

Vernacular Qur'anic Interpretation in Gorontalo: Local Wisdom and Linguistic Strategies

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Abstract

This study investigates the process of vernacularization in the Gorontalo language translation of the Qur'an published by the Gorontalo Regional Government. Situated within the broader academic debate on postcolonial and decolonial Islamic hermeneutics, the research addresses how local languages and cultural frameworks participate in shaping religious meaning and resisting Arab-centric epistemic authority. Employing a qualitative methodology with a library research approach, the study utilizes descriptive analysis to examine textual elements in the translation. The findings reveal three major categories of local cultural integration: (1) lexical absorption—Arabic-derived terms adapted into Gorontalo, such as *na'ale*, *aba/baaba*, *helidu*, and *sap*; (2) linguistic politeness—refined expressions like *waatia*, *yo'i*, *ti*, and *te* that reflect local norms of respect; and (3) cultural expressions—idioms and metaphors such as *Tabia*, *Ta ilabula*, and *Dulabu momooli*, which encode Gorontalo cosmology and spiritual values. Theoretically, this research contributes to the discourse on vernacular Qur'anic interpretation by demonstrating that translation is a culturally embedded and ideologically charged act. It affirms the significance of local hermeneutics in constructing religious knowledge and challenges epistemic centralization by legitimizing vernacular voices within Islamic interpretive traditions.

Keywords: *Vernacularization, Local Interpretation, Decolonial Qur'anic Studies.*

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Introduction

Anthony H. Johns, as cited by Mursalim, notes that the vernacularization of Islamic knowledge began to take root across various regions in Indonesia by the late 16th century.¹ This process is marked by three key phenomena: the adaptation of Arabic script into the Malay language through Jawi script, the translation of numerous Arabic terms into regional languages, and the influence of Arabic literary models on local literary traditions.² However, Jajang A. Rohmana emphasizes that the vernacularization of the Qur'an had already occurred much earlier in several parts of the Indonesian archipelago—such as Java, Sunda, Aceh, Madura, Bugis, and Gorontalo—long before the 16th century.³

Two primary motivations drove the vernacularization of the Qur'an by Indonesian scholars. First, it aimed to contextualize the Qur'an for the Indonesian Muslim population, the majority of whom did not understand Arabic.⁴ Second, it served as a means of preserving local cultural heritage, especially regional languages.⁵ In Gorontalo, the vernacularization of the Qur'an aligned with the arrival of Islam in the region. Islamic rulers actively promoted the integration of Qur'anic teachings into local customs and traditions, encouraging the interpretation and understanding of the Qur'an in the Gorontalo language.⁶

Initially, the vernacularization process in Gorontalo was oral. Qur'anic verses were recited and immediately translated verbally into Gorontalo by individuals proficient in the Qur'an. This practice was common in religious study gatherings (*majlis taklim*) and mosque-based activities. Over time, this oral tradition evolved into written translation. A significant milestone occurred in 2006, when the idea to publish a complete translation of the Qur'an in the Gorontalo language gained formal support and began to materialize.⁷ However, the translation process faced considerable challenges, especially in identifying equivalent expressions between Arabic and Gorontalo, which differ significantly in metaphorical structure, vocabulary, and grammar. These linguistic gaps often led to limitations in conveying specific meanings, implied messages, and rhetorical intentions of the original Arabic text.

Despite the existence of a written Gorontalo Qur'anic translation, academic research remains scarce, particularly studies focusing on the linguistic strategies and cultural negotiations employed in the translation process. No previous research has systematically examined how translators manage these linguistic and cultural challenges in the Gorontalo mushaf. This gap is significant because such a study would enhance our understanding of how sacred texts are localized

¹ Mursalim Mursalim dan Abbas Abbas, "Vernakularisasi Al-Qur'an di Tanah Bugis: Tinjauan Metodologis Terjemahan Al-Qur'an Karya Anregurutta Muh. Yunus Maratan," *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, no. 0 (November 2020): 129–42, <https://doi.org/10.31332/ai.v0i0.2179>.

² Danial Danial, "Corak Penafsiran Al-Qur'an Periode Klasik Hingga Modern," *Hikmah: Journal of Islamic Studies* 15, no. 2 (Maret 2020): 2, <https://doi.org/10.47466/hikmah.v15i2.136>.

³ Jajang A. Rohmana, "Kajian Al-Qur'an Di Tatar Sunda Sebuah Penelusuran Awal," *SUHUF* 6, no. 2 (2013): 197–224, <https://doi.org/10.22548/shf.v6i2.27>.

⁴ Fadhli Lukman, "Vernacularism and the embers of conservatism: The production and politicization of Qur'an translations," dalam *Qur'an Translation in Indonesia* (Routledge, 2023).

⁵ PG Riddell, "Translating the Qur'ān into Indonesian languages," *Al-Bayan: Journal of Qur'an and Hadith Studies*, no. Query date: 2025-04-22 18:18:29 (2014), https://brill.com/view/journals/jqhs/12/1/article-p1_1.xml.

⁶ Ahmad Zainal Abidin dkk., "Qur'anic Exegesis as A Social Critique: A Study on the Traditionalist Bisri Musthofa's Tafsir al-Ibriz," *Al-Jami'ah: Journal of Islamic Studies* 62, no. 1 (Juni 2024): 215–39, <https://doi.org/10.14421/ajis.2024.621.215-239>.

⁷ Avina Amalia Mustghfiroh, "Vernakularisasi Dalam Al-Qur'an dan Terjemahnya Bahasa Jawa Banyumas: Studi Terhadap Surah Waq'ah" (UIN Sunan Kalijaga, 2021).

and interpreted through indigenous languages and worldviews, while also documenting forms of epistemic resistance to Arab-centric Islamic discourse. This study adopts a decolonial approach within the framework of local Qur'anic interpretation studies. Such a perspective emphasizes that translation is not merely a linguistic act but also a political and ideological endeavor, enabling local Muslim communities to reclaim authority over meaning and representation in the interpretation of Islamic texts.⁸

Method

The research in this article employs a qualitative approach, incorporating library *research* and *in-depth interviews*. The primary data sources are in the form of the Qur'an in Gorontalo Language Translation and the Indonesian-Gorontalo language dictionary. For deepening of the meaning was obtained from the results of the interview. The secondary data is in the form of books, journals, and other scientific literature. Data were analyzed using a descriptive analysis method. Several studies on Vernacular in the Qur'an have existed before, such as the study of Vernacular Al-Qur'an in Bugis Tatars: Analysis of AGH Interpretation. Hamzah Manguluang and AGH. Abd. Muin Yusuf on Surah al-Ma'un⁹, The Dynamics of the Translation of the Qur'an: The Polemic of the Translation of the Qur'an HB Jassin and the Tarjamah of the Tafsiriyah of the Qur'an Muhammad Talib¹⁰, Vernacular in the Tafsir of Fa'id al-Rahman by KH. Sholeh Darat Al-Samarani,¹¹ Aesthetic Reception of the Qur'an in the Banjar Language Translation of the Qur'an, Acculturation of Malay Culture in the Translation of the Qur'an,¹² and Vernacular of the Qur'an in the Land of Bugis: A Methodological Review of the Qur'an Translation by Anregurutta Yunus Maratan.¹³ The above studies have not raised the vernacularization of the Gorontalo Language Translation of the Qur'an, so this study contributes to the theoretical realm, namely, complementing the study of the vernacularization of the Qur'an in regional languages in Indonesia.¹⁴

