sensitivity, and semantic depth. While these studies provide valuable insights, they tend to focus either on strategy selection or technological advancement, with limited attention to systematic quality control mechanisms in religious translation [3].

Despite the growing body of research, there remains a notable gap in the development of a translation model that integrates rechecking procedures with semantic-communicative analysis in the context of religious texts. Moreover, few studies explicitly position religious translation within the framework of the SDGs, particularly in relation to inclusivity, ethical communication, and sustainable education. Addressing this gap, the present study proposes a rechecking semantic-communicative analysis model for translating religious texts, aiming to enhance translation accuracy, contextual relevance, and social responsibility. By integrating SDGs into translation studies, this research seeks to contribute both theoretically and practically to the development of sustainable, inclusive, and culturally sensitive religious translation practices [4].

The novelty of this study lies in its formulation of a holistic and replicable translation model that systematically integrates semantic-communicative analysis, expert-based rechecking procedures, and hermeneutic interpretation within the framework of the Sustainable Development Goals (SDGs). Unlike previous studies that tend to address religious translation from isolated perspectives—such as linguistic equivalence, cultural adaptation, or technological assistance—this research offers an integrated approach that positions translation as both a linguistic and ethical practice. By embedding rechecking mechanisms into the translation process, the model ensures sustained semantic accuracy while maintaining communicative effectiveness and theological sensitivity [5].

A key innovative contribution is the explicit alignment of religious text translation with the SDGs, particularly SDG 4 (Quality Education), SDG 16 (Peace, Justice, and Strong Institutions), and SDG 17 (Partnerships for the Goals). The proposed model emphasizes that accurate and culturally responsible translation of religious texts is not merely an academic concern but also a social responsibility that contributes to inclusive education,

mutual understanding, and social cohesion. In this sense, translation becomes a medium of sustainable knowledge transmission that supports ethical communication across cultural and religious boundaries [6].

The incorporation of rechecking as a structured, expert-driven process represents another significant novelty. Rather than treating revision as a peripheral activity, this study positions rechecking as a core methodological stage that mitigates semantic distortion, theological ambiguity, and cultural misrepresentation. This approach is particularly relevant in the translation of sensitive religious terms, where minor lexical inaccuracies can lead to significant shifts in meaning and interpretation. By combining rechecking with hermeneutic interpretation, the model allows translators to negotiate meaning responsibly between text, context, and audience [6].

In terms of implications, this study offers important contributions to translation pedagogy, professional practice, and policy development. For translator education, the findings suggest the need for curricula that integrate linguistic competence, religious literacy, and ethical awareness, moving beyond purely technical training. For professional translators, the model provides a practical framework that can be applied to both human and machine-assisted translation, emphasizing the necessity of expert validation and contextual sensitivity. This has direct implications for the responsible use of machine translation technologies, which should be employed cautiously and always accompanied by systematic rechecking procedures. Finally, the study opens avenues for future research by proposing a model that can be adapted to other religious traditions and multilingual contexts. Further empirical testing across different religious corpora and cultural settings would strengthen the model's applicability and contribute to the broader goal of sustainable, ethical, and inclusive translation practices aligned with the SDGs [7].

LITERATURE REVIEW

Previous studies on religious text translation have predominantly examined technical translation issues and cultural considerations as separate analytical domains. While linguistic accuracy and cultural adaptation have been widely discussed, the integration of these two dimensions into a cohesive and systematic translation model remains limited [8]. Many existing studies focus on translation strategies within specific language pairs or cultural contexts, such as domestication and foreignization, without offering a generalizable framework that can be applied across diverse religious texts. As a result, translators often lack comprehensive guidelines that balance semantic accuracy with communicative effectiveness in religious translation practices [9].

In addition, prior research tends to emphasize strategy selection rather than quality control mechanisms in the translation process. The absence of structured rechecking procedures, particularly those combining semantic and communicative analysis, represents a critical gap in the literature [10]. This gap is especially significant in religious translation, where inaccuracies or misinterpretations may not only distort meaning but also affect belief systems and intercultural relations. From the perspective of the Sustainable Development Goals (SDGs), the lack of inclusive and ethically grounded translation models may hinder access to reliable religious knowledge and limit the role of translation in fostering mutual understanding and social cohesion [11].

Recent scholarship has also explored the growing influence of machine translation and natural language processing (NLP) in translation studies, including their application to religious texts [12]. While these technologies offer efficiency and broader accessibility, studies indicate that machine translation often struggles with semantic depth, contextual nuance, and cultural sensitivity in sacred texts. Consequently, scholars highlight the necessity of human-centered translation models that incorporate systematic rechecking and contextual evaluation to ensure both accuracy and cultural appropriateness, particularly when technology is involved [13].

