

## Translation techniques for similar plural nouns in the Qur'an

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### Abstract

The translation of similar plural nouns in Qur'an presents a challenge for translators, as such forms may carry different meanings and contextual nuances across verses. Therefore, translators commonly employ various translation techniques to assist in determining the most appropriate equivalents during the translation process. This study examines the application of translation techniques and the resulting shifts found in the rendering of similar plural nouns in two Indonesian translations of the Qur'an, the KFGQPC translation and the Kemenag RI 2019 translation. The focus of this research is to describe how translation techniques are applied and to identify translation shifts in similar plural nouns across these two versions. A qualitative descriptive method was employed. The data were collected purposively based on specific criteria, namely verses containing plural nouns derived from the same singular form and showing differences in how they are rendered in the two Indonesian translations. As a result, the sample is inherently limited to forms that meet these criteria. The findings indicate that amplification and literal translation are the most frequently employed techniques. The prominence of amplification relates to the implicit meanings embedded in several plural forms, which require explicitation, whereas literal translation is chosen when the equivalent can be transferred directly without any loss of meaning. Other techniques appear only occasionally, as the linguistic nature of the selected plural nouns seldom demands additional adjustments such as borrowing, modulation, or particularization. The shifts identified in the translations include a formal shift at the morphemic level, arising when plural forms in the source language are rendered as singular forms in the target language, and meaning shifts involving movements between generic and specific meanings, which occur when contextual meaning must be adjusted to ensure greater accuracy in the target language.

**Keywords:** Plural Nouns, Qur'an Translation, Translation Shifts, Translation Techniques.

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### Introduction

The formation of plural nouns (*ism jamak*) in Arabic reflects a complex morphological characteristic. In Arabic, there are two main types of pluralization, namely regular plurals (*salim*) and irregular plurals (*taksir*) (Humaini, 2017). A *salim* plural is formed by adding specific suffixes to the singular form, whereas a *taksir* plural is derived through irregular and complex alterations of the root form. In Qur'an, several variations of plural nouns can be found, such as *'ibād* (عِبَادٌ) and *'abīd* (عَبِيدٌ), both of which originate from the same root *'abd* (عَبْدٌ). This indicates that a single singular noun in Arabic may have more than one plural form. However, each plural form often carries distinct nuances in meaning, function, or contextual usage (Munjiah et al., 2023). In Tafsir Al-Misbah, the term *'ibād* (عِبَادٌ) is generally used to refer to servants who are obedient and repentant for their sins and negligence. In contrast, the term *'abīd* (عَبِيدٌ) typically refers to servants who are disobedient or unwilling to repent for their sins (Said, 2017).

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In the Qur'an, the diversity of plural forms is not only a distinctive morphological feature of Arabic but also poses challenges for translation. The use of plural nouns is closely tied to specific contexts and conveys important messages that are not always easy to render into other languages (Sarwar et al., [2022](#)). These challenges become even more complex when the text is translated into a language with a different morphological structure and a more limited vocabulary (Al Salem et al., [2023](#)). Such differences often make it difficult for translators to determine appropriate equivalents in the target language. Consequently, translation shifts may occur when direct lexical equivalents are unavailable (Anis & Istiqomah, [2021](#)).

In the context of Qur'an translation, the applied linguistic approach holds significant importance. Applied linguistics encompasses the utilization of linguistic theories in various practical domains, including translation (Wachyudi et al., [2025](#)). Therefore, such applied linguistic analysis is essential for revealing how translation theories are applied in rendering the meanings of Qur'anic verses. One of the key aspects of this study is the analysis of translation techniques and translation shifts, both of which are influenced by their application. Translation techniques refer to the process of transferring meaning at the word or phrase level, taking into account sentence context to ensure that the message in the source language is accurately conveyed in the target language (Al Farisi, [2011](#)). In practice, translation techniques help translators determine appropriate equivalents between the source and target languages. However, the use of translation techniques is not always uniform across translations, as the choice of technique depends on the translator's decisions, which are influenced by the methods and principles they adhere to (Zabalbeascoa, [2000](#)). In the translation of specific texts, the choice of translation techniques can influence translation quality, particularly in terms of accuracy and acceptability (Nabilah et al., [2025](#)). Furthermore, the application of specific translation techniques may lead to shifts in either form or meaning (Subhan, [2020](#)). Simatupang ([2000](#)) explains that formal shifts involve changes at the morphological, syntactic, or lexical category levels, whereas meaning shifts arise from differences in perspective and cultural background between the source and target languages.