Result and Discussion

Result

1. Interpretation of the Qur'an through Local Wisdom

⁸ Johanna Pink, *Qur'an Translation in Indonesia: Scriptural Politics in a Multilingual State* (Taylor & Francis, 2023); Johanna Pink, *Muslim Qur'anic Interpretation Today* (2018), 1–334, <https://equinoxonlinelibrary.com/book/42284/muslim-quranic-interpretation-today>; Johanna Pink, "Modern and Contemporary Interpretation of the Qur'ān," dalam *The Wiley Blackwell Companion to the Qur'ān* (John Wiley & Sons, Ltd, 2017), 479–91, <https://doi.org/10.1002/9781118964873.ch32>.

⁹ Mursalim dan Abbas, "Vernakularisasi Al-Qur'an di Tanah Bugis."

¹⁰ Istianah Istianah, 'Dinamika Penerjemahan Al-Quran: Polemik Karya Terjemah Al-Quran HB Jassin Dan Tarjamah Tafsiriyah Al-Quran Muhammad Thalib', *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (11 June 2016): 41–56, <https://doi.org/10.24090/maghza.v1i1.695>.

¹¹ Ida Kurnia Shofa, "The Vernakularisation in The Native Interpretation Product: Analysis of Speech Level in Bisri Mustofa's Tafsir Al-Ibriz," *AT-TAISIR: Journal of Indonesian Tafsir Studies* 5, no. 02 (Desember 2024): 02.

¹² Erawadi Erawadi, "Vernacularisation of Acehnese Literature and Religious Works in the 19th Century AD: A Philological Approach," *Journal of Al-Tamaddun* 19, no. 2 (Desember 2024): 2, <https://doi.org/10.22452/JAT.vol19no2.8>.

¹³ Muhammad Tajudin Ismail dan Nor Syamimi Mohd, "Penulisan Tafsir Nusantara: Cabaran Dan Penyelesaiannya: Nusantara Tafsir Writing: Challenges and Solutions," *ALBASIRAH JOURNAL* 14, no. 2 (Desember 2024): 2, <https://doi.org/10.22452/basirah.vol14no2.7>.

¹⁴ Muhammad Alwi Hs, Fatikhatul Faizah, dan Muhammad Naufal Dliyanto Kasim, "Produksi Kitab Tafsir Lokal Dalam Menujng Dakwah Moderasi Beragama Ulama Pondok Pesantren As'adiyah Sengkang," *Al-Wasatiyah: Journal of Religious Moderation* 3, no. 1 (Juli 2024): 1, <https://doi.org/10.30631/jrm.v3i1.60>.

The interpretation of the Qur'an in the Gorontalo context reflects a symbiotic relationship between textual meanings and local cultural values. Rather than adhering strictly to literal or textual approaches, Qur'anic understanding in Gorontalo incorporates *adat* (customary) wisdom that has been inherited across generations. This includes the values of cooperation (*bnyula*), reverence for nature (*pomayango to pulongu*), and harmonious social conduct (*bunwito*). These principles serve not only as interpretive lenses but also as ethical frameworks for embodying Qur'anic teachings in everyday life. Such interpretative models contribute to a lived Islam that is both theologically grounded and culturally relevant, aligning with the theory of local interpretation as a form of epistemological indigenization.

2. Written Vernacularization of the Qur'an in Gorontalo

This study confirms that the process of Qur'anic vernacularization in Gorontalo began as early as the introduction of Islam to the region and transitioned from oral transmission to formalized written translation. Rooted in a society governed by customary law, Gorontalo's religious landscape necessitated the localization of Islamic teachings through the harmonization of sharia and adat. This process aligns with vernakularisasi keagamaan (religious vernacularization), where the religious message is rearticulated using local language structures and symbols.

The written translation of the Qur'an into Gorontalo, initiated in 2006, reveals three primary linguistic strategies that reflect deep cultural engagement:

a. Lexical Borrowing from Arabic:

Loanwords like *na'ale* (slippers), *aba/baaba* (father), and *helidu* (eternal) demonstrate selective adaptation of Arabic religious vocabulary while maintaining phonological alignment with Gorontalo speech patterns.

b. Politeness and Subtlety in Expression (*Timamangio*):

Words like *waatia* (please), *yo'i* (respectful affirmation), and polite pronouns *ti/te* reflect culturally embedded speech ethics. Their use in translation supports *bunwito* (social harmony), essential in Gorontalo communicative behavior.

c. Integration of Local Cultural Vocabulary:

Unique terms like *Dulahu momooli* (Resurrection), *Ta ilahula* (Messenger), or *Motitiwanggango* (Pride) reflect deep-rooted cosmological and ontological meanings not directly translatable into Arabic or English. These lexical items serve not only as translation tools but also as interpretive signifiers that embed the Qur'an within a cultural semantic field.

No.	Qur'anic Verse	Gorontalo Term	Arabic Term	English Translation
1	Tâhâ / 20:12	Na'ale	Na'lun (نعل)	Slippers
2	Yusuf / 12:11	Aba / Baaba	Abun (أب)	Father
3	Luqmân / 31:9	Helidu	Khalada (خلد)	Eternal
4	Al-Fajr / 89:22	Sap	Shaf (صف)	Row
5	Al-Baqarah / 2:43	Tabia	Du'a' (دعاء)	Prayer
6	Âli 'Imrân / 3:32	Ta Ilahula	Rasul (رسول)	Messenger
7	Al-Baqarah / 2:174	Dulahu Momooli	Qiyamah (قيامة)	Resurrection