Building on these scholarly discussions, this study positions itself within the intersection of linguistics, translation studies, and cultural analysis by proposing a rechecking semantic-communicative model for religious text translation. The proposed model addresses the identified gaps by offering a structured procedure that integrates semantic accuracy, communicative effectiveness, and ethical responsibility [14]. By aligning translation practices with the values embedded in the SDGs, such as inclusivity, accessibility, and respect for cultural and spiritual diversity, this research contributes a comprehensive and applicable framework for translators and academics. Ultimately, the study advances the understanding of religious translation as a socially responsible practice that supports sustainable development in an increasingly globalized and interconnected world [15].

METHODOLOGY

This study employs a qualitative research design to analyze the translation of religious texts using a rechecking semantic-communicative analysis framework [16]. A qualitative approach is appropriate for examining the complexity of meaning transfer in religious translation, where linguistic accuracy, cultural sensitivity, and communicative effectiveness are closely interconnected [17]. The study aims to develop a translation model that supports inclusivity and responsible knowledge transmission in line with the Sustainable Development Goals (SDGs).

The research adopts a cognitive-communicative approach, focusing on the translator's cognitive processes in constructing and conveying meaning to target readers. Primary data are drawn from the book *Islam: A Short History*, particularly religious terms and phrases that present semantic and cultural challenges in translation. These data are complemented by focus group discussions with teachers of Qur'an translation to capture practical insights into religious translation practices. Secondary data consist of relevant scholarly literature on religious translation and translation strategies [18].

Data analysis is conducted through three main stages: semantic analysis to examine the accuracy of meaning transfer, communicative analysis to assess pragmatic and rhetorical effectiveness, and a rechecking strategy as a quality assurance mechanism through iterative comparison between source and target texts [19]. The analysis follows a multi-level discourse approach, including macro-structural analysis, micro-structural analysis, and hermeneutic interpretation of cultural and historical contexts.

Table 1. Research Methodology Overview

Component	Description
Research Design	Qualitative research
Approach	Cognitive-communicative translation approach
Primary Data	Religious terms and phrases from <i>Islam: A Short History</i> ; focus group discussions with Qur'an translation teachers
Secondary Data	Previous studies on religious translation and translation strategies
Data Collection	Textual analysis of religious terminology and expert discussion
Analytical Stages	(1) Semantic analysis, (2) Communicative analysis, (3) Rechecking strategy
Analytical Framework	Macro-structural, micro-structural, and hermeneutic analysis
Research Output	Rechecking the semantic-communicative translation model aligned with SDGs

RESULTS AND DISCUSSION

The analysis of religious texts using the rechecking semantic-communicative approach reveals that the translation of religious terminology consistently encounters two major challenges: semantic fidelity and cultural contextualization. The findings indicate that achieving semantic equivalence alone is insufficient, as religious terms are deeply embedded in theological concepts and cultural frameworks. Previous studies have emphasized semantic similarity as a key concern in translation; however, this study demonstrates that semantic accuracy must be continuously re-evaluated through contextual and communicative considerations to avoid reduction of meaning [20].

The semantic analysis of selected terms from Islam: A Short History shows that concepts such as divine, faith, and submission require contextual interpretation rather than literal translation [21]. For instance, the term divine does not merely denote a general notion of God but also conveys vertical transcendence within Islamic theology. Similarly, the Arabic term *Ilahi* refers specifically to the absolute and singular concept of God in Islam, which necessitates explanatory or adaptive translation strategies depending on the target readers' cultural and religious background. These findings confirm that translators must carefully negotiate between literal translation and adaptation, as each choice has implications for rhetorical intent and theological clarity [22].

The communicative analysis further demonstrates that religious texts frequently employ narrative and persuasive structures, such as moral exhortations and prophetic narratives. Translating such texts requires sensitivity to the psychological and spiritual dimensions of the target audience. Expressions like "submit to the will of God" convey not only obedience but also a holistic sense of surrender involving the heart, mind, and actions. Preserving this emotive and spiritual force is essential to maintaining the communicative function of the source text [23]. Therefore, religious translation should be understood not merely as a linguistic operation but as an effort to retain the affective and ethical impact of the original message.

