



Vernacularization In The Sasak Language Translation Of The Qur'an (A Study Of Juz 'Amma Al-Majidi)

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Abstract

Sasak Language Translation of the Al-Qur'an (Juz 'Amma al-Majidi) is a translation of the Al-Qur'an which aims to combine and connect the Al-Qur'an with cultural elements of the Sasak people that have been developed and inherited. hereditary. The method used is literature analysis using a historical approach. Thus, this research produced three findings, namely: 1) The form of vernacularization found in the Sasak Language Translation of the Al-Qur'an is the mention of God with the term "Grandma". 2) The use of the name God or Allah as "Grandma" cannot be separated from the beliefs of the Lombok people which have been passed down from generation to generation. Even after the Sasak people became familiar with Islam, they still called Allah SWT "Grandma kaji sak kuase". 3) Sasak is a language that has many dialects, so speakers of different dialects may not understand each other. Therefore, by prioritizing the vernacularization aspect in the Al-Qur'an, the Sasak language translation can not only be understood by some Sasak people, but also by all Sasak people, even though they have different dialects. From the results of this research, it can be proven that every translation of the Al-Qur'an that integrates and connects the Al-Qur'an with local cultural elements cannot be separated from the vernacularization aspect.

INTRODUCTION

The Sasak Language Translation of the Qur'an (*Juz 'Amma al-Majidi*), which is the object of study in this article, was compiled by a team from the Sasak Language Qur'an Translation Committee (LPQBS) and the Middle East Communication Forum of West Nusa Tenggara, with the spirit that the Qur'an interacts and integrates with the cultural elements of the Sasak people that have been developed and inherited from generation to generation. This interaction is a manifestation of the dialectical relationship between the global-normative values of the teachings of the Qur'an on the one hand, and the local-historical values of Sasak culture on the other. This dialectical relationship is bridged by the authors themselves, who are Sasak people. This is a logical thing, because understanding and interpretation of any text, including the Qur'an, is the result of the dialectical interplay of three elements that are always related to each other. These three elements are the cultural heritage of the author, the text of the Qur'an as the object of interpretation, and the constantly changing social conditions. (Sa'i 2014:65). Therefore, the Sasak Language Translation of the Qur'an (*Juz 'Amma Al-Majidi*) cannot be separated from the aspect of vernacularization, which is the localization of religious teachings.

In general, there are only two studies on the translation of the Qur'an into Sasak language (*Juz 'Amma al-Majidi*), which are written by Tawalinuddin Haris (Haris 2017:221) The first one is entitled Al-Qur'an and Translation Sasak language (some notes) where he intends to criticize the usage of certain words in Sasak language that not all Sasak people understand the vocabulary, as well as Sasak language vocabulary that gives the impression of being rude. The second one is written by Imam Hidayatullah (Hidayatullah 2018:2) Of the two, the article entitled Terjemah Al-Qur'an Bahasa Sasak (Studi Kitab *Juz 'Amma al-Majidi*) by Imam Hidayatullah stands out as a descriptive work, as it is the result of his undergraduate thesis at UIN Syarif Hidayatullah. However, both articles fail to address the aspect of vernacularization in the translation of the Qur'an into Sasak language, which has yet to be explored by researchers and academics.

Based on the shortcomings of previous studies mentioned above, this specific research aims to raise three questions, namely: 1) What is the form of vernacularization in the translation of the Qur'an into Sasak language (*Juz 'Amma al-Majidi*)? 2) What underlies the presence of vernacularization in the translation of the Qur'an into Sasak language (*Juz 'Amma al-Majidi*)? 3) What is the implication of the presence of vernacularization in the translation of the Qur'an into Sasak language (*Juz 'Amma al-Majidi*)? These three questions will be the starting point of the discussion in this article.

This article assumes that the presence of vernacularization in the translation of the Qur'an into Sasak language will make it easier for Sasak people, especially those who are not familiar with the Indonesian language, to study the Qur'an. This will allow the Qur'an to be grounded in every aspect of life.

METHOD

The research method used in this research is a literature study, where the researcher will collect various translation texts of the Al-Qur'an into Sasak language which have vernacularization aspects. Then, these aspects will be analyzed using a historical approach. By using this approach, it is hoped that we will be able to reveal the desired results according to the problems that will be demonstrated by the researcher.

RESULT AND DISCUSSION

Overview of the Translation of the Qur'an into Sasak Language (*Juz 'Amma al-Majidi*)

1. General Overview of the Translation of the Qur'an into Sasak Language (*Juz 'Amma al-Majidi*)

The book discussed in this text, *Juz 'Amma al-Majidi*, was printed in 2012 and has a size of 24 x 15.5 cm, with a margin of 1.5 on the left and right sides and a 2 cm margin at the top and bottom. It consists of 65 pages, plus five introductory pages (vii-xi). Page numbers are located at the bottom center of each page. The paper quality is not good, possibly due to the first printing.