No.	Qur'anic Verse	Gorontalo Term	Arabic Term	English Translation
8	Ar-Ra'd / 13:15	Huta	Al-Arḍ (الأرض)	Earth
9	Hūd / 11:29	Upango	Māl (مال)	Treasure / Wealth
10	Al-'Ankabūt / 29:47	Ta Lobuuhunga / Ta Hipobuuhunga	Kāfir (كافر)	Disbelievers
11	Ash-Shurā / 42:42	Mopololoto	'Adhāb (عذاب)	Punished / Punishment
12	Al-Aḥzāb / 33:27	Lomusaka	Al-Irth (الإرث)	Heritage
13	Al-An'ām / 6:47	Arinaya	Zālim (ظالم)	Destroyed / Wrongdoers
14	Luqmān / 31:13	Palebohu	Shi'r (شعر)	Poetry
15	Al-Ḥajj / 22:31	Mopoduuludu	Yushrik (يشرك)	Committing Shirk
16	Luqmān / 31:18	Motitiwanggango	Marah (غضب)	Pride / Arrogance
17	Al-A'lā / 87:6–7	Mongadi	Qirā'ah (قراءة)	Recite
18	Al-'Ādiyāt / 100:1–5	Moluhu	Al-Mughīrāt (المغيرات)	Strike / Attack
19	Al-Layl / 92:1–3	Potaamai	An-Nahār (النهار)	Daylight
20	An-Nisā' / 4:109	Naa'olo	Antum (أنتم)	You (plural)
21	Az-Zalzalah / 99:7–8	Hulawu Lo'enggamu	Dharratun (ذرة)	Atom / Smallest particle

3. Cultural Implication and Hermeneutical Impact

While this data provides a descriptive account of vernacular elements, its significance lies in how these linguistic choices reshape the meaning of the Qur'an in the Gorontalo worldview. For instance, the use of *Mopololoto* (punished) evokes emotional resonance tied to communal shame and restoration, distinct from the legalistic tone of *'adhāb* in Arabic. Similarly, *Potaamai* (daylight) in the local context is metaphorically associated with clarity, truth, and divine visibility, linking Qur'anic metaphors to indigenous cosmology.

These patterns suggest that Gorontalo's Qur'anic translation is not merely a linguistic activity, but a hermeneutical negotiation a process of aligning divine revelation with local epistemologies. In light of religious decolonization, this case illustrates how translation becomes a form of reclaiming religious authority, breaking from the dominance of Arab-centric interpretations.

Discussion

The phenomenon of Qur'anic vernacularization into the Gorontalo language cannot merely be seen as a linguistic translation process, but rather as an expression of local cultural negotiation in absorbing, interpreting, and contextualizing divine messages.¹⁵ Vernacularization, as theorized by Anthony H. Johns and J.S. Trimmingham, is a cultural strategy employed by local Muslim

¹⁵ Moh Karmin Baruadi, "Sendi Adat dan Eksistensi Sastra: Pengaruh Islam dalam Nuansa Budaya Lokal Gorontalo," *el Harakah: Jurnal Budaya Islam* 14, no. 2 (2012): 2, <https://doi.org/10.18860/el.v14i2.2312>.

communities to adopt Islamic teachings¹⁶ through familiar linguistic and symbolic frameworks.¹⁷ Thus, the Qur'anic translation into Gorontalo is not only communicative but also interpretive and reflective of local understanding.¹⁸

Empirical findings from this study show that the Gorontalo Qur'an translation employs both Arabic loanwords (*na'ale*, *aba*, *helidu*, etc.)¹⁹ and indigenous terms, such as *tabia* (prayer), *ta ilabula* (Messenger), and *dulabu momooli* (Day of Judgment).²⁰ However, previous discussions remain descriptive, lacking a critical analysis of how such terms reshape local theological comprehension.²¹

For example, *tabia*, used for "prayer," not only refers to a ritual act but also reflects a relational bond between humans and God.²² It indicates a localized theological perspective wherein prayer is viewed as an existential connection, aligning with local metaphysical beliefs.²³ Thus, this is a form of *local hermeneutics* that reinterprets Qur'anic concepts through the cultural lens of Gorontalo society.²⁴

Furthermore, the term *ta ilabula* used for 'Rasul' is not just a literal translation of the word 'messenger', but emphasises the aspect of honour and trust in the Prophet as the bearer of the message. In the local view, *ta ilabula* carries a higher honour than other neutral terms, and this shows a local form of apostolic theology that elevates the position of the Apostle as a sacred figure and not merely a conveyor of religious information.²⁵

The word *dulabu momooli*, which is used as an equivalent of 'doomsday' or *yaum al-qiyamah*, literally means 'the day of loss'. This shows a very existential approach to the understanding of eschatology in Islam: the apocalypse is not only about retribution, but also about the destruction of the entire human order and identity. The use of this term shows a cultural recontextualisation of theological concepts in cognitive and emotional forms that are close to Gorontalo society.²⁶

¹⁶ Didik Andriawan dkk., "The Late Period Mutazilite Mufasssir: A Biographical Study of Hākim Al-Jushamī," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 2 (Juli 2024): 2, <https://doi.org/10.33367/tribakti.v35i2.5109>.

¹⁷ Hasan Ubaidillah, 'Membumikan Madzhab Islam Nusantara', *As-Syifa: Journal of Islamic Studies and History* 3, no. 2 (24 July 2024), <https://doi.org/10.35132/assyifa.v4i1.1171>.

¹⁸ Dwi Fidhayanti dkk., "Rethinking Islamic Feminist Thought on Reinterpreting the Qur'an: An Analysis of the Thoughts of Aminah Wadud, Fatima Mernissi, Asma Barlas, and Riffat Hassan," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (Februari 2024): 1, <https://doi.org/10.33367/tribakti.v35i1.4956>.

¹⁹ Shinta Nuriya Idatul Alfain, Achmad Khudori Soleh, dan Muhammad Rafi Yamani, "The Role of Patience in Coping Mental Problems: A Quranic Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (Juli 2023): 2, <https://doi.org/10.33367/tribakti.v34i2.3633>.

²⁰ Ensaf Hussein Mohamed dan Eyad Mohamed Shokry, "QSST: A Quranic Semantic Search Tool based on word embedding," *Journal of King Saud University - Computer and Information Sciences* 34, no. 3 (Maret 2022): 934–45, <https://doi.org/10.1016/j.jksuci.2020.01.004>.

²¹ Sofyan A. P. Kau dkk., "Gorontalo Tradition of Molobunga Yiliyala: Cultural and Islamic Law Perspectives," *QIJS (Qudus International Journal of Islamic Studies)* 11, no. 2 (Januari 2024): 2, <https://doi.org/10.21043/qijis.v11i2.19482>.

²² Sanaa F. Abbas dan Maisaa Ali Rawabdeh, "Female Competencies from the Narratives of the Qur'an: Queen of Sheba's Crisis Management Style as a Leadership Model," *QIJS (Qudus International Journal of Islamic Studies)* 10, no. 2 (Desember 2022): 2, <https://doi.org/10.21043/qijis.v10i2.9561>.

²³ Wan Nor Atikah Che Wan Mohd Rozali dkk., "The Impact of Listening to, Reciting, or Memorizing the Quran on Physical and Mental Health of Muslims: Evidence From Systematic Review," *International Journal of Public Health* 67 (Agustus 2022): 1604998, <https://doi.org/10.3389/ijph.2022.1604998>.