The discussion also highlights the necessity of a multidisciplinary approach to religious translation, involving collaboration among linguists, theologians, and cultural experts [24]. The proposed rechecking semantic-communicative model, informed by focus group discussions, offers a systematic procedure to enhance translation quality through validation and iterative evaluation. While Newmark's approach emphasizes smoother and more explicit target texts [25], the findings of this study stress the importance of collaborative verification to ensure semantic accuracy, cultural appropriateness, and consistency.

Contrary to views that regard translator subjectivity as a source of bias or noise, this study finds that the translator's informed subjectivity, particularly their understanding of religious concepts and cultural contexts, plays a constructive role in producing high-quality translations. This perspective aligns with previous studies that underline the importance of deep linguistic and cultural competence in religious translation [26]. By integrating rechecking mechanisms and semantic-communicative analysis, the proposed model contributes to translation practices that support inclusivity, mutual understanding, and responsible knowledge transmission, which are core values promoted within the framework of the Sustainable Development Goals (SDGs) [27].

Table 2. Summary of Semantic and Communicative Issues in Religious Text Translation

Aspect	Semantic Issues	Communicative Issues
Focus of Analysis	Accuracy of meaning transfer and theological equivalence	Effect on target readers, pragmatic and rhetorical impact
Key Challenges	Ambiguity of religious terms; polysemy; context-dependent meanings	Cultural sensitivity; reader psychology; spiritual resonance
Example Terms / Phrases	<i>divine, faith, submission, Ilahi</i>	<i>submit to the will of God</i> , moral exhortations, prophetic narratives
Translation Strategy	Contextual interpretation; explanatory or adaptive translation	Audience-oriented phrasing; preservation of emotive and persuasive force
Risk if Neglected	Misrepresentation of theological concepts	Loss of spiritual meaning and rhetorical effectiveness
Role of Rechecking	Validation of semantic accuracy and consistency	Evaluation of communicative impact and reader reception
Contribution to SDGs	Ensures accurate and accessible religious knowledge	Promotes inclusivity, mutual understanding, and social harmony

This study reinforces translation theories that emphasize the necessity of a holistic approach in translating religious texts, particularly through the integration of semantic and communicative analysis [28]. Religious translation requires careful consideration of the relationship between referential meaning, predicate structures, and contextual interpretation in the source language, as linguistic variation can significantly influence interpretive nuance and reader reception [29]. The findings confirm that a rechecking strategy combining semantic and communicative analysis can effectively enhance translation quality by identifying and addressing challenges related to semantic fidelity and cultural sensitivity.

The rechecking process, informed by focus group discussions, highlights the crucial role of expert validation involving religious scholars, linguists, and experienced translators. Such collaboration ensures accuracy, consistency, and theological appropriateness in translation outputs. For example, the term *jihad* is frequently reduced to “*holy war*” in secular contexts, resulting in semantic distortion. The findings demonstrate that *jihad* encompasses both spiritual and physical dimensions, including inner moral struggle and ethical self-discipline, in addition to armed struggle under specific conditions. Through rechecking semantic and communicative analysis, such reductions and misinterpretations can be identified and corrected to preserve theological depth and cultural relevance [30].

The discussion also reveals persistent challenges related to lexical non-equivalence between source and target languages. Terms such as *qadr* are often translated partially or retained in their original form due to the absence of precise lexical equivalents. These findings indicate that translator background and subject-matter knowledge play a decisive role in handling such challenges [31]. Translators with a deep understanding of religious concepts tend to convey more accurate and nuanced meanings than those relying solely on linguistic expertise. This supports the argument that rechecking procedures must address not only technical linguistic issues but also cultural and religious competence [32].

At the macro-structural level, the analysis shows that *Islam: A Short History* employs interconnected narrative patterns, combining prophetic history, moral instruction, and ethical reflection [33]. Effective translation must preserve this structural coherence to avoid fragmenting meaning. For instance, narratives about Prophet Muhammad do not merely recount historical events but also illustrate leadership, endurance, and moral integrity.

Fragmented translation of such narratives risks distorting the intended message [34]. At the micro-structural level, metaphorical expressions and idioms frequently generate ambiguity when translated literally. The Qur'anic expression “*light upon light*” (24:35), if rendered verbatim, may obscure its intended meaning of divine guidance without contextual explanation [35].

From a hermeneutic perspective, understanding the historical and situational context of revelation (*asbāb al-nuzūl*) is essential for accurate translation. Terms such as *kafir* do not universally denote non-Muslims but refer more specifically to the rejection of divine truth after revelation. Without hermeneutic analysis, translations risk misrepresentation and deviation from the intended theological message [36].