Each page is adorned with decorative frames, and at the beginning of each surah, there is information about whether it is a Makiyyah or Madaniyyah surah. The cover design has a white background with a border in purple, yellow, green, and red resembling batik. In the middle of the book cover, there is an illustration of a berugak with the text Translation of the Qur'an into Sasak Language *Juz 'Ammah al-Majidi* (Tim Penerjemah 2012a:1).

The translation of *Juz 'Ammah al-Majidi* into Sasak language was carried out by a team from the Lajnah Translator Of The Qur'an In Sasak Language (LPQBS) and the West Nusa Tenggara Middle East Communication Forum, consisting of experts, some of whom are lecturers at UIN Mataram. Seven of them have doctoral degrees. In addition to their expertise in tafsir and Arabic language to translate the Qur'an into certain local languages (including Sasak language), the translation process was also supported by experts in Sasak language, both as team members and as editors. This is because the ability to speak Sasak language does not automatically make someone an expert in Sasak language (Taufiq 2023).

The translation and compilation team of *Juz 'Ammah al-Majidi* book in Sasak language consists of: Dr. TGH. Muhammad Zainul Majdi, MA., Dr. H. Muchlis Hanafi, Lc., MA., Dr. H. Subhan Abdullah Acim., Lc., MA., Dr. H. Lalu Ahmad Zaenuri, Lc., MA., Dr. H. Muhammad Said Ghazali., Lc., MA., Dr. H. Lalu Supriadi, Lc., MA., Dr. H. Lalu Muhsin., Dr. H. Dedy Wahyudin., MA., Dr. Jamaluddin, Dr. Salimul Jihad, MA., and Muhammad Sa'i, MA (Tim Penerjemah 2012b:xii).

Therefore, it can be concluded that the Sasak language translation of the Quran not only presents a general design of Quran translations, but also includes local aspects such as pictures of berugak (traditional Sasak-style open huts) with the title "*Juz 'Ammah al-Majidi* Terjemahan Bahasa Sasak." This translation book was compiled by a team from the Lajnah Translator Of The Qur'an In Sasak Language (LPQBS) and the West Nusa Tenggara Middle East Communication Forum.

2. The characteristics of the Sasak language translation of the Quran (*Juz 'Amma al-Majidi*)

The characteristic referred to in this section is the distinctive nature inherent in the technique of presenting the book. There are several characteristics that can at least provide a complete picture of the *Juz 'Amma al-Majidi* book, as follows:

a. Translation systematics

This *Juz 'Amma al-Majidi* book translation in Sasak language has a fairly simple composition. The writers started translating the Quran from Surah al-Fatihah and then continued to Surah an-Naba' until Surah an-Nas. The translation format is then carried out after presenting the Quranic text on the right side, and its translation on the left. With this format, it enables everyone to understand the meaning of each translated verse (Tim Penerjemah 2012b:1). As an example ;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنُ الرَّحِيمُ ٣ مَلِكٌ يَوْمَ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ٧ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٨

It means: *Sareng ngucap asma Allah si Maha Pengasih dait Maha Penyayang. Selapuq puji tipak Allah, Neneksekalian alam, Si Maha Pengasih dari Maha Penyayang. Si ndoweang jelo pembalesan. Dekaji dong si kami sembah, dait dekaji dong taok kamu pade nunasan tulung. Langan dengan-dengan sik sampun dekaji icanin nikmat, endekne langan dengan si temanggahin dait ndekne langan dengan si seset* (Tim Penerjemah 2012b:1).

The above quote shows that the Quranic verses have been translated word by word, so that each word can be easily understood in its translation.

b. Method of translating the al-Qur'an into Sasak language *Juz 'Amma al-Majidi*

The translation method means the translation technique used by a translator in expressing the meaning of a text as a whole into the target language (translation language) (Gusmian 2012:57). "If a scripture, such as the Quran, is translated using the literal method, then the meaning contained in the first chapter to the last chapter is expressed literally, word by word until it is completed (Syihabuddin 2005:69).

According to M. Hadi Ma'rifat, translating each word from its original language into another language is called textual translation. From this translation, the sentence structure one word at a time is changed until the end. This method is also known as literal or formal translation (Ma'rifat 2007:271–272).

Then, Supriadi explained that the translation of the Sasak language Quran *Juz 'Amma al-Majidi* follows the model or method of the Indonesian language Quran translation published by the Ministry of Religious Affairs in 2011, which translates the Quran literally. This can be seen from the translation model used from Surah al-Fatihah, Surah an-Naba to Surah an-Nas in the *Juz 'Amma al-Majidi* book (Supriadi 2023).

As an illustration, here is a common example of the translation of the Quran performed by the Lajnah Translator Of The Qur'an In Sasak Language (LPQBS) and the West Nusa Tenggara Middle East Communication Forum (FKATT).