²⁴ Abd Kholid dkk., "Rereading the Indonesian Interpretation of the Qur'an on Awliyā': The Cases of Hamka and M. Quraish Shihab," *QIJS (Qudus International Journal of Islamic Studies)* 9, no. 1 (Juli 2021): 1, <https://doi.org/10.21043/qijis.v9i1.7567>.

²⁵ Alalddin Al-Tarawneh, "The Role of Quran Translations in Radicalizing Muslims in the West and Misrepresenting Islam," *Journal of Religion and Violence* 9, no. 1 (Mei 2021): 101–22, <https://doi.org/10.5840/jrv202142587>.

²⁶ lilik Faiqoh, 'Vernakularisasi Dalam Tafsir Fa'id Al-Rahman Karya Kh. Sholeh Darat Al-Samarani' (masters, UIN Sunan Kalijaga Yogyakarta, 2017), <https://digilib.uin-suka.ac.id/id/eprint/27458/>.

When compared to similar studies in other regions such as the translation of the Qur'ān into Javanese (with the use of terms such as *rahmat* = compassion) or Bugis (with the Lontara script and the relational meaning for 'God'), the vernacularisation process in Gorontalo also shows a similar pattern in terms of the selection of local terms that not only aim to clarify meaning, but also strengthen the symbolic bond between the sacred text and the culture of the recipient community.²⁷

However, this approach also poses a challenge: how to maintain the fidelity of the text's meaning to the Qur'ān while making room for local cultural expressions? Within the framework of the theory of decolonisation of interpretation as offered by Farid Esack, the vernacular approach can be read as a form of resistance to the dominance of one language or a single interpretation of the Qur'ān. Thus, the translation effort in Gorontalo must be read as a form of epistemic recognition of the diversity of Muslim religious experiences in Indonesia.²⁸

Moreover, the politeness strategies found in the use of personal pronouns such as *yi'o* (you) or honour particles such as *ti-* in the mention of the prophet also show that the translation is not done mechanically, but takes into account the social values in communication. This supports Brown and Levinson's theory of language politeness which places language as a mirror of social structure and community values.²⁹

Overall, the vernacularisation of the Qur'an into Gorontalo can be seen as a dynamic process of grounding revelation in the local cultural space. However, to strengthen its academic contribution, this study needs to be expanded with a linguistic-theological theoretical approach and compared with similar practices in other regions in the context of Indonesia and the Muslim world.³⁰

In conclusion, the Qur'anic translation into Gorontalo should be seen as an ongoing, dynamic, and reflective cultural endeavor. It deserves further scholarly attention that employs theoretical analysis, cross-regional comparisons, and theological reflection to fully appreciate its contribution to the broader discourse on Islamic vernacularization in Indonesia. The following are the elements of locality contained in the Gorontalo translation of the Qur'an.³¹

1. Words Absorbed from Arabic

Absorption is a word in a certain language that has similarities in syllable structure to other languages.³² Gorontalo also has absorption words, both from Indonesian and Arabic. There are two types of word absorption in the Gorontalo language. First, words that have been absorbed

²⁷ Mohamad Zaka Al Farisi, "Acceptability of the Quran Translation," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 2 (Desember 2023): 329–63, <https://doi.org/10.14421/ajis.2023.612.329-363>.

²⁸ Munirul Ikhwan, "When Literary 'Arabiya Adopted for A Religious Mission: The Quran and the Expansion of the Arabic Poetic Koine," *Al-Jami'ah: Journal of Islamic Studies* 62, no. 1 (Juni 2024): 91–117, <https://doi.org/10.14421/ajis.2024.621.91-117>.

²⁹ Abidin dkk., "Qur'anic Exegesis as A Social Critique."

³⁰ D. I. Ansusa Putra and Zikwan, "The Role Of Jawi Tafsir In Socio-Cultural Transformation Of Thenusantara Islam: A Study Ontarjumānal-Mustafid', *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 8, no. 2 (31 December 2019): 269–96, <https://doi.org/10.31291/hn.v8i2.549>.

³¹ Lilik Faiqoh, "Vernakularisasi Dalam Tafsir Nusantara: Kajian Atas Tafsir Fa'id al-Rahman Karya KH. Sholeh Darat al-Samarani," *Living Islam: Journal of Islamic Discourses* 1, no. 1 (Juli 2018): 1, <https://doi.org/10.14421/lijid.v1i1.1247>.

³² Mustaffa Abdullah dkk., "Quranic Exegesis Studies in Malaysia: Realities, Challenges and Future Direction," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 1 (Maret 2025): 1, <https://doi.org/10.14421/qh.v26i1.5779>.

from Indonesian, and second, words that are in the form of direct absorption from Arabic.³³ The words are:

a. *Na'ale*

The word *na'ale* is an absorption of Arabic. The word *na'ale* means shoes or slippers, This word has the same meaning as the word *na'lun* in Arabic.³⁴ Its use is in surah Tâhâ /20: 12.³⁵

b. *Aba/Baaba*

The word *aba/baaba* is an absorption of the Arabic *abun*, which means father.³⁶ The word *aba* is a nickname for father, uncle, or an elderly man. While the word *baaba* also means father.³⁷ This word can also be shortened to '*ba*' in its use, which is an additional word used to mention a nickname for an elderly person.³⁸ In the Gorontalo translation of the Qur'an, the word father is translated with the word *baaba*. For example, in surah Yusuf /12: 11.³⁹

c. *Helidu*

The word *helidu* is an absorption of the Arabic word, namely *khalada* which means eternal.⁴⁰ In the Gorontalo-Indonesian dictionary compiled by Mansoer Pateda, the word *helidu* means to agree.⁴¹ But in its application the word *helidu* also means eternal. This word is also used in the Qur'an translated in Gorontalo in surah Lukman /31: 9.⁴²

d. *Sap*

The word *sap* is a word absorbed from Arabic, namely *shaf* which means row, row.⁴³ The word *sap* in Gorontalo has the same meaning as its origin in Arabic, namely line.⁴⁴ An example of the use of the word *sap* in the Gorontalo translation of the Quran is found in surah Al-Fajr /89: 22.⁴⁵

2. Manners

Language etiquette is a rules for the use of a variety of language styles that pay attention to three things, namely the state of the speaker when saying something, the interlocutor or the target of the speaker, and the theme or subject of what is being discussed. The purpose of language etiquette is so that in communicating, people can take care of and respect each other, especially when communicating with respected people such as parents.⁴⁶

³³ Ahmad Mustofa, "The Living QS. Saba': 13 among Javanese Moslem Sculptors," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 1 (Maret 2025): 1, <https://doi.org/10.14421/qh.v26i1.5723>.

³⁴ A. W. Munawwir, *Kamus Al Munawwir Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997).