In 1965, the Ministry of Religious Affairs of the Republic of Indonesia published an Indonesian translation of the Qur'an entitled *Al-Qur'an dan Terjemahannya* (The Qur'an and Its Translation). Since its first publication, this translation has undergone three major revisions (Lukman, [2023](#)). The revisions were carried out to produce a version that is more communicative and relevant to the evolving linguistic and social dynamics of Indonesian society. The most recent revised edition of this translation was released in 2019. In addition, another Indonesian translation of the Qur'an was published by the King Fahd Glorious Qur'an Printing Complex (KFGQPC) in Saudi Arabia. This translation was produced in collaboration with the Indonesian Ministry of Religious Affairs and is distributed to Indonesian pilgrims during the Hajj season (Faizin, [2022](#)).

KFGQPC is not merely a publisher and printer of Qur'an translations but also represents a particular exegetical tendency grounded in Salafi thought (Lukman, [2024](#)). This approach differs from *Al-Qur'an dan Terjemahannya*, the translation published by the Indonesian Ministry of Religious Affairs, which tends to be more contextual and adapted to the needs and local culture of Indonesian society. The local approach generally produces translations that are more communicative and culturally relevant to readers. In contrast, the ideological approach adopted by KFGQPC emphasizes conformity to a specific interpretive framework, thereby shaping a distinct translational character.

Studies on plural nouns have been extensively conducted in translation research, including investigations of similar plural nouns in the Qur'an. The findings of Al Salem et al. (2023) indicate that although variations in translating similar Arabic plural nouns into English may achieve semantic equivalence, approaches that overlook the source-language context often fail to convey the rhetorical impact embedded in the Qur'an. Al-Adawiyah et al. (2025) explain that lexical choices in the Qur'an frequently carry rhetorical nuances that reinforce its theological themes. Therefore, in order to preserve these rhetorical elements, translators must exercise precision and selectivity in choosing appropriate approaches and equivalents. Subhan (2020) identified eleven translation techniques based on the principles of Molina and Albir, nine of which resulted in shifts of form and meaning in the translation of packaging texts from Indonesian into Arabic.

Meanwhile, Gunawan and Nababan (2022) emphasized that the translation techniques used in Surah Al-Waqi'ah within Muhammad Thalib's Qur'an translation reflect certain ideological tendencies that influence the translation outcomes. In addition to ideological factors, translation quality is also influenced by the translator's ability to comprehend the contextual meaning of the source language (Faris & Abdurrahman, 2023). Furthermore, Lukman (2023) compared the Indonesian Qur'an translations published by the Ministry of Religious Affairs (Kemenag RI) and by KFGQPC, identifying differences in word choices that reflect distinct translation approaches. Although previous studies have highlighted the technical and ideological dimensions of translation, in-depth research on similar plural nouns remains necessary, particularly to analyze the translation techniques applied and the resulting shifts in meaning.

This study aims to describe the application of translation techniques and the shifts that occur in translating similar plural nouns across two versions of the Qur'an. By examining this aspect, the research is expected to provide valuable insights for translators in the practice of Qur'anic translation, enabling them to achieve greater accuracy and contextual relevance. In addition, the findings of this study are expected to contribute to language education, particularly in the teaching of translation methods that train learners to compare and comprehend meaning differences between the two languages under study (Busri et al., 2020).

## Method

This study employs a qualitative approach with a descriptive method. The data sources consist of the Qur'an and its two Indonesian translation versions. The data analyzed include Qur'anic verses containing plural noun forms derived from the same singular root. These data are found in the following verses: *Surah Al-Baqarah* (2:261), *Yusuf* (12:43), *Al-An'am* (6:165), *An-Naml* (27:62), *Al-Ma'idah* (5:13), *Al-Baqarah* (2:124), *Al-Anfal* (8:51), *As-Saffat* (37:169), *Al-Hijr* (15:22), and *Az-Zumar* (39:73).