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ۴﴾

"Say (Muhammad), "He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him."(Kementerian Agama RI 2012:992).

Translation from the lajnah translator of the Qur'an in the Sasak language (LPQBS) and the middle east alumni forum (FKATT) West Nusa Tenggara;

“Gelis Muni (Muhammad): “Iye Allah Si Maha Esa”, Allah doang taoqte munas selapuq juwaq. Ndekne bedowe bije dait ndekne tebijang. Dait ndekne arak sopoq juwaq si sekupu kance iye (Tim Penerjemah 2012 :33).

Compare it with the translation of the Qur’an in Sasak language carried out by TGH. Subki Sasaki;

“Maniqkan (Muhammad) “Allah nike tunggal”, Allah doang taoqte nunasan selapuq ape, Nenten bedoe bije dait nenten tebijen, Dait nenten arak sopoq juak siq pade kanje iye” (Sasaki 2023).

It can be concluded that the method used in the translation of the Quran into the Sasak language (*Juz ‘Ammal-Majidi*) is the word-for-word translation, following the order of the words in the verse. Additionally, the translation of the Ministry of Religious Affairs edition of the Quran is used as a reference for the translation into the Sasak language. This is done to ensure consistency and accuracy in the translation of the Quran into the Sasak language.

3. The purpose of translating the Qur’an into Sasak

Translation is one of the most dominant means of transforming knowledge from one culture to another culture (Djajanegara 1980:115). However, in the process of translation, various problems often arise, including: 1) inconsistencies between the source language and the target language in terms of various aspects; and 2) gaps between the translator and the author. These difficulties become even more complex when translating the text of the Quran, which is not a human creation (Hanafi 2011:170). That is correct. Many words or phrases in the language of the Quran cannot be translated into any other language, such as the word "Allah".

Translation of the Quran into various languages aims to help people understand its contents, especially for those who are not fluent in Arabic. This activity has been taking place since the spread of Islam as a mother language (Saifuddin 2013:225). Although the Quran has been translated into

various languages, it must still be accompanied by the text of the Quran to maintain its authenticity.

In Indonesia, the translation of religious books and verses of the holy Quran is believed to have taken place along with the process of Islamization. According to Peter G. Riddel, the activity of translating the entire Quran only began to develop in Indonesia with the changing views about the law of Quran translation by Egyptian scholars in the early 20th century, and it reached its peak in 1936 (Riddel 2009:398). However, if we refer to the data of Quran manuscripts that are accompanied by translations, it can be said that the Quran has long been translated into local languages such as Malay, Madurese, Javanese, Sundanese, Acehese, and Buginese (A. Rohmana 2013:207). Meanwhile, the Quran translation program into regional languages carried out by the government was initiated by Puslitbang LKKMO (Lecture, Religious Treasure, and Organizational Management) involving Quranic scholars, researchers, language experts, and cultural figures since 2011 until now (Faizin 2021:291).

The phenomenon of translating the Quran into regional languages, which began in 2011, was not unrelated to the problems faced by the government at that time. The SBY administration was dealing with what was known as terrorism in the name of religion. The actions even involved children, causing unrest among the people (Isra 2014:12). Due to the aforementioned situation, the government firmly stated that terrorist acts contradict religious and humanitarian values. Furthermore, violent movements, radicalization, and terrorism are not the way to achieve glory. On the contrary, they will bring destruction and tarnish the noble values of any religious teachings (Nugraha 2010:7).

in order to counter the phenomenon of terrorism in the name of religion, the government through the Ministry of Religious Affairs launched a massive project of translating the Quran into regional languages. Moreover, the government also thematized the Quran (Syatri and dkk 2017:231), That is why it is not surprising to see books published by Lajnah Pentashihan

Mushaf Al-Quran such as "Al-Qur'an and the State," "Al-Qur'an and Diversity," and others.

Yes, through the project of translating the Quran into regional languages and thematizing it, the government hopes that society will have better access to the teaching of a tolerant religion, so that they will not easily fall into the trap of terrorism. This objective is undoubtedly aligned with the Ministry of Religious Affairs' mission of translating the Quran into regional languages, which is to respond to the dynamics of society in order to foster unity and peace within the framework of NKRI (Syatri and dkk 2017:232).

Al-Qur'an into the Sasak language has gone through a difficult process and stages, according to Fitrah Sugiarto. The most important aspect is that before the finalization of the translation on August 16, 2011, a meeting of Quranic scholars from Lombok Island was held, attended by 50 scholars, academics, language experts, and Sasak cultural figures, to gather opinions, feedback, corrections, and revisions to the translation (Sugiarto 2023).