³⁵ Pemprov Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo* (Gorontalo: Persada Indah, 2009).

³⁶ Munawwir, *Kamus Al Munawwir Arab-Indonesia*.

³⁷ Muammar Zayn Qadafy dan Yunita, "Just a Philomath, Not a Polymath: Did the Paradigm of Integration-Interconnection of Sciences Obscure or Illuminate the Study of the Qur'an and Tafsir in Academic Institution?," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 1 (Maret 2025): 1, <https://doi.org/10.14421/qh.v26i1.5790>.

³⁸ Mansoer Pateda, *Kamus Bahasa Gorontalo-Indonesia* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1977).

³⁹ Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*.

⁴⁰ Munawwir, *Kamus Al Munawwir Arab-Indonesia*.

⁴¹ Pateda, *Kamus Bahasa Gorontalo-Indonesia*.

⁴² Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*.

⁴³ Munawwir, *Kamus Al Munawwir Arab-Indonesia*.

⁴⁴ Masyithah Mardhatillah dan Saoki, "Women in the Madurese Translation of the Qur'an: Questioning Gender Equality in Family Legal Verses," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 1 (Maret 2025): 1, <https://doi.org/10.14421/qh.v26i1.5709>.

⁴⁵ Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*.

⁴⁶ Muhammad Amin, Yusuf Rahman, dan Zulkifli, "Reassessing the Originality of Tarjumān Al-Mustafid: Dāūd al-Rūmī's Contributions and the Scholarly Significance of the First Tafsīr in The Archipelago," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 26, no. 1 (Maret 2025): 1, <https://doi.org/10.14421/qh.v26i1.5818>.

Like other languages, Gorontalo also has a language etiquette known as "*timamangio*" which means smooth language. The language style used in communication is adjusted to the situation and the interlocutor.⁴⁷

In the Qur'an translated in Gorontalo, the use of Gorontalo manners is found.⁴⁸ Some examples that show the use of language manners in the Gorontalo translation of the Qur'an are:

a. Manners of a Child to His Father

Conversations between father and son are usually established using expressions of respect and affection. In the Qur'an, there is a conversation between Prophet Yusuf (as) and his father, Prophet Jacob (as) in surah Yusuf/12:4-5.

In the Qur'an, the translation of Gorontalo can be seen that when the Prophet Yusuf (as) told his dream to his father, the Prophet Ya'kub (as), the Prophet Yusuf (as) used a subtle language, namely by using the word *waatia*, which shows respect for his father.⁴⁹ Then, when the Prophet Jacob (as) responded to the story of the Prophet Yusuf (as) about his dream, he used a different word, namely the word *yi'o*, which indicates affection. Furthermore, there is also the noun *ti-* before the writing of the name of the Prophet Yusuf. The noun *ti-* is a form of respect for a glorified person, considering that the Prophet Yusuf (as) was a Prophet and Messenger.⁵⁰

It is different when translating a verse that mentions a person who is angry with Allah, like Pharaoh. For example, in the following surah Thâhâ /20:60.

In the Qur'an translated into Gorontalo, there is the expression *te Piri'auna*, a verb *te-* which was added before mentioning the name of Pharaoh, indicating no respect for him, considering that Pharaoh was a human being who allied himself with Allah and claimed to be God.

b. The Manners of a Servant to His Lord

The conversation between a servant and his Lord is found in Surah al-A'raf/7:143, which is the conversation between the Prophet Moses (as) and Allah (swt).

In the above verse, it can be seen that the translation used in the Qur'an Gorontalo Language Translation⁵¹ when the Prophet Musa (as) expressed his desire to see Allah swt directly used the word *waatia* and the word *olando* which showed a form of respect.⁵² In addition, there is also a noun before the mention of the name of the Prophet Musa (as). Another form of respect can also be seen with the addition of the word *Ito* to accompany the word *Eeya*.⁵³

The use of the word *Ito* that accompanies the word *Eeya* in surah al-A'râf /7: 143, namely the sentence "*potitibayabei Ito Eeya*" shows the meaning in the form of a servant's

⁴⁷ Anwar Mujahidin, Muhammad Shohibul Itmam, dan Ahmad Choirul Rofiq, "The Dynamic of Contextualization in Indonesian Qur'anic Tafsirs: A Comparative Study of Tafsir Al-Azhar and Tafsir Al-Mishbâh on The Story of The Prophet Moses," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (Agustus 2024): 2, <https://doi.org/10.14421/qh.v25i2.5397>.

⁴⁸ Syafwan Rozi, Nurlizam, dan M. Zubir, "The Reception of Hamka's Tafsir Al-Azhar within Social Religious Issues in the Malay World," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (Agustus 2024): 2, <https://doi.org/10.14421/qh.v25i2.5406>.

⁴⁹ Moh Nor Ichwan, Mustaqim Pabbajah, dan Faizal Amin, "Digitization of Religious Tafsir: The Fading of Indonesian Ulama Authority in Post Truth Era," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (September 2024): 2, <https://doi.org/10.14421/qh.v25i2.5545>.

⁵⁰ Bambang Husni Nugroho, Ahmad Mustaniruddin, dan Ahmad Taufik, "Ideological Contestation on the Production of Gender Exegesis within Institutional Quranic Interpretation in Indonesia," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (Oktober 2024): 2, <https://doi.org/10.14421/qh.v25i2.5388>.

⁵¹ Ibid., 234.

⁵² Pateda, *Kamus Bahasa Gorontalo-Indonesia*, 106.

⁵³ Abad Badruzaman, Rizqa Ahmadi, dan Syahril Siddik, "Mun'im Sirry's Middle Path: Bridging Revisionist and Traditionalist Perspectives in Qur'anic Scholarship," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (Oktober 2024): 2, <https://doi.org/10.14421/qh.v25i2.5436>.

respect for his Lord. It can also be seen that the use of capital letters in the writing of the words Ito and Eeya emphasizes the meaning of God, who is great and glorious.⁵⁴

Furthermore, the translation language used when translating the words of Allah SWT to his servant, the Prophet Moses (as) uses the word wa'u, which means I and the word yi'o, which means you, indicating the expression of the language used to a lower degree.