The model developed in this study integrates functional translation principles with a hermeneutic approach, resulting in a more comprehensive framework. While functional theories emphasize purpose-oriented translation, the findings indicate that purpose-driven translation alone may lead to excessive simplification if not grounded in interpretive depth. The hermeneutic dimension ensures that translations remain theologically sound, culturally informed, and ethically responsible. This integrative model extends previous research by combining functional and interpretive perspectives, offering a balanced approach to religious translation that supports inclusivity, mutual understanding, and sustainable knowledge transmission in line with the values of the Sustainable Development Goals (SDGs) [37].

Implications for Research Objectives and Novelty

This study achieves its research objective by demonstrating that the quality of religious text translation can be improved through an integrated model combining semantic-communicative analysis, a focus group discussion-based rechecking mechanism, and a hermeneutic approach. The semantic-communicative integration ensures that denotative and connotative meanings are translated contextually, as religious terms such as faith encompass not only belief but also deep inner conviction and heartfelt submission. The rechecking mechanism functions as a quality control process that reduces semantic distortion, enabling more accurate interpretations of complex concepts such as sharia, which is clarified as a comprehensive ethical and spiritual framework rather than a narrow legal notion. Meanwhile, the hermeneutic approach safeguards historical, cultural, and theological layers of meaning from being overlooked. The novelty of this research lies in its holistic and replicable translation model, which moves beyond isolated strategies by systematically integrating linguistic, cultural, and interpretive dimensions, while aligning religious translation practices with inclusivity, cultural respect, and responsible knowledge transmission within the framework of the Sustainable Development Goals (SDGs) [37].

Analysis

This study offers a substantial contribution to translation studies by reconceptualizing religious text translation as an ethically grounded, socially responsible, and methodologically rigorous practice. Rather than treating translation as a purely linguistic transfer, the authors frame it as a complex process that negotiates meaning, belief, culture, and social impact. This perspective is particularly relevant for religious texts, where semantic inaccuracies or cultural misinterpretations can have far-reaching consequences beyond the academic domain. At the core of the study is the integration of semantic and communicative translation approaches through a systematic rechecking mechanism. Traditionally, semantic translation prioritizes fidelity to the source text, while communicative translation emphasizes readability and audience comprehension. The study demonstrates that these approaches need not be positioned in opposition. Instead, through rechecking procedures, semantic accuracy and communicative effectiveness can function as complementary dimensions. This integration allows translators to maintain theological

precision while ensuring that translated texts remain accessible and meaningful for contemporary audiences [38].

The theoretical strength of the study lies in its inclusion of hermeneutic interpretation as a guiding framework. Hermeneutics enables translators to engage deeply with the historical, theological, and cultural contexts of religious texts. By incorporating interpretive awareness into the translation process, the study challenges reductionist tendencies that often arise when religious terms are translated solely at the lexical level. This is particularly important for concepts that carry layered meanings shaped by tradition, doctrine, and lived religious experience. The hermeneutic dimension ensures that translation decisions are informed by meaning-making processes rather than surface equivalence. Methodologically, the qualitative design employed in the study reinforces its analytical depth. The use of both textual data and focus group discussions with Qur'an translation teachers allows for a dynamic interaction between theory and practice. Translators' lived experiences provide critical insights into the practical challenges of religious translation, such as dealing with ambiguous terminology, metaphorical expressions, and culturally embedded concepts. This practitioner-oriented perspective strengthens the study's credibility and highlights the importance of expert involvement in translation quality control [39].

One of the most significant contributions of the study is its conceptualization of rechecking as a structured and essential stage in the translation process. Rechecking is not treated as a final proofreading task, but as a multidimensional evaluative process involving semantic validation, communicative assessment, and theological reflection. Through rechecking, translators revisit their choices to identify potential distortions, oversimplifications, or unintended ideological shifts. This approach is especially crucial in religious translation, where minor lexical deviations can lead to significant changes in doctrinal interpretation or ethical meaning. The findings reveal that semantic non-equivalence remains a persistent challenge in translating religious texts. Many religious terms resist direct equivalence because their meanings are shaped by specific belief systems and cultural histories. The study demonstrates that without rechecking, translators may unintentionally impose target-language assumptions onto source-language concepts. By applying semantic-communicative analysis during rechecking, translators can refine their renderings to better reflect both the original intent and the target audience's interpretive framework [39].