After the completion of the translation process, in 2012, the Sasak language Quranic Translation Committee (Lajnah translation of the Qur'an Sasak language or LPQBS) and the Communication Forum of Middle Eastern Alumni in NTB published the translation of *Juz 'Amma al-Majidi* in the Sasak language. This translation was officially approved by the Ministry of Religious Affairs' Quranic manuscript authentication Committee with the registration number P.VI/1/TL.02.1/459/2010 code: AAAS-I/U/0,5/VI/2010 (Tim Penerjemah 2012b:vii).

According to Najamudin Amy, Head of the Public Relations and Protocol Division of the West Nusa Tenggara Provincial Secretary's Office, the first edition was published in 6,000 copies and distributed to various Islamic boarding schools, Islamic educational institutions, and mosques on the island of Lombok, West Nusa Tenggara (Amy 2023).

H. Bustami Saladin stated that the Sasak language Quran translation was handed over by the translation team to the Governor of West Nusa Tenggara, Tuan Guru Bajang Muhammad Zainul Majdi, during the Nuzul al-

Quran commemoration on August 5, 2012 CE, which coincided with the 17th day of Ramadan 1433 AH. The event was held at the at-Taqwa Mosque in Mataram, following the laying of the first cornerstone for the construction of the 99 (Minaret) Mosque at the Hubbul Wathan Islamic Center in West Nusa Tenggara (Saladin 2023).

The Sasak language translation of the Quran was named *Juz 'Amma al-Majidi*, as a form of appreciation for the extended family of the Governor of West Nusa Tenggara, Tuan Guru Bajang Muhammad Zainul Majdi, for their contributions to the spread of Islam on the island of Lombok, specifically, and in West Nusa Tenggara in general. Maulana Shaykh Tuan Guru Kiyai Haji Zainuddin Abdul Majid was the grandfather of Tuan Guru Bajang Muhammad Zainul Majdi (Masnun 2007:11).

Governor of West Nusa Tenggara, Tuan Guru Bajang Muhammad Zainul Majdi, stated in his remarks at the beginning of this book that, culturally, the effort to translate the Quran into the Sasak language has strategic value in building the civilization of the Sasak community. Linguistically, this translation could also serve as a primary reference for learning the Sasak language. Furthermore, the translation of the Quran into the Sasak language is also a cultural outreach effort in order to bring the Quran closer to the community with a language that they possess while providing Islamic notifications towards the cultural symbols of the Sasak community. It is hoped that the publication of the *Juz 'Amma al-Majidi*; Sasak Language Translation of the Quran will provide some relief for the Muslim community in West Nusa Tenggara, especially the Sasak community, to easily learn and understand the content of the Quran so that they can practice it fully (Tim Penerjemah 2012b:x).

Therefore, it can be concluded that the most important purpose of translating the Quran into regional languages, including the Sasak language, is 1) to localize the values and teachings of the Quran, 2) to preserve local values and wisdom, and 3) to preserve the religious culture of Indonesian society. By translating the Quran into regional languages, communities can

easily access moderate values and teachings of the Quran, making them less susceptible to being influenced by extremist ideologies that go against the true teachings of Islam.

Aspects Of Vernacularization In The Translation Of The Qur'an In The Sasak Language

A.H. Johns, as cited by Jajang Rohmana, defines vernacularization as an effort and process towards the localization of Islamic teachings that are translated or written in local languages or scripts. Furthermore, vernacularization not only explains the meaning behind the text but also aligns its concepts and teaching values into the cultural world of the translator/interpreter. In fact, Islamic concepts and values are negotiated and harmonized with their wisdom and worldview (A Rohmana 2014:81).

Therefore, the most important element in vernacularization is language. Language functions not only as an ethnic characteristic but also as a representation of a culture. (A Rohmana 2014:86). In fact, language expresses, shapes, and symbolizes cultural reality. Therefore, the use of Sasak language as a translation instrument not only simplifies the understanding of the Qur'an for the Sasak people but also expands the influence of Sasak culture and its wisdom in translation works.

The aspect of vernacularization in the Translation of the Qur'an in Sasak Language (*Juz 'Amma al-Majidi*) is the use of the term *Nenekto* refer to God. This can be seen in the translation of Qs Al-Fatihah [1]: 1-7;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنُ الرَّحِيمُ ٣ مَلِكُ يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ٧ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧ ﴿

It means : *Sareng ngucap asma Allah si Maha Pengasih dait Maha Penyayang, Selapuq puji tipaq Allah, Nenek sekalian alam, Si Maha pengasih dait Maha Penyayang, Si ndoweang jelo pembalesan, Dekaji doang si kami sembah, dait dekaji dong taok kami pade nunasan tulung, Langan dengan-dengan sik sampun dekaji icanin nikmat, endekne langan dengan si temangahin dait ndekne langan dengan si seset.* (Qs. Al-Fatihah [1] : 1-7) (Tim Penerjemah 2012b:7).

As well as translation Qs. Al-Falaq [113] : 1

It means : “*Gelis muni, aku berlindung lek Nenek si kuasaiin subuh* (Tim Penerjemah 2012 :63).”