The data in this study were obtained through purposive sampling. Rather than aiming to identify all instances of similar plural nouns in the Qur'an, this research focuses on pairs that meet specific criteria. Based on these criteria, five pairs of plural nouns derived from the same root form and displaying different equivalents in the two Indonesian translations were selected. The selection of these ten items is considered sufficient, as all relevant variations in translation techniques and patterns of translation shifts pertinent to the object of study are represented in the analyzed data. Other root forms were excluded when their plural forms were rendered using identical equivalents in both translations or when they did not give rise to the translation phenomena addressed in this study.

The data were collected using the documentation technique, which involved processes of identification and note-taking. The researcher identified Qur'anic verses containing similar plural nouns and their equivalents in the two translation versions. The identified data were then recorded in a table, classifying plural nouns derived from the same singular root along with their corresponding translations.

The data analysis in this study employed the interactive analysis model proposed by Miles and Huberman. The data were processed through three concurrent and iterative stages: data reduction, data display, and conclusion drawing or verification (Mardawani, 2020). In the data reduction stage, the researcher selected and summarized relevant data from the translations of similar plural nouns in the Qur'an across the two translation versions. Following data reduction, the researcher presented the data in the form of tables and descriptive explanations to facilitate the analysis of translation techniques and translation shifts. Finally, conclusions were drawn based on the findings, referring to the classification of translation techniques proposed by Molina and Albir and the concept of translation shifts as outlined by Simatupang.

## Results and Discussion

Translation techniques refer to specific methods employed by translators to render linguistic units at the micro level from the source language into the target language (Anis et al., 2024). Molina and Albir (2002) classify eighteen translation techniques, namely: (1) adaptation, (2) amplification, (3) borrowing, (4) calque, (5) compensation, (6) description, (7) discursive creation, (8) established equivalent, (9) generalization, (10) linguistic amplification, (11) linguistic compression, (12) literal translation, (13) modulation, (14) reduction, (15) particularization, (16) substitution, (17) transposition, and (18) variation. After analyzing the translations of ten similar plural nouns in the two Indonesian versions of the Qur'an, the following results (Table 1.) were obtained:

Table 1. Translation techniques of similar plural nouns

No	Translation Techniques	n
1.	Amplification	6
2.	Borrowing	2
3.	Linguistic amplification	3
4.	Literal	6
5.	Modulation	2
6.	Reduction	1
7.	Particularization	2
8.	Transposition	5
	<b>Total</b>	<b>27</b>

Table 1 presents the frequency of translation techniques identified in the translation of ten similar plural nouns across two Indonesian versions of the Qur'an (KFGQPC and Kemenag RI 2019). The results indicate that the amplification and literal techniques were the most frequently used, each occurring six times. The transposition technique appeared five times, while linguistic amplification was used three times. Meanwhile, borrowing, modulation, and particularization techniques were each found twice, and the reduction technique occurred once. The use of these translation techniques is essential, as they are closely related to the accurate conveyance of meaning from the source language to the target language (Istiqomah et al., 2023).

The selection of translation techniques not only reflects the translators' strategies for addressing linguistic differences between the source and target languages but also implies the potential for shifts in form and meaning. According to Simatupang (2000), such shifts may arise due to differences in linguistic rules and structural patterns used to convey meaning across languages.

Table 2. Translation shifts of similar plural nouns

No	Translation Shift	n
1.	Morphemic Level Shift	5
2.	Syntactic Level Shift	0
3.	Category Shift	0
4.	Meaning Shift from Specific to Generic and Vice Versa	5
5.	Cultural Perspective Shift	0
	<b>Total</b>	<b>10</b>

Meanwhile, based on Table 2, ten instances of translation shifts were identified in the translation of ten similar plural nouns across the two Indonesian versions of the Qur'an (KFGQPC and Kemenag RI 2019). The types of translation shifts observed include morphemic shifts and shifts in meaning from specific to generic and vice versa. The morphemic level shifts occurred as a result of specific translation techniques that altered the grammatical form of words to accommodate differences in plural formation rules between Arabic and Indonesian. In contrast, the shift from specific to generic, and vice versa, emerged due to contextual adjustments, perspective differences, and cross-cultural variations between the two languages.