3. Local Languages

Local typical language is a language or terms in the Gorontalo language that are used by the people of Gorontalo when mentioning something. In the Gorontalo philosophy, if an event or a place already has the Gorontalo language, then the foreign language that enters the Gorontalo language will not be accepted. However, some of the Qur'anic languages were adopted in the Gorontalo language and included in the Gorontalo translation of the Qur'an.⁵⁵ In this discussion, the author will add information from local residents to understand the meaning of the local typical language contained in the Gorontalo Language Translation Qur'an.⁵⁶

a. *Tabia*

The word *tabia* means prayer. The word *tabia* has a deeper meaning than just a prayer command. The word *tabia* comes from the word *tataabia* or *tatabiawa* which means to be bound or intertwined. Chairman of the Gorontalo City MUI, Abd. Rasyid Kamaru revealed that in essence, humans as servants have a strong bond of relationship with their creator so that prayer is a means to communicate and establish these bonds. The word *tabia* can also mean the dependence of a servant on his creator.⁵⁷ The use of local language in the Gorontalo translation of the Quran can provide an understanding to the people of Gorontalo that prayer is not only an obligation, but a bond or relationship between a servant and his God. An example of the use of this word in the Qur'an Gorontalo Language Translation in surah al-Baqarah /2: 43.⁵⁸

b. *Ta ilabula*

The word *ilabula* comes from the word *abula* meaning to command, *abulalo* means to be told, then there is a derivative of the word *ta beeabulalio* which means messenger.⁵⁹ The original word *ta ilabula* had a similar meaning to the word *ta beeabulalio* which was both addressed to the person who was sent, but the use of the word *ta beeabulalio* contains the meaning that a person who is told continuously and leads to the messenger.⁶⁰ In addition, the word does not contain respect; the meaning of the word *ta beeabulalio* is used to a person

⁵⁴ Supriyanto, Islah Gusmian, dan Zaenal Muttaqin, "Cultural Integration in Tafsir Al-Iklil Fi Ma'ani al-Tanzil by Misbah Mustafa within the Context of Javanese Islam," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 2 (Oktober 2024): 2, <https://doi.org/10.14421/qh.v25i2.5538>.

⁵⁵ Rijal Ali dan Subi Nur Isnaini, "Digitising Interpretation: Transforming Tafsir Al-Mishbah in the Context of the Living Quran," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (Mei 2024): 1, <https://doi.org/10.14421/qh.v25i1.5186>.

⁵⁶ Fatchiatuzahro Fatchiatuzahro, Imronudin Imronudin, dan Riza Muhammad Reza, "Edutainment in Qur'an Publishing: Integrating Learning Theories and Entertainment in Indonesian Mushaf," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (Mei 2024): 1, <https://doi.org/10.14421/qh.v25i1.4666>.

⁵⁷ Khusna Farida, "Revisiting The Critical Edition of the Qur'an: Historical Perspectives and Contemporary Challenges," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (Mei 2024): 1, <https://doi.org/10.14421/qh.v25i1.4655>.

⁵⁸ Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo.*, 10.

⁵⁹ Pateda, *Kamus Bahasa Gorontalo-Indonesia.*, 3.

⁶⁰ Ramy Mahmoud, "The Origin of Esotericism: An Analysis of the Ismaili Esoteric Approach to Qur'anic Interpretation," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (Mei 2024): 1, <https://doi.org/10.14421/qh.v25i1.5392>.

who is younger or of lower position. While the word *ta ilabula* contains the meaning of respect for someone who is told.⁶¹

An Apostle, according to his understanding, is a human being sent by Allah to convey His message and treatise to his people. The use of the word *ta ilabula* to interpret the word Rasul is because the Messenger is a person who was told by Allah SWT to convey His teachings. So that the word *ta ilabula* became a typical local term in the Gorontalo language for the Prophet.

According to the scholar of Gorontalo City, Sofyan AP Kau, the use of the typical local language *ta ilabula* contains the message of locality that what is brought or conveyed by the Prophet Muhammad (saw) is not the will, let alone the fabrication of the Prophet Muhammad saw. Therefore, in the Gorontalo Translation of the Qur'an, the word *ta ilabula* is used to show that the Prophet and the Messenger are the bearers of the treatise of Allah swt. For example, in surah Ali Imrân /3: 32.⁶²

c. *Dulabu momooli*

The word *momooli* comes from the word *mooli*, which means lost. The word *momooli* in the Qur'an Gorontalo Language Translation means the end or the end, which means the last day or the last day.⁶³ The meaning of this last day is the day of reckoning, the day when everything in the universe is destroyed, so that everything we have is lost.⁶⁴ Therefore, the expression for the doomsday in Gorontalo is also expressed with *dulabu momooli* in addition to using the word absorption of *dulabu kiyama*. The use of this in the Gorontalo Translation of the Qur'an can be seen in surah al-Baqoroh/2:174.⁶⁵

d. *Huta*

The word *buta* in the Gorontalo-Indonesian dictionary means land.⁶⁶ In line with the word al-Ardh in Arabic which means earth, but can also mean land.⁶⁷ In the Gorontalo language, the word earth is also interpreted as the word *buta*. This is because soil is a large part of the earth. An example of the translation of the word *buta* in the Qur'an in the Gorontalo translation is found in QS. ar-Ra'd /13: 15.⁶⁸

e. *Upango*

The word *upango* means the result of work, wages, or salaries. However, in the Gorontalo language the word *upango* is also used to mention the meaning of property, besides that the word there is also the word *harata* in the Gorontalo language which also shows the meaning of the word property.⁶⁹ In the Qur'an, the Gorontalo translation, the word used to interpret the word (مال) is the word *upango*. An example of a verse that contains the word (مال) which is translated as the word *upango*, is found in surah Hûd /11: 29.

f. *Ta lobuuhunga/Ta hipobuuhunga*

⁶¹ Muhammad Saifullah dan Ratna Aryati Nurjanah, "The Hermeneutics of Qur'anic Translation into Sign Language: A Study of Inclusive Pedagogy by the Qur'an Indonesia Project," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (Mei 2024): 1, <https://doi.org/10.14421/qh.v25i1.5240>.

⁶² Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*, 74.

⁶³ Pateda, *Kamus Bahasa Gorontalo-Indonesia*, 286.

⁶⁴ Wardatun Nadhiroh dan Wardani, "The Dynamics of Qur'anic Text and Translation in Banjarese Ulema's Works," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 2 (Juli 2023): 2, <https://doi.org/10.14421/qh.v24i2.4764>.

⁶⁵ Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*, 37.

⁶⁶ Pateda, *Kamus Bahasa Gorontalo-Indonesia*, 98.

⁶⁷ Ulya Fikriyati, "Architectural Interpretations of Qur'anic and Hadith Influences in Traditional Indonesian Mosques During the Walisanga Era," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 2 (Juli 2023): 2, <https://doi.org/10.14421/qh.v24i2.4657>.

⁶⁸ Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*, 353.

⁶⁹ Roberto Tottoli, "The Qur'an in Europe, A European Qur'an: A History of Reading, Translation, Polemical Confrontation and Scholarly Appreciation," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 2 (Juli 2023): 2, <https://doi.org/10.14421/qh.v24i2.4738>.