Background Of Vernacularization Aspects In Translating The Qur'an In Sasak Language (Juz 'Amma al-Majidi)

Before revealing the reasons behind the use of the local term for God, the author first investigates the emergence of Islam on the island of Lombok. Based on historical data, the spread of Islam in Lombok is estimated to have occurred in the 16th century. As recognized by the Sasak people in general, the Bayan village is the gateway for the introduction of Islam to this area. Geographically, there is evidence to support this view, namely the Bayan area, precisely 500 meters north of Bayan village, where there is a vast ocean with calm waters. Alongside it, there is a stretch of beach called Pelabuhan Cirik. It is estimated that this harbor was used as a place of anchorage for the fleet used by the first Islamic preachers (Zaki 2019:42).

Additionally, it can be mentioned that there is a myth believed by the people of Bayan Sasak that the name of the village (Bayan) was given by the first Islamic preacher who entered the area. The name was taken from the word bayan, which is found in Qs. Ali Imran, meaning illumination. It seems that the word Bayan was used to name the place with the hope of providing enlightenment (through Islamic teachings) for the community's way of life there (Zakaria 1988:62).

Regarding the theory of the spread of Islam on the island of Lombok, there are at least two theories that have emerged. The first theory states that Islam entered from the east, while the second theory argues that Islam entered from the west, namely Java Island. The first theory suggests that Islam entered at the same time as the arrival of traders from Gujarat to Perlak, Samudera Pasai. At that time, a preacher from Arabia named Sheikh Nurul Rasyid, also known as Gauz Abdul Razaq, came with the goal of spreading Islamic teachings. In his journey around the world, he stopped by Perlak and Australia in 1292 AD. While visiting Australia with the aim of sailing, he seemed less interested in the

continent, so he decided to return to his original place. On his way back home, the preacher passed through the Alas Strait (which divides the islands of Sumbawa and Lombok) and eventually landed in Kayangan. From there, he continued his journey via the Java Sea and landed at harboure Cirik, Bayan village. Apparently, he was very impressed with the place and decided to settle there to spread Islam. This is very likely due to the hospitality of the local community and the beauty of the natural panorama (Adonis 1989:39).

The second theory suggests that the person who brought Islam to Lombok was Pangeran Songopati or Sunan Prapen from Java Island. This theory is supported by the fact that there are similarities in language and culture between Lombok and Java. For example, the two sentences of shahada are translated in Javanese, there is literary writing in lontar leaves using Javanese language and script containing Islamic teachings, there is a set of gamelan as an instrument accompanying Sasak traditional art (prisian) which is often used to celebrate the birthday of Prophet Muhammad, and there are also religious officials titled with Javanese words, such as ketib (a person who reads the khutbah during Friday and Eid prayers), mudin (mu'azin), and lebe (a person who officiates marriage and recites prayers) (Rambe 1989:319).

In addition to the historical evidence mentioned above, there are also historical artifacts in this area. There are several old manuscripts written on lontar leaves in the ancient Javanese language and script (Kawi) containing teachings about religion, sufism, and fiqh. These manuscripts are considered sacred by the Bayan Sasak tribe, so they cannot be seen or touched by anyone except customary officials. There is also a handwritten holy book of the Qur'an written on goat skin. Allegedly, the holy book was brought by Sunan Prapen or Pangeran Songopati around the 16th century and carefully preserved by the Bayan Raden Singaderia customary officials. In addition, there is an ancient mosque that is said to be 312 years old (Fadly 2008:145).

It can be seen from the evidence above that Islam has been embraced by the Sasak community for a long time. The process of Islamization in this region tends to be peaceful penetration. Islamic propagators conveyed their teachings

using a more conditional approach, meaning that the teachings of Islam were adjusted to the conditions of the community at that time. Customs or practices that were not in line with Islamic teachings were not opposed. Islamic propagators were tolerant, so the Sasak community at that time was interested in accepting and embracing this new teaching. (Asnawi 2006:14). Da'wah process this is how three religious groups were born in Lombok, namely *Sasak Boda*, *Wetu Telu* (Athar 2005:76), and *Waktu Lima* (Budiwanti 2000:66).

Regarding Sasak Boda, it is a small community that was still found in the early 20th century, residing in the northern part of Mount Rinjani (Bayan and Tanjung districts) and in several villages in the southern part of Mount Rinjani. It is suspected that they originally came from the central part of Lombok island and evacuated to the mountainous region to avoid the process of Islamization (Agus 2006:128).

Although their name may sound similar to the word Buddha, Sasak Boda is not a Buddhist community, as they do not acknowledge Siddhartha Gautama as the main figure of their worship or his teachings of enlightenment. According to Erni Budiwanti, the religion of Boda is characterized by animism and pantheism. The worship and devotion to ancestral spirits and various local deities are the main focus of the religious practices of Sasak Boda. Furthermore, they refer to their ancestral spirits as "*Nenek*" (Budiwanti 2000:120).