### 1. سَنَابِلٍ

<b>Qur'anic Verse</b>	مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
<b>KFGQPC Translation (Indonesian)</b>	<i>"Perumpamaan (nafkah yang dikeluarkan oleh) orang-orang yang menafkahkan hartanya di jalan Allah adalah serupa dengan sebutir benih yang menumbuhkan tujuh bulir, pada tiap-tiap bulir: seratus biji. Allah melipat gandakan (ganjaran) bagi siapa yang Dia kehendaki. Dan Allah Maha Luas (kurnia-Nya) lagi Maha Mengetahui."</i>
<b>Kemenag RI 2019 Translation</b>	<i>"Perumpamaan orang-orang yang menginfakkan hartanya di jalan Allah adalah seperti (orang-orang yang menabur) sebutir biji (benih) yang menumbuhkan tujuh tangkai, pada setiap tangkai ada seratus biji. Allah melipat gandakan (pahala) bagi siapa yang Dia kehendaki. Allah Mahaluas lagi Maha Mengetahui."</i>

The word سَنَابِلٍ (*sanābil*) in Surah Al-Baqarah verse 261 is the plural form of سُنْبُلٌ (*sunbul*), meaning *bulir, mayang, padi*, etc. (Munawwir, 1997). In Tafsir Al-Muyassar, the term سَنَابِلٍ is interpreted as شُعْبَةٌ (singular: شَعْبَةٌ), which refers to "branches" or "segments of a whole" (Al-Qarni, 2015). In the Indonesian translation by KFGQPC, سَنَابِلٍ is rendered literally as *bulir* (ear of grain), representing a direct lexical equivalence. Meanwhile, in the Kemenag RI 2019 translation, the word is rendered as *tangkai* (stalk) due to the application of the particularization technique. This technique yields a more specific,

contextually precise rendering by selecting a concrete lexical item (Molina & Albir, 2002). The term *tangkai* is more closely related to the meaning of branch than *bulir*, which typically denotes smaller elements such as kernels or grains (e.g., of rice or citrus). Consequently, this translation involves a shift in meaning from the generic to the specific. In this verse, *سُنْبُلَاتٍ* occurs within the phrase *سَبْعَ سُنْبُلَاتٍ*. Both the KFGQPC and Kemenag RI translations maintain the plural form through the phrases *tujuh bulir* (seven ears) and *tujuh tangkai* (seven stalks). These phrases also exemplify the calque technique, which reproduces the source-language structure in the target language (Molina & Albir, 2002).

## 2. سُنْبُلَاتٍ

Qur'anic Verse	<p>وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُتٌ يَأْتِيهَا الْمَاءُ أَفْتُونِي فِي رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ</p>
KFGQPC Translation (Indonesian)	<p>"Raja berkata (kepada orang-orang terkemuka dari kaumnya): "Sesungguhnya aku bermimpi melihat tujuh ekor sapi betina yang gemuk-gemuk dimakan oleh tujuh ekor sapi betina yang kurus-kurus dan <u>tujuh bulir (gandum)</u> yang hijau dan tujuh bulir lainnya yang kering."Hai orang-orang yang terkemuka: "Terangkanlah kepadaku tentang ta'bir mimpiku itu jika kamu dapat mena'birkan mimpi.""</p>
Kemenag RI 2019 Translation	<p>"Raja berkata (kepada para pemuka kaumnya), "Sesungguhnya aku bermimpi melihat tujuh ekor sapi yang gemuk dimakan oleh tujuh ekor sapi yang kurus serta <u>tujuh tangkai (gandum)</u> yang hijau (dan tujuh tangkai) lainnya yang kering. Wahai para pemuka kaum, jelaskanlah kepadaku tentang mimpiku itu jika kamu dapat menakwilkannya!"</p>

In Surah Yusuf verse 43, the word *سُنْبُلَاتٍ* (*sunbulāt*) appears in the phrase *سَبْعَ سُنْبُلَاتٍ*. The term *سُنْبُلَاتٍ* is also the plural form of *سُنْبُلٍ* (*sunbul*). In the Indonesian translation by KFGQPC, *سُنْبُلَاتٍ* is rendered as *bulir (gandum)*. This equivalent results from the application of the amplification technique, which involves adding implicit information from the source language, namely, the specification *gandum* (Molina & Albir, 2002). Meanwhile, the Kemenag RI 2019 translation employs both particularization and amplification techniques, producing the equivalent *tangkai (gandum)*. The use of particularization in the Kemenag RI translation shifts meaning from generic to specific. Similar to the word *سَنَابِلٍ* (*sanābil*), the plural form *سُنْبُلَاتٍ* (*sunbulāt*) is also maintained in its plural form in both translations through the phrases *tujuh bulir (gandum)* and *tujuh tangkai (gandum)*.