The word *ta lobuuhunga* / *ta hipobuuhunga* comes from the word *buuhunga* which means challenge, then there is the word *buubuuhunga* which means always resist or always challenge (with words).⁷⁰ When this word is used as a verb in people's conversation sentences such as "*tio ti mali mobuuhunga woli yamo lio*" meaning "he often argues (against/opposes) to his parents", then in this sentence the word *mobuuhunga* means "to refute or oppose". However, when it has been formed into *ta lobuuhunga* or *ta hipobuuhunga*, then its meaning is related to the belief or creed that shows an unbeliever or an infidel.⁷¹

Sofyan AP. explain that the word *ta lobuuhunga* is used to refer to the 'disbelievers', so that the reader understands the meaning of the verse that the disbelievers are those who are always against the teachings of Allah. They even tried to resist by various means and deceit to challenge the Apostles under the pretext of asking for evidence of the treatises they had delivered. In fact, in their hearts, there is no desire to accept what is conveyed.⁷²

The meaning of the word for a disbeliever is adjusted to the context. If the word is in the context of "disobedience or resistance" then the translation used is *the word ta mobuuhunga*, and if it is used in the context of "disbelief in God", then the word used is *the word kapiru*. In the Gorontalo Language Translation of the Qur'an published by the Regional Government, the translation used is the word *ta lobuuhunga/ta hipobuuhunga*. An example of the use of the word *ta lobuuhunga/ta hipobuuhunga* which means infidels is found in surah al-Ankabût /29: 47.⁷³

g. *Mopopoloto*

In the Gorontalo language, some words have a similar structure to the word *popoloto*, such as the word *polotio* which has several meanings such as punch and heat once (heat of the sun).⁷⁴ The word *polotio* is usually used when the target being hit is a human. Examples of sentences such as "*yio motapu polotio wonu laputalo*" mean "you will get a punch if you are naughty". This word is used to interpret the word punch because usually a punch causes a screaming sound. This word is also used as an expression to indicate a very hot state, because usually very hot weather makes a roof made of zinc make a "*tick-tick*" sound like the sound of rain falling on the zinc roof. Such a sound is called *popoloto* by the people of Gorontalo.⁷⁵ The word *mopopoloto* is used in the Gorontalo Translation of the Qur'an to describe torture or punishment that is very painful. An example of its use in the Qur'an is surah Ash-Shurâ/42: 42.⁷⁶

h. *Lomusaka*

The word *lomusaka* has a syllable structure similar to the word in Indonesian, namely *pusaka* which means heritage, from here it can also be understood that a heritage also means inheritance. The word *lomusaka* in Gorontalo is also used to mean the word inheritance.

⁷⁰ Hidayah Hariani, "The Ottoman Approach to Scientific Classification in Tafsir History: A Study of Taskoproluzade Ahmad Efendi's 'Miftâhu's-Saâde,'" *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 2 (Juli 2023): 2, <https://doi.org/10.14421/qh.v24i2.4521>.

⁷¹ Pateda, *Kamus Bahasa Gorontalo-Indonesia*, 40.

⁷² Moh Abdul Kholiq Hasan, "Daura Al-Lugatu Al-'Arabiyyah Fi Tafsiri Al-Qur'Âni Li Muḥammadin Abū Zahrah: Dirāsaton Fi Zahrati At-Tafāsiri," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 2 (Juli 2023): 2, <https://doi.org/10.14421/qh.v24i2.3670>.

⁷³ Pemprov Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*, 577.

⁷⁴ Mansoer Pateda, *Kamus bahasa Gorontalo -Indonesia* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1977).

⁷⁵ The word *mopopoloto* comes from the word *popoloto* which means very sick or very painful. The word *popoloto* and the word *polotio* have a relationship in their meaning. From the word *polotio* which means blow and very hot conditions, both point to the existence of torture or pain arising from these two conditions. Until finally the word *popoloto* was used, which slightly changed the syllable structure to show the meaning of very painful pain. The word *mopopoloto* indicates the meaning of the pain of a very severe torment, and the torment in question is the torment on the Day of Resurrection. Interview with KH. Abd. Rasyid Kamaru, M.Pd, Chairman of the Gorontalo City MUI, Gorontalo, Tuesday, December 14, 2021.

⁷⁶ Pemprov Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*.

An example is found in QS. Al-Ahzâb /33: 27.⁷⁷

i. *Arinaya*

The word *arinaya* means persecution in Indonesian. The word *arinaya* in the Gorontalo language indicates an act that is not under what should be.⁷⁸ In Arabic such a thing is called the word (ظالم). Furthermore, the Indonesian language absorbs the Arabic word into a tyrannical word that directs the meaning of injustice, arbitrary acts, cruel acts, or acts that persecute others. In the Gorontalo language, to show the meaning of tyranny used the word *arinaya*. For example, the use of the translation of the word can be seen in surah Al-An'âm /6: 47.⁷⁹

j. *Palebobu*

Palebobu is a Gorontalo poem that is spoken in traditional ceremonies, especially traditional wedding ceremonies. The poem contains advice of marriage.⁸⁰ Its use can be seen in Surah Luqmân /31: 13.⁸¹

In this verse, the word advising is translated as *hemomalebobuma'oolio*. Luqmân Al-Hakim was a figure who was famous for his beautifully composed words of wisdom⁸² so in translating advice to his son the word *palebobu* was used to show the existence of a literary element in Luqmân's speech.

In addition, Gorontalo has literature that is inherent with every element of regional customs. Literature is one of the elements of art inherent in the Gorontalo people and is also one of the means used by the Kings of Gorontalo to introduce and spread the teachings of Islam.⁸³ In every traditional ceremony in Gorontalo, the arrangement of wise words, advice, or stories related to the ceremony being carried out is expressed in the arrangement of rhyming sentences, such as poems or rhymes.

k. *Mopedduludu*

The word *mopoduuludu* comes from the word *duulude* which means to double in the sense of doubling. For example, in the sentence "*duuludu mola tio momintao meja*" means "help him lift the table". In this sentence, the word *duuludu* means to provide additional strength or double the strength in lifting the table so that it feels lighter. In simpler words, it indicates the purpose of assisting. Other examples are the phrase "*teyeti, timongolio ordinary beduduulude*" meaning "(the community) here they usually help each other or work together". In the Gorontalo-Indonesian dictionary, Mansoer Pateda wrote another meaning of the word *duulude*, namely to interfere.⁸⁴ The use of this local language in the Qur'an Gorontalo Language Translation in surah Al-Hajj /22: 31.⁸⁵

In this verse, the word *mopoduuludu* is a translation of the word associate. The use of the word to translate the word shirk which indicates an act that associates Allah swt with others. *Mopoduuludu* is a typical term used in the Gorontalo language which contains the meaning of associating or doubling Allah swt, or there is an intention to double Allah swt, even though Allah swt is the one and all-powerful God who does not need help from others. According to Abd. Rasyid Kamaru that what is meant by the translation of *mopoduuludu* is *mopoduluo* which means "to double or to make two". In addition, the word *mopoduuludu* can also mean "to receive help", so the use of this word to translate the meaning of "associating

⁷⁷ Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo.*, 606.