In line with the teachings of Sasak Boda, Islam Wetu Telu also believes in ancestral spirits and supernatural beings that occupy inanimate objects, which they also refer to as "*Nenek*." For the Islam Wetu Telu community, ancestral spirits are seen as evidence that there is a connection between those who are currently alive and those who have passed away. Therefore, every ceremony, regardless of its name, always begins with a cleansing ceremony at the gravesite and placing objects to be kept at the grave of the ancestors before the ceremony is carried out. This is intended to ask for permission and to inform their ancestors that they will be holding a ceremony. (Syakur 2002:48).

As mentioned above, for the Islam Wetu Telu community, ancestral spirits and supernatural beings are referred to as "*Nenek*," but not only that, they also refer to Allah SWT as "*Nenek*" (Umam and dkk 2007:27), as seen in the two sentences of his creed.

“Asyhadu ingsun sinuru Nenek, anging stoken ngaraning Nenek, anging Allah Nenek. Ka sebenere Lan ingsun anguruhi. Setukhune nabi Muhammad utusan demi Allah. Allahuma shali Allah sayidina Muhammad”. “it means : “We bear witness that there is no deity except Allah, and we believe that Prophet Muhammad is the messenger of Allah”(Fahrurrozi 2010:127).

In fact, Islamic society of Waktu Lima also refers to Allah SWT as "*Nenekkaji sak kuase*," which means God as the owner of earth and sky. Furthermore, for the Sasak tribe, Allah SWT is the most Supreme, Holy, and Powerful Being who rules over the heavens and the earth, created the universe, and has the sole power over human life and death (Mansyur 2019:32). That is according to H. Lalu Anggawa Nuraksi, who states that the term "*Nenek kaji sak kuase*" consists of four words, each with its own meaning. "*Ne*" means "this," referring to a noun and directed towards oneself. "*Neq*" means "belonging/ownership." "*Kaji*" means "I," referring to oneself in terms of worship. Lastly, "*saq*" means "sole," and "*kuase*" means "power." Thus, "*Nenek kaji saq kuase*" means that oneself belongs to the sole entity that holds absolute power (Nuraksi 2023).

Furthermore, in the Sasak tribe of Lombok, before the formation of the Indonesian state, the original Sasak people had an ideology that contained moral values in living as a nation. This ideology was known as "*Panca Awit Pinajaran*." One aspect of this ideology is the aspect of divinity, which means that the only entity that has absolute power over oneself and the universe is often referred to as "*Nenek kaji saq kuase*" (Budiwanti 2000:4).

Therefore, before the spread of Islam on the island of Lombok, the Sasak people had their own belief system regarding the entity that ruled the universe, determining everything that is good and bad on earth. Their belief in the entity that ruled the universe was often referred to as "*Nenek*." In their belief system,

"*Nenek*" was an uncontested power, the source of all things, a place to seek guidance and help, and the one who protects human beings (Syakur 2002:50).

Yes, the belief in the power of God was already acknowledged by the Sasak people long before the arrival of Islam to Lombok. Therefore, when Islam arrived, it completed the faith of the Sasak people because they already understood the concept of the Almighty God who has power over oneself and the universe. Yes, based on the explanation above, it can be concluded that the use of the term "*Nenek*" to refer to God or Allah is rooted in the traditional beliefs of the people of Lombok. Even after the introduction of Islam, the Sasak people continued to call Allah SWT as "*Nenek Kaji Sak Kuase*."

Implications For Vernacularization Aspects In Langague Translation Of The Qur'an Sasak (Juz 'Amma al-Majidi)

Sasak language is a language that has a variety of dialects (Haris 2017:216). "In the Sasak-Indonesian Dictionary compiled by Nazir Thohir and published by the Language Development Center, Ministry of Education and Culture, it is stated that Sasak language has five dialects which are caused by regional and environmental factors. These five dialects are *Ngeno-ngene* dialect, *Meno-mene* dialect, *Mriak-mriku* dialect, *Keto-kete* dialect, and *Ngeto-ngete* dialect" (Thohir 1979:xix).