## 3. خَلَائِفٌ

Qur'anic Verse	<p>وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيُبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ</p>
KFGQPC Translation (Indonesian)	<p>"Dan Dialah yang menjadikan kamu <u>penguasa-penguasa</u> di bumi dan Dia meninggikan sebahagian kamu atas sebahagian (yang lain) beberapa derajat, untuk mengujimu tentang apa yang diberikan-Nya kepadamu. Sesungguhnya Tuhanmu amat cepat siksaan-Nya, dan sesungguhnya Dia Maha Pengampun lagi Maha Penyayang."</p>

**Kemenag RI 2019  
Translation**

“Dialah yang menjadikan kamu sebagai khalifah-khalifah di bumi dan Dia meninggikan sebagian kamu beberapa derajat atas sebagian (yang lain) untuk menguji kamu atas apa yang diberikanNya kepadamu. Sesungguhnya Tuhan mu sangat cepat hukuman-Nya. Sesungguhnya Dia Maha Peng ampun lagi Maha Penyayang.”

The word *خَلَائِفَ* (*khalā'if*) in Surah Al-An'ām verse 165 is the plural form of *خَلِيفَةً* (*khalīfah*), meaning *khalifah* or *pengganti* (successor) (Munawwir, 1997). In the Indonesian translation by KFGQPC, *خَلَائِفَ* is rendered as *penguasa-penguasa* (rulers). In contrast, the Kemenag RI 2019 translation renders the word as *khalifah-khalifah*. The KFGQPC translation employs a modulation technique that shifts the meaning of a specific term (*khalifah*) to a more neutral, general one (*penguasa*). Meanwhile, the Kemenag RI 2019 translation applies the literal technique, using the direct lexical equivalent of the singular form *خَلِيفَةً* (*khalīfah*). The use of modulation in the KFGQPC translation results in a shift in meaning from specific to generic.

**4. خُلَفَاءُ**

**Qur'anic Verse**

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ قَلِيلًا  
مَا تَدْرِكُونَ

**KFGQPC Translation  
(Indonesian)**

“Atau siapakah yang memperkenankan (do'a) orang yang dalam kesulitan apabila ia berdo'a kepada-Nya, dan yang menghilangkan kesusahan dan yang menjadikan kamu (manusia) sebagai *khalifah* di bumi? Apakah di samping Allah ada tuhan (yang lain)? Amat sedikitlah kamu mengingati (Nya).”

**Kemenag RI 2019  
Translation**

“Apakah (yang kamu sekutukan itu lebih baik ataukah) Zat yang mengabulkan (doa) orang yang berada dalam kesulitan apabila dia berdo'a kepada-Nya, menghilangkan kesusahan, dan menjadikan kamu (manusia) sebagai *khalifah (pemimpin)* di bumi? Apakah ada tuhan (lain) bersama Allah? Sedikit sekali (nikmat Allah) yang kamu ingat.”

In Surah An-Naml verse 62, the word *خُلَفَاءُ* (*khulafā'*) is also the plural form of *خَلِيفَةً* (*khalīfah*). Both Indonesian translations (KFGQPC and Kemenag RI 2019 translation) render the term as *khalifah*. The KFGQPC translation employs the transposition technique by changing the plural form in the source language (*خُلَفَاءُ*) into the singular form *khalifah* in the target language. Similarly, the Kemenag RI 2019 translation also applies transposition, combined with amplification, by adding implicit information from the source language, specifically, the explanatory phrase *pemimpin* (leader), which is enclosed in parentheses.

The use of transposition in both translations results in a shift in translation. In both versions, the plural form in the source language (*خُلَفَاءُ*) is transformed into a singular form (*khalifah*) in the target language. According to Simatupang's (2000) concept of translation shift, this change constitutes a formal shift at the morphemic level. However, no semantic shift is identified, as the term *khalifah* continues to represent a concept consistent with its original contextual meaning.