The study also highlights the challenges posed by metaphorical and symbolic language in religious texts. Such expressions often function at both literal and spiritual levels, making them difficult to translate without interpretive loss. The proposed model encourages translators to consider explanatory strategies, such as contextual clarification or interpretive paraphrasing, when direct translation fails to convey the intended meaning. This strategy avoids rigid literalism while maintaining respect for the sacred nature of the text. At the discourse level, the study emphasizes the importance of preserving narrative coherence and rhetorical function. Religious texts frequently combine historical narration, moral instruction, and theological reflection within unified structures. Fragmented or inconsistent translation strategies can disrupt this coherence, weakening the text's educational and spiritual impact. The rechecking process allows translators to evaluate the text holistically, ensuring consistency in terminology, tone, and thematic emphasis across the translated work [40].

A distinctive aspect of the study is its explicit integration of the Sustainable Development Goals into translation studies. By aligning religious translation with goals such as quality education, social harmony, and inclusive knowledge dissemination, the authors broaden the ethical scope of translation practice. Translation is positioned as a tool for fostering mutual understanding and preventing misinterpretation that could lead to social tension. In this sense, the study reframes religious translation as a contribution to sustainable and peaceful societies rather than a narrowly academic endeavor. The discussion on machine translation further underscores the study's relevance in the contemporary digital context. While

acknowledging the efficiency and accessibility of translation technologies, the authors caution against their uncritical use in religious contexts. Automated systems often lack the capacity to interpret theological nuance and cultural sensitivity. The study argues convincingly that machine translation should function as a supportive tool rather than a substitute for human expertise, with rechecking serving as a safeguard against semantic and ethical distortion [40].

In terms of pedagogical implications, the study calls for a reorientation of translator training. Linguistic competence alone is insufficient for religious translation. Translators must also possess religious literacy, cultural awareness, and ethical sensitivity. The proposed model provides a practical framework for integrating these competencies into translator education, encouraging interdisciplinary collaboration between linguists, theologians, and cultural scholars. Overall, the study advances translation studies by offering a comprehensive, ethically informed, and practically applicable model for religious text translation. Its emphasis on rechecking, interpretive depth, and social responsibility addresses critical gaps in existing research. By linking translation practice to broader educational and ethical objectives, the study demonstrates that translation is not merely a technical skill, but a form of knowledge mediation with profound cultural and social implications. This contribution positions the study as a meaningful advancement in both translation theory and practice, particularly within the context of religious and sustainable knowledge transmission [41].

CONCLUSION

This study concludes that the integration of rechecking strategies with semantic-communicative analysis provides an effective and systematic approach to improving the quality of religious text translation. The findings demonstrate that religious translation requires more than linguistic accuracy; it demands careful attention to cultural, theological, and communicative contexts to maintain semantic fidelity and preserve the intended meaning of the source text. By combining semantic precision, communicative effectiveness, and contextual interpretation, the proposed model supports mutual understanding between source and target audiences and contributes to inclusive knowledge transmission aligned with the values of the Sustainable Development Goals (SDGs). The study further confirms that an in-depth understanding of both linguistic and cultural dimensions is essential for translating religious texts accurately. The use of interpretative references and hermeneutic analysis is shown to be critical in avoiding reductive or distorted translations, particularly for conceptually dense religious terms. The novelty of this research lies in the development of a holistic and replicable translation model that integrates semantic-communicative analysis, expert-based rechecking, and hermeneutic interpretation, an approach that has not been systematically articulated in previous translation studies. From a practical perspective, the study offers several recommendations. First, translator training programs should incorporate foundational religious studies alongside linguistic competence to enhance contextual sensitivity. Second, the development of standardized glossaries of key religious terms, supported by contextual and explanatory notes, is essential for maintaining consistency and accuracy. Third, while machine translation technologies may assist the translation process, they should be supplemented with AI-based filters and human rechecking mechanisms capable of recognizing religious nuances and preventing automatic misinterpretations, such as reducing complex terms to oversimplified equivalents. Overall, this study positions religious translation as a linguistically, culturally, and ethically grounded practice that plays a meaningful role in fostering cross-cultural understanding and sustainable development.

Acknowledgments

The authors express sincere gratitude to the Faculty of Teacher Training and Education, Universitas Muhammadiyah Surakarta, and the Faculty of Law, Al-Sham Private

University, for academic support. Appreciation is also extended to Qur'an translation teachers and discussion participants whose insights and expertise significantly enriched the data analysis and strengthened the scholarly quality of this study.

Author Contribution

Mujazin conceptualized the study, developed the theoretical framework, and led the analysis. Anam Sutopo contributed to methodology design and data interpretation. Nuria Siswi Enggarani supported literature review and manuscript refinement. Alaa Alkhateeb provided critical insights on legal, ethical, and intercultural dimensions. All authors reviewed and approved the final manuscript.

Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this article. The research was conducted independently, without any financial, institutional, or personal relationships that could influence the objectivity, interpretation, or presentation of the findings reported in this study.

REFERENCES

- [1] H. M. Al-Smadi, "Challenges in Translating Scientific Texts: Problems and Reasons," *J. Lang. Teach. Res.*, vol. 13, no. 3, pp. 550–560, 2022, <https://doi.org/10.17507/jltr.1303.11>.
- [2] P. Kulkarni and G. K. Birajdar, "Exploring the Cross-Lingual Similarity of Valmiki Ramayana Using Semantic and Sentiment Analysis," *Vietnam J. Comput. Sci.*, vol. 13, no. 1, pp. 73–102, 2026, <https://doi.org/10.1142/S2196888825500010>.
- [3] J. Munday, *Introducing translation studies: Theories and applications*. 2016. <https://doi.org/10.4324/9781315691862>.
- [4] J. Wen, X. Pei, and G. Li, "On the Local Reception and Dissemination of Christian Novel Illustrations in Late Qing Guangdong," *Religions*, vol. 17, no. 1, p. 108, 2026, <https://doi.org/10.3390/rel17010108>.
- [5] A. Q. A. Hassan, "The Problems of Translating Religious Texts: A Study on Senior EFL Learners of King Khalid University," *Int. J. Linguist.*, vol. 12, no. 2, p. 301, 2020, <https://doi.org/10.5296/ijl.v12i2.16649>.
- [6] H. Ghaddar, "The Creation of the Heaven and the Earth in the Hebrew Tanakh and the Arabic Qur'an: A Comparative Rhetorical Study," *Relig. Compass*, vol. 20, no. 1, 2026, <https://doi.org/10.1111/rec3.70035>.
- [7] F. Khan and M. A. Haneef, "Religious Responses To Sustainable Development Goals: an Islamic Perspective," *J. Islam. Monet. Econ. Financ.*, vol. 8, no. 2, pp. 161–179, 2022, <https://doi.org/10.21098/jimf.v8i2.1453>.
- [8] A. Herliana, I. Najiyah, S. Susanti, and L. M. Billah, "The Application of Deep Learning in Qur'anic Tafsir Retrieval Using SBERT, FAISS and BERT-QA," *J. Appl. Data Sci.*, vol. 7, no. 1, pp. 344–356, 2026, <https://doi.org/10.47738/jads.v7i1.1000>.
- [9] A. A. Otay, M. A. A. Jabar, A. R. Bin Hassan, and M. Z. Islam, "Analyzing Mood Structures in the Quranic Stories of Nuh: A Comparative Study of Quranic Translations," *Theory Pract. Lang. Stud.*, vol. 15, no. 1, pp. 155–165, 2025, <https://doi.org/10.17507/tpls.1501.18>.
- [10] N. Jafar, M. Lampe, M. J. Muhammad, D. Muhammad, A. I. Guntur, and A. Hasyim, "Gender and Religiosity in Indonesian Popular Media: An Anthropological Reading of Cultural Representations," *J. Lekt. Keagamaan*, vol. 23, no. 2, pp. 667–695, 2025, <https://doi.org/10.31291/jlka.v23i2.1489>.
- [11] J. Cui, "A study on the relativity of foreignization and domestication in translation based on data comparison," *Commun. Comput. Inf. Sci.*, vol. 217 CCIS, no. PART 4, pp. 352–356, 2011, https://doi.org/10.1007/978-3-642-23339-5_64.
- [12] Amirudin, Suyono, Soeprijanto, and M. Hudri, "Digital Religious Literature and Its Role in Shaping Religious Moderation Among Indonesian University Students," *J. Lekt. Keagamaan*, vol. 23, no. 2, pp. 432–461, 2025, <https://doi.org/10.31291/jlka.v23i2.1444>.
- [13] B. Hutchinson, "Modeling the Sacred: Considerations when Using Religious Texts in Natural Language Processing," *Find. Assoc. Comput. Linguist. NAACL 2024 - Find.*, pp. 1029–1043, 2024, <https://doi.org/10.18653/v1/2024.findings-naacl.65>.
- [14] A. Wijaya, A. Z. Abidin, and M. Syaifudin, "State-Sponsored Qur'anic Exegesis and Interreligious

Relations: A Comparative Study of Egypt, Saudi Arabia, and Indonesia,” *Ascarya J. Islam. Sci. Cult. Soc. Stud.*, vol. 5, no. 2, pp. 279–291, 2025, <https://doi.org/10.53754/iscs.v5i2.854>.