The distribution area of *Mriak-mriku* dialect is in the southern part of Central Lombok (Pujut, Batujai, Ungga, Darek). In West Lombok, this dialect is used by the Sasak community in Patemon settlement, East Pagutan sub-district, Ampenan district, and Mataram. *Ngeno-ngene* dialect is used in Selaparang, Swela, Pringgabaya, and Pohgading (East Lombok). Meanwhile, in West Lombok, this dialect is used by the Sasak community in Karanggenteng, Presak, West Pagutan settlement, Ampenan district, and Mataram. The *Mene-meno* dialect is used in Pejanggik (Central Lombok) and its surrounding areas. The *Keto-kete* dialect is used in Bayan (North Lombok), and the *Ngeto-ngete* dialect is used in the Sembalun and Suralaga areas of East Lombok (Thohir 1979:xx). Due to the many dialects, A Teeuw in his book Atlas Dialek Pulau Lombok noted that the

word "perhaps" can be translated into 11 dialects of Sasak language, namely *berembe, berembi, berembik, ngumbe, kumbe, kumbeq, kumbeke, akumbeke, ngembe, kembe, and kembea*. Even for the word "don't", Teeuw noted that there are 23 dialects in the Sasak language, which are *ndaq, jerah, jeraq, jera, ngkah, jera kendeq, jah, sah, ngkah, ngkaq, kendeq, nkendeq, ndeqndeq, ndendeq, dendeq, wah, waq, wah ndendeq, wah kaq, kuah kaq, kuaq, ah kuaq, and yaqyaq* (Teeuw 1951:176).

Regarding the dialect used in the Sasak language translation of the Quran (*Juz 'Amma al-Majidi*), the author found several examples of dialects used in the book *Juz 'Amma al-Majidi Translation Sasak language*, such as the following (Tim Penerjemah 2012b):

Sura/Ayat	Indonesian language	Book Translation <i>Juz 'Amma al-Majidi</i>	Dialect Used
Qs. al-Ikhlâs [112] : 3	(God) is childless	<i>(Neneq) ndekn bedowe anak</i>	<i>Ngeno-ngene</i>
Qs. al-Falaq [113] : 1	Say	<i>Munian</i>	<i>Meno-mene</i>
Qs. 'Abasa [80] : 35	Mother Father	<i>Inaq Amaq</i>	<i>Meno-Mene</i>
Qs. al-Fatihah [1] : 5	Please help	<i>Endeng Tulung</i>	<i>Meno-Mene</i>
Qs. an-Naba' [78] : 3	In which case they differ	<i>Sino siqne pada pagejuhang</i>	<i>Keto-Kete</i>
Qs. an-Naba' [78] : 16	And shady gardens	<i>Dait kebon-kebon si rembaq melaq</i>	<i>Keto-Kete</i>
Qs. an-Nazi'at [79] : 39	Then really, hell is where he lives	<i>Sejatine, lek nerake taoqne ndot</i>	<i>Ngeno-ngene</i>
Qs. 'Abasa [80] : 1	He (Muhammad) looked sour and looked away	<i>Niye (Muhammad) nyebeng dait ngengos</i>	<i>Ngeno-ngene dan ngeto-ngete</i>
Qs. 'Abasa [80] : 2	Because a blind man had come to him	<i>Sengak spook dengan bute dating tipaq iye</i>	<i>Ngeno-ngene dan Keto-kete</i>
Qs. 'Abasa [80] : 38			<i>Keto-Kete</i>

	On that day there were radiant faces	<i>Luweq pemuaq dengan lek jelo sino bungah</i>	
Qs. al-Infitar [82] : 2	And when the stars fall scattered	<i>Dait lamun bintang-bintang geriq begeritik</i>	<i>Ngeno-ngene dan keto-kete</i>
Qs. at-Tariq [86] : 10	Then humans no longer have any power (nor) any helper	<i>Banjur manusiye ndeqne bedeo balung dait penulung malik</i>	<i>Keto-kete</i>
Qs. al-Fajr [89] : 28	Return to your god with a heart that pleases and pleases him	<i>Tulaq tipaq Nenekmeq isiq ate si ride dait ridayang ne</i>	<i>Ngeno-ngene dan keto-kete</i>
Qs. al-Lail [92] : 3	For the creation of man and woman	<i>Demi pepina'qan nine kance mame</i>	<i>Ngeno-ngene</i>
Qs. ad-Dhuha [93] : 6	Didn't He find you as an orphan, then He protected you	<i>Ndek ke kamu tedait isiq naneq jari anaq iwoq banjur tepeliharaq</i>	<i>Ngeno-ngene dan keto-kete</i>
Qs. asy-Syarh [94] : 2	And we have also taken the burden off you	<i>Dait wah ku turunang bande meq</i>	<i>Ngeno-ngene dan keto-kete</i>
Qs. al-Bayyinah [98] : 3	In it are (contents) straight books	<i>Lek dalemne arak kitab-kitab sik lombok</i>	<i>Ngeno-ngene</i>
Qs. al-'Alaq [96] : 18	One day we will summon angels	<i>Eraq ku kelek malaikat zabaniyah</i>	<i>Ngeto-ngete</i>
Qs. at-Takatsur [102] : 4	Then once in a while! Soon you will find out	<i>Bajur kendeq gati-gati! Eraq gen kamu taoq</i>	<i>Ngeto-ngene</i>
Qs. al-Fatihah [1] : 7	What you have bestowed	<i>Si sampun de kaji icanin nikmat</i>	<i>Ngeno-ngene</i>

With the diversity of dialects in the Sasak language, the author found at least two reasons, namely in terms of language and history.; In terms of language, the Sasak language is not only influenced by the Balinese language but also the Javanese language, as evidenced in many literary works. The Javanese and Balinese languages also enriched and influenced the formation of Sasak vocabulary and literary themes, so most literary forms originated from Javanese and Balinese literature. In fact, almost all forms of Sasak poetry are expressed in a number of Javanese macapat meters. Similarly, the Jejawan script known among the Sasak people as Sasak writing is a combination of Javanese and Balinese characters that have been simplified and adopted (Marrison 2009:285).