## 5. كَلِمٌ

<b>Qur'anic Verse</b>	فَبِمَا نَقُضِهِمْ مِّثْيَانًا فَغَنَّمْنَا لَهُمْ لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ... .
<b>KFGQPC Translation (Indonesian)</b>	“(Tetapi) karena mereka melanggar janjinya, Kami kutuk mereka, dan Kami jadikan hati mereka keras membatu. Mereka suka merobah <u>perkataan (Allah)</u> dari tempat-tempatnya, . . .”
<b>Kemenag RI 2019 Translation</b>	“(Namun,) karena mereka melanggar janjinya, Kami melaknat mereka dan Kami menjadikan hati mereka keras membatu. Mereka suka mengubah <u>firman-firman (Allah)</u> dari tempat-tempatnya . . .”

The word *كَلِمٌ* (*al-kalim*) in *Surah Al-Mā'idah* verse 13, which is the plural form of *كَلِمَةٌ* (*kalimah*), meaning *kata* or *perkataan* (Munawwir, 1997). In Tafsir Al-Muyassar, *كَلِمٌ* refers to *كَلَامُ اللَّهِ* (*kalām Allah*), meaning "the speech of Allah" (Al-Qarni, 2015). In the KFGQPC Indonesian translation, *كَلِمٌ* is rendered as *perkataan (Allah)* (speech of Allah), while the Kemenag RI 2019 translation renders it as *firman-firman (Allah)*.

The KFGQPC translation applies both the transposition and amplification techniques. It transforms the plural form in the source language (*كَلِمٌ*) into a singular form (*perkataan*) in the target language, while also adding the implicit information 'Allah' to clarify the referent. Similarly, the Kemenag RI 2019 translation employs amplification by adding the same implicit element (*Allah*). However, the equivalent *firman-firman (Allah)* in the Kemenag RI 2019 translation reflects the use of the modulation technique, in which the translator shifts the lexical meaning of *كَلِمٌ* to its contextual sense, *كَلَامُ اللَّهِ* (the speech of Allah). In Islamic discourse, the term *firman* denotes divine speech originating from Allah (Dawami, 2017). The use of this term not only conveys the intended meaning but also emphasizes the sacred and exalted status of the utterance as divine revelation.

The use of the modulation technique in the 2019 Kemenag RI translation results in a shift in translation. This technique shifts the lexical meaning of *كَلِمٌ* (*al-kalim*), which originally denotes *perkataan-perkataan* (utterances, words) in a general sense, to *firman* (divine revelation), explicitly referring to *perkataan Allah* (the speech of Allah). According to Simatupang's (2000) concept of translation shift, this change involves a shift in meaning from the generic to the specific.

Meanwhile, the transposition technique used in the KFGQPC translation leads to a formal shift at the morphemic level. This shift occurs as the plural form in the source language (*كَلِمٌ*) is changed into the singular form *perkataan* in the target language. The technique is combined with amplification by adding the explanatory element (*Allah*). As a result, no significant semantic shift occurs because the meaning remains equivalent to the contextual sense of the source text.

## 6. كَلِمَاتٌ

<b>Qur'anic Verse</b>	﴿ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ... . ﴾
<b>KFGQPC Translation (Indonesian)</b>	“Dan (ingatlah), ketika Ibrahim diuji Tuhannya dengan <u>beberapa kalimat (perintah dan larangan)</u> , lalu Ibrahim menunaikannya . . . . .”

<b>Kemenag RI 2019 Translation</b>	<i>“(Ingatlah) ketika Ibrahim diuji Tuhannya dengan beberapa kalimat, lalu dia melaksanakannya dengan sempurna. . . . .”</i>
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The word *كَلِمَاتٌ* (*kalimāt*) in *Surah Al-Baqarah* verse 124, is a regular feminine plural (*jamak muannats salim*) form of *كَلِمَةٌ* (*kalimah*). According to Tafsir al-Muyassar, the term *كَلِمَاتٌ* refers to the duties and commandments that Allah had prescribed for Prophet Ibrahim a.s. (Al-Qarni, 2015).

In the Indonesian translation by KFGQPC, *كَلِمَاتٌ* is rendered as *beberapa kalimat* (*perintah dan larangan*) (several sentences (of commands and prohibitions)). This translation combines three translation techniques as proposed by Molina and Albir (2002). First, the linguistic amplification technique is observed in the addition of the word *beberapa* (several), which explicitly represents the plural form in the target language (Indonesian). This addition is linguistic, conveying the plural form in accordance with Indonesian grammatical conventions. Second, the borrowing technique is used with the word *kalimat*, which is a direct borrowing from Arabic (*كَلِمَاتٌ*) and has been adapted to Indonesian orthographic conventions. Third, the amplification technique is used through the addition of the explanatory phrase (*perintah dan larangan*) (commands and prohibitions), which provides conceptual information that is not explicitly stated in the source language but helps clarify the meaning in accordance with the verse's context.