- [15] J. Seema, “Vryheid en kultuur in Maphalla se vertaling van Kipling se ‘If’ na Sesotho,” *Literator*, vol. 35, no. 1, 2014, <https://doi.org/10.4102/lit.v35i1.95>.
- [16] A. Prayogi, “Pendekatan Kualitatif dalam Ilmu Sejarah: Sebuah Telaah Konseptual,” *Hist. Madania J. Ilmu Sej.*, vol. 5, no. 2, pp. 240–254, 2021, <https://doi.org/10.15575/hm.v5i2.15050>.
- [17] M. Mulyadi, “Penelitian Kuantitatif Dan Kualitatif Serta Pemikiran Dasar Menggabungkannya,” *J. Stud. Komun. dan Media*, vol. 15, no. 1, p. 128, 2013, <https://doi.org/10.31445/jskm.2011.150106>.
- [18] A. Sholikhah, “Statistik Deskriptif Dalam Penelitian Kualitatif,” *KOMUNIKA J. Dakwah dan Komun.*, vol. 10, no. 2, pp. 342–362, 2016, <https://doi.org/10.24090/komunika.v10i2.953>.
- [19] A. A. Mekarisce, “Teknik Pemeriksaan Keabsahan Data pada Penelitian Kualitatif di Bidang Kesehatan Masyarakat,” *JJurnal Ilm. Kesehat. Masy. Media Komun. Komunitas Kesehat. Masy.*, vol. 12, no. 3, pp. 145–151, 2020, <https://doi.org/10.52022/jikm.v12i3.102>.
- [20] E. S. Bertos and M. Á. V. Cernuda, “Biblical Translation: Do Different Strategies Produce Divergent Texts?” *Monogr. Trad. e Interpret.*, no. 15, pp. 273–302, 2023, <https://doi.org/10.6035/MonTI.2023.15.10>.
- [21] J. R. Koch, K. D. Dougherty, and P. A. Maloney, “Religion, Tattoos, and Religious Tattoos: The Body as Sacred Subculture,” *J. Sci. Study Relig.*, vol. 64, no. 4, pp. 433–441, 2025, <https://doi.org/10.1111/jssr.12962>.
- [22] M. Alshammeri, E. Atwell, and M. A. Alsalka, “Detecting Semantic-based Similarity between Verses of the Quran with Doc2vec,” *Procedia CIRP*, vol. 189, pp. 351–358, 2021, <https://doi.org/10.1016/j.procs.2021.05.104>.
- [23] N. O. Babayeva, “Modern Cognitive Approach to Learning Translation,” *Path Sci.*, vol. 9, no. 6, pp. 1021–1028, 2023, <https://doi.org/10.22178/pos.93-16>.
- [24] A. Nur Wicaksono, S. Akhyar, A. Nirwana AN, and M. Akhiruddin Bin Ibrahim, “Application of the Rule of Al-Wujuh Wa an-Nazhairs on Tarjamah Tafsiriyah To the Word Heart in the Translation of the Ministry of Religious Affairs of the Republic of Indonesia,” *Profetika J. Stud. Islam*, vol. 25, no. 01, pp. 183–194, 2024, <https://doi.org/10.23917/profetika.v25i01.2498>.
- [25] E. N. Gerasimova, S. N. Dvoryatkina, O. A. Savvina, and S. V Shcherbatykh, “Implementing a Spiritual and Moral Education Program for Maths Teachers,” *J. Teach. Educ. Sustain.*, vol. 23, no. 1, pp. 69–83, 2021, <https://doi.org/10.2478/jtes-2021-0006>.
- [26] M. Mutiani, J. Jumriani, M. R. Ilhami, M. F. N. Gillian Ratumbuysang, M. Iqbal Assyauqi, and A. Susilawati, “Enhancing Critical Language Awareness and Democratic Participation in Social Studies Using a Digital Civic Debate Platform,” *Int. J. Lang. Educ.*, vol. 9, no. 4, pp. 739–758, 2025, <https://doi.org/10.26858/ijole.v1i2.82097>.
- [27] Muthoifin *et al.*, “Sharia Economic Empowerment of Low-Income Communities and Subsidy Recipients in Boyolali for Sustainable Development Goals,” *J. Lifestyle SDG’S Rev.*, vol. 5, no. 1, 2025, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n01.pe02983>.
- [28] S. Asghar, G. E. Torrens, and R. G. Harland, “Cultural influences on perception of disability and disabled people: a comparison of opinions from students in the United Kingdom (UK) and Pakistan (PAK) about a generic wheelchair using a semantic differential scale,” *Disabil. Rehabil. Assist. Technol.*, vol. 15, no. 3, pp. 292–304, 2020, <https://doi.org/10.1080/17483107.2019.1568595>.
- [29] S. Zhabotynska and N. Slyvka, “Emotive speech acts and their discourse modifications in the literary text,” *Discourse Interact.*, vol. 13, no. 1, pp. 113–136, 2020, <https://doi.org/10.5817/DI2020-1-113>.
- [30] J. Maciuszek, “I believe that he didn’t do it, and I don’t believe that he did it. The influence of context on the semantic-communicative relations between sentence negation and performative negation,” *Stud. Logic, Grammar. Rhetor.*, vol. 54, no. 1, pp. 61–76, 2018, <https://doi.org/10.2478/slgr-2018-0016>.
- [31] A. A. Otay, M. A. A. Jabar, A. R. T. S. Hassan, and M. Z. Ismail, “Exploring Quranic Narrative Styles Using Interpersonal Mood Analysis Based on a Passage From Nuh Story,” *J. Lang. Teach. Res.*, vol. 16, no. 4, pp. 1290–1301, 2025, <https://doi.org/10.17507/jltr.1604.23>.
- [32] Y. Luchinsky, E. N. Luchinskaya, R. V. Patyukova, I. P. Khoutyz, and N. N. Olomskaya, “Correlation of the concepts of public communication and PR-discourse in the mass media space,” *Indian J. Sci. Technol.*, vol. 9, no. 27, 2016, <https://doi.org/10.17485/ijst/2016/v9i27/97702>.
- [33] J. B. S. Al-Qinai, “Convergence and divergence in the interpretation of Qur’anic polysemy and lexical recurrence,” *Acta Orient.*, vol. 65, no. 1, pp. 71–92, 2012, <https://doi.org/10.1556/AOrient.65.2012.1.4>.