Evidence of the influence of the Javanese language on the Sasak language can also be seen in one of the Seriwa tombs in the village of Pejanggik, where four lines of inscription written in ancient Javanese/Balinese characters containing the year 1643 Javanese/Saka were found. Similarly, in the village of Jenggik (East Lombok), 9 copper plate inscriptions (*tamra prasasti*) written in new Javanese and Balinese (Haris 2017:8).

In fact, many words in the Sasak language are adopted from the Javanese language, such as the words *dasa* (*telung dasa, petang dasa, enam dasa, pitung dasa*), *rare*, *sandiko*, *lamun*, *saking*, *pamit*, *tampiasih*, *sare*, *mesiram*, *ngandika*, *meneng mangan*, *dahar*, *kula*, *tiyang*, *dewek*, and others. However, sometimes Javanese loanwords in the Sasak language undergo changes in pronunciation or shifting of meaning. For instance, the word *dewek* in the Sasak language means "I" or "me", adopted from the Javanese word *dhewe* (*k*), which means "alone" or "without a friend", or from *dheweke*, which means "he" or "they" (Teeuw 1951:188).

Meanwhile, the influence of the Balinese language on the Sasak language can be seen in the names of numbers, such as *selikur* (21), *dualikur* (22), *telulikur* (23), *empatlikur* (24), and so on. Similarly, in the titlature system, the title *Dewa* (*Dewa Meraja*) is used by Sasak *datu* (*Datu Selaparang*, *Datu*

Pejanggik), which is a title for knights in the caste system in Bali. (Teeuw 1951:198).

From a historical perspective, it can be known that the cause of the high diversity of dialects in the Sasak language is evidence that in the past, the Sasak tribe had never been united or tied by a strong power in the form of a kingdom. In fact, the Sasak tribe was divided into several groups of societies, some of which were led by someone titled "datu", including Datu Pujud, Datu Praya, Datu Pejanggik, Datu Sokong, Datu Gerung, Datu Selaparang, and Datu Bayan. The areas of power of these datu were called "kedatuan". Alfons van der Kraan referred to it as a "supravillage government" or equivalent to a sub-district-level government. Disputes between these datu were not uncommon, leading to a third party fishing in troubled waters (Kraan 1980:215).

According to traditional historiography, Babad Lombok and Babad Selaparang, the origin of the presence of Bali rulers from the Karangasem Dynasty in Lombok was not solely due to attacks or invasions on Lombok Island but was also related to internal conflicts between the ruling elites in Lombok, namely between Datu Pejanggik and his patih, Banjar Getas (Rd. Wiracandra) who then asked for help from the King of Karangasem. Similarly, the presence of Dutch colonial rulers in Lombok was due to disputes between Bali rulers and Sasak elites who then sent letters to the Bali and Lombok Residents to ask for Dutch assistance. In addition, Lombok Island has been a battleground for power struggles or influences between Balinese, Sumbawan, and Makassar people (Wacana 1979:21–22).

Therefore, it can be concluded that the difference in dialects in the Sasak language is caused by the absence of a power that successfully unites the Sasak tribe. In addition, the Sasak language is not only influenced by the Balinese language but also the Javanese language. Although the Sasak language has many dialects, when referring to God, they agree to use the word "Neneq" which refers to Allah SWT. This cannot be separated from the Sasak people's beliefs passed down through generations, as seen in the previous discussion. Therefore, by prioritizing the vernacular aspect of translating the Quran into the Sasak

language, it can be understood not only by some Sasak communities but also by all Sasak communities despite dialect differences.

CONCLUSION

From the explanation above, the author can at least conclude three things, namely as follows. First, a form of vernacularization found in the sasak language translation of the Qur'an this is in the form of referring to god as *Nenek*. Second, mentioning the name of god or Allah with *Nenek* cannot be separated from belief Lombok people for generations. Even after the sasak people know Islam they call Allah swt as *NenekKaji Sak Kuase*. Third, Sasak language is a language that has many dialects, so speakers dialects sometimes don't understand each other. Therefore with prioritizing the vernacularization aspect of the Sasak language translation of the Qur'an this is not only understood by some sasak people, but also understood by all sasak people even though they have different dialects.

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