Meanwhile, the Kemenag RI 2019 translation employs two translation techniques. First, the linguistic amplification technique is applied by adding the word *beberapa* (several) to align the plural form in the source language (Arabic) with that in the target language (Indonesian). Second, the borrowing technique is evident in the use of the word *kalimat*, a loan word from Arabic (*كَلِمَاتٌ*) that has been adapted into Indonesian.

The use of amplification in the KFGQPC translation results in a shift from a general to a more specific meaning, categorized as a shift from generic to specific. In contrast, no translation shift is found in the Kemenag RI 2019 translation.

## 7. عَبِيدٌ

<b>Qur'anic Verse</b>	<i>ذَلِكَ بِمَا قَدَّمْتُمْ أَنفُسِكُمْ وَآَنَّ اللَّهَ لَن يَسْرِ بِظُلْمٍ لِّلْعَبِيدِ</i>
<b>KFGQPC Translation (Indonesian)</b>	<i>“Demikian itu disebabkan oleh perbuatan tanganmu sendiri. Sesungguhnya Allah sekali-kali tidak menganiaya hamba-Nya.”</i>
<b>Kemenag RI 2019 Translation</b>	<i>“Yang demikian itu disebabkan oleh perbuatan tanganmu (sendiri) dan sesungguhnya Allah (sama sekali) tidak menzalimi hamba-hamba-Nya.”</i>

The word *عَبِيدٌ* (*‘abīd*) in *Surah Al-Anfāl* verse 51 is an irregular plural (*jamak taksir*) following the *wazan* *فَعِيلٌ*, derived from *عَبْدٌ* (*‘abd*), meaning *hamba* (servant) (Munawwir, 1997). The Indonesian translation by KFGQPC employs the transposition technique by changing the plural form in the source language (*عَبِيدٌ*) into the singular form *hamba* in the target language. Meanwhile, the Kemenag RI translation applies the literal technique, using the direct equivalent *hamba-hamba* (servants). The use of transposition in the KFGQPC translation results in a formal shift at the morphemic level, as the plural form in the source language is converted into a singular form in the target language.

## 8. عِبَادٌ

<b>Qur'anic Verse</b>	لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ
<b>KFGQPC Translation (Indonesian)</b>	“Benar-benar kami akan jadi <u>hamba</u> Allah yang dibersihkan (dari dosa).”
<b>Kemenag RI 2019 Translation</b>	“Niscaya kami akan menjadi <u>hamba-hamba</u> Allah yang terpilih.”

The word عِبَادٌ (*ibād*) in *Surah As-Saffāt* verse 169 is also an irregular plural (*jamak taksir*) following the wazan فِعَالٌ, derived from عَبَدَ (*abd*), meaning *hamba* (servant). The Indonesian translation by KFGQPC employs the transposition technique by changing the plural form in the source language (عِبَادٌ) into the singular form *hamba* in the target language. Meanwhile, the Kemenag RI translation applies the literal technique, using the direct equivalent *hamba-hamba* (servants). The use of transposition in the KFGQPC translation results in a formal shift at the morphemic level, as the plural form in the source language is converted into a singular form in the target language.

## 9. خَازِنُونَ

<b>Qur'anic Verse</b>	وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنُهُمْ مِمَّا آتَيْنَاهُمْ لَعَلَّ يَتَذَكَّرُونَ
<b>KFGQPC Translation (Indonesian)</b>	“Dan Kami telah meniupkan angin untuk mengawinkan (tumbuh-tumbuhan) dan Kami turunkan hujan dari langit, lalu Kami beri minum kamu dengan air itu, dan sekali-kali bukanlah kamu yang <u>menyimpannya</u> .”
<b>Kemenag RI 2019 Translation</b>	“Kami telah meniupkan angin untuk mengawinkan. Maka, Kami menurunkan hujan dari langit lalu memberimu minum dengan (air) itu, sedangkan kamu bukanlah orang-orang yang <u>menyimpannya</u> .”