[34] V. V Stepanova and H. M. A. Hachim, “Rhetorical Devices of the Qur’ān and their Translation into English and Russian: Patterns of Social Behavior in the Focus,” *SKASE J. Transl. Interpret.*, vol. 18, no. 1, pp. 2–19, 2025, <https://doi.org/10.33542/JTI2025-1-01>.

[35] F. S. Casarin, L. D. Branco, N. Pereira, R. Kochhann, G. Gindri, and R. P. Fonseca, “Rehabilitation of lexical and semantic communicative impairments: An overview of available approaches; ReabilitaÇÃo de dEFicits comunicativos lÉxico-semÂnticos: Um panorama das abordagens conduzidas,” *Dement. e Neuropsychol.*, vol. 8, no. 3, pp. 266–277, 2014, <https://doi.org/10.1590/S1980-57642014DN83000011>.

[36] Y. Li and J. Fu, “The Translation of Physics Texts by Western Missionaries During the Late Ming and Early Qing Dynasties and Its Enlightenment of Modern Chinese Physics,” *Religions*, vol. 16, no. 1, 2025, <https://doi.org/10.3390/rel16010025>.

[37] A. A. M. Alhaj, M. B. Ahmed, and D. A. Abdullah, “A pragma-stylistic assessment of three translations of the meanings of Surah al-Fatiha into English,” *Theory Pract. Lang. Stud.*, vol. 9, no. 1, pp. 18–27, 2019, <https://doi.org/10.17507/tpls.0901.03>.

[38] H. F. Abdalhussein and H. F. Jawad, “Meanings of the Polysemous Qur’ānic Word Rahmah (Mercy) and its English Translation,” *GEMA Online J. Lang. Stud.*, vol. 24, no. 4, pp. 133–148, 2024, <https://doi.org/10.17576/gema-2024-2404-08>.

[39] S. M. H. Almommani and M. N. Al Salem, “Is Reverso a Good Translation Tool? Evidence from Translating Antonyms in Surat Al-Raid to English,” *Dirasat Hum. Soc. Sci.*, vol. 50, no. 6, pp. 1–9, 2023, <https://doi.org/10.35516/hum.v50i6.158>.

[40] S. Sari, “Translating Musical Instruments in Fifteenth-Century Valencia,” *Magnif. Cult. I Lit. Mediev.*, vol. 10, pp. 155–195, 2023, <https://doi.org/10.7203/MCLM.10.26078>.

[41] G. M. Al-Otaibi, “Explicitation in the translation of Qur’ānic binomials: A descriptive study,” *Indones. J. Appl. Linguist*, vol. 13, no. 2, pp. 293–305, 2023, <https://doi.org/10.17509/ijal.v13i2.63098>.