The word خَازِنُونَ (*khāzinūn*) in *Surah Al-Hijr* verse 22 is a regular masculine plural (*jamak mudzakkār salim*) form of خَازِنٌ (*khāzin*). The word خَازِنٌ is an ism fa'il (active participle) derived from the verb خَازَنَ - يَخْزِنُ, meaning *mencegah, menahan, menjaga, or menyimpan* (to prevent, restrain, guard, or store) (Sadjak, 2021). In the Indonesian translation by KFGQPC, خَازِنُونَ is rendered as *yang menyimpan* (those who store). This translation employs the reduction technique by omitting the implicit meaning of *orang-orang* (people). Meanwhile, the Kemenag RI translation applies the literal technique, using the direct equivalent *orang-orang yang menyimpan* (those who store/keepers).

## 10. خَزَنَةٌ

<b>Qur'anic Verse</b>	... حَتَّىٰ إِذَا جَاءَ وَهَّاءُهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا . . .
<b>KFGQPC Translation (Indonesian)</b>	“... sehingga apabila mereka sampai ke surga itu sedang pintu-pintunya telah terbuka dan berkatalah kepada mereka <u>penjaga-penjaganya</u> . . .”
<b>Kemenag RI 2019 Translation</b>	“... sehingga apabila mereka telah sampai di sana dan pintu-pintunya telah dibuka, <u>para penjaganya</u> berkata kepada mereka, . . .”

The word *خَزَائِنٌ* (*khazanah*) in *Surah Az-Zumar* verse 73 is an irregular plural (*jamak taksir*) form of *خَازِنٌ* (*khāzin*), meaning *penjaga* (guard or keeper). The KFGQPC Indonesian translation employs the literal technique, rendering *خَزَائِنٌ* as *penjaga-penjaga* (guards) in accordance with its literal meaning. Meanwhile, the Kemenag RI translation employs the linguistic amplification technique by adding the word *para* to match the plural form in the source language with that in the target language.

Compared with previous studies, the findings of this research reveal a different tendency in the application of translation techniques to similar plural nouns in the Qur'an. Al Salem et al. (2023) identified semantic variation and translation challenges associated with plural nouns in the Arabic–English context, but did not explicitly address the implications of translation shifts. Meanwhile, Gunawan and Nababan (2021) demonstrated that the use of translation techniques is closely related to translators' methods and ideological orientations. In contrast to these findings, the present study shows that the application of particular translation techniques may give rise to translation shifts.

This study further demonstrates that differing equivalents used for similar plural nouns reflect the employment of different translation techniques. The use of transposition in several cases results in formal shifts, while semantic shifts emerge as adjustments to the contextual meaning of the verses rather than as a direct consequence of the plural noun forms themselves. These findings indicate that translation shifts are not automatic in nature. The results are consistent with Subhan (2020), who likewise showed that certain translation techniques can trigger shifts in form or meaning. Accordingly, this study suggests that the relationship between translation techniques and translation shifts is contextual and depends on the requirements of rendering meaning appropriately in the target language.

## Conclusion

Based on the analysis, eight translation techniques were identified in the rendering of similar plural nouns in the two Indonesian translations of the Qur'an: amplification, literal translation, transposition, modulation, linguistic amplification, borrowing, reduction, and particularization. Among these techniques, amplification and literal translation were the most frequently employed. The predominance of amplification reflects the translators' efforts to preserve the contextual meaning implicitly embedded in the verses. Meanwhile, the use of literal translation indicates a tendency to retain the structure and meaning of the source language, particularly when the plural form can be transferred directly without any loss of meaning.

This study demonstrates that the use of certain translation techniques may give rise to translation shifts. Of the five types of translation shifts proposed by Simatupang, this study identified only two types: (1) formal shifts at the morphemic level, which occur due to the change from plural forms in the source language to singular forms in the target language; and (2) meaning shifts from generic to specific and vice versa, which arise from contextual meaning adjustments to achieve greater accuracy in the target language.

From a practical perspective, the findings of this study underscore that the selection of translation techniques for plural nouns in the Qur'an should take their contextual meanings into careful consideration, as variations in function and semantic nuance across verses influence the choice of technique and ultimately affect the translation outcome. Within the context of translation pedagogy, these findings may serve as analytical material in translation training, particularly to help learners

develop sensitivity to technique selection and its implications for meaning, especially in relation to plural forms. Future research may extend this line of inquiry by examining a wider range of plural noun types or by comparing a greater number of translation versions in order to obtain a more comprehensive understanding.

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