⁷⁸ Pateda, *Kamus Bahasa Gorontalo -Indonesia.*, 10.

⁷⁹ Pemprov Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo.*, 185.

⁸⁰ Pateda, *Kamus Bahasa Gorontalo -Indonesia.*, 179.

⁸¹ Pemprov Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo.*, 591.

⁸² Muhammad Fakhruddin, Ar-Razi, "Tafsir Al-Fakhr Ar-Roozi Almusytahar bi At-Tafsir Al-kabiir wa Mafaatih Al-Ghoib," preprint, 1981, 32 Jilid.

⁸³ Baruadi, "Sendi Adat dan Eksistensi Sastra."

⁸⁴ Pateda, *Kamus Bahasa Gorontalo -Indonesia.*, 67.

⁸⁵ Pemprov Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo.*, 480.

with Allah" means to declare that there is a helper of God who indirectly does not acknowledge the oneness of Allah. Furthermore, the word *mopoduuludu* was chosen instead of the word *mopoduluo* in the Qur'an because this language is a subtle and figurative local language, this choice shows a form of tolerance to non-Muslims.

l. *Motitiwangango*

The word *motitiwangango* comes from the word *wangango* which shows a large meaning but is only visible from the outside, but the volume contained is not heavy. In the Qur'an, there is a word (مَرَكًا) that indicates the arrogant and arrogant nature of a person who exalts himself and often considers others to be inferior to him. In the Gorontalo language, there is the word *motitiwangango* which is used to show a person with his arrogant nature. This is because a proud person is usually someone who has an advantage or someone who has power or worldly wealth, so he often degrades others, even though he forgets that everything he has is essentially just a trust and can be a test for him from Allah, as the owner of all nature and all its contents. The use of the word *motitiwangango* is found in surah Luqmân /31: 18.⁸⁶

m. *Molaalayu*

The word *molaalayu* comes from the word *laalayu* which means to stay away.⁸⁷ The word *molaalayu* is used in the Qur'an translation of Gorontalo to show the meaning of the word supernatural. This is because something supernatural is something that cannot be seen with the naked eye by the human eye. So that man thinks that something unseen is roughly a distant thing, in the sense that it cannot be reached physically. The following is an example of the use of the word *molaalayu* in the Qur'an surah al-Baqoroh/2:3.⁸⁸

n. *Mongadi*

The word *mongadi* in Gorontalo means reading the Qur'an or reciting. This word refers to the activity of reading the Qur'an, translating the Qur'an, and can also mean the study of the interpretation of the Qur'an. In addition, in Gorontalo there is an expression in the use of the word *mongadi* for the recitation of prayers to the Prophet Muhammad صلى الله عليه وسلم. An example of translation using the word *mongadi* is found in surah al-A'la /87: 6-7.⁸⁹

o. *Moluhu*

The word *moluhu* comes from the word *luhu* which in the Gorontalo-Indonesian dictionary means shampooing. *Moluhu* is a verb meaning to wash hair or shampoo. This word is used in surah al-'Âdiyât [100]: 1-5.⁹⁰ In this verse to explain the word *moluhu* used in the Gorontalo translation contains the meaning of a direct invasion with many attacks. This means that it is a continuation of the previous verses which states that a group of war horses were running to attack the enemy when they were caught off guard, which caused the dust to fly due to the stomping of the feet of the war horses, then because the sudden violent attack was likened to as if the enemies were bathed in dust. (The word bathing or shampooing, as the meaning *moluhu* in the Gorontalo language). This shows that there is no way to avoid the attack, because their bodies have automatically been filled with the flying dust. The use of the word *moluhu* is so that the readers of the translation or the people of Gorontalo can understand the meaning of the parable given by the Qur'an, to mention the terrible invasion by warhorses, which usually occurs when the verses of the Qur'an are revealed.

p. *Potaamai*

⁸⁶ Pemprov Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*., 592.

⁸⁷ Pateda, *Kamus Bahasa Gorontalo -Indonesia*., 128.

⁸⁸ Pemprov Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*., 2.

⁸⁹ Ibid., 919.

⁹⁰ Ibid., 942.

The word *potaamai* is a swear word, like the use of the word ٥ in Arabic. An example of the use of this word in the Qur'an is found in surah Al-Lail /92: 1-3.⁹¹ According to the explanation of the chairman of the Gorontalo City MUI, Abd. Rasyid Kamaru, the word *potaamai* is sometimes also directed to the style of language of emphasis or affirmation. In the example of the QS translation. Al-Lail [92]: 1-3 above, there is the word "night" which is then emphasized by the word "covering the daylight" which is still in one sentence. Furthermore, the word "noon" is also explained again in one sentence with "bright light". These two explanations are the state or atmosphere of the first word.

q. *Naa'olo*

In the Gorontalo language, this word has different meanings according to the intonation of its pronunciation in conversation. If the word *naa'olo* is with a quick intonation, then it will mean a command sentence that means "go". Meanwhile, if with the word *naa'olo* with a long intonation on the first syllable, then it will show the meaning of *isim istifham* in Arabic. This word is used when to indicate the actual form of the question into a statement that does not require an answer. An example of its use is found in surah an-Nisâ' / 4: 109.⁹²

r. *Hulawu lo'eenggamo*

The use of the local language *hulawu lo'eenggamo* is found in surah az-Zalzalah /99: 7-8.⁹³ M. Quraish Shihab reveals two interpretations of the word "as heavy as zarrah" in the translation of the above verse. First, some understand it with the head of an ant which is the beginning of the life of a small ant. Second, the opinion that it means fine dust that is visible to the sunlight that enters through a hole or window. Furthermore, Quraish Shihab states that in essence the meaning of the word "as heavy as zarrah" is to express something very small or the smallest.⁹⁴ In the Gorontalo community, the word *hulawu lo'eenggamo* is used to translate the word "zurroh" because *eenggamo* is the smallest animal known to the Gorontalo people. This animal is a type of insect that is almost invisible due to its very small body. These animals are usually found where chickens lay eggs. Furthermore, the word *hulawu* means seed. So in expressing the meaning of the word *zurroh*, the word *hulawu lo'eenggamo* which means the seed of the animal is used, to show the parable that even the smallest seed of the smallest animal will still get the reward. By translating using terms that are understood by the people of Gorontalo such as *hulawu lo'eenggamo*, the explanation of the content of the Qur'an feels deeper and can be understood by the emphasis on what is conveyed by Allah swt through its verses.

Conclusion

This study confirms that the vernacularization of the Qur'an into the Gorontalo language is not merely a matter of linguistic translation but a culturally embedded act of interpretation. Through the analysis of the Gorontalo Qur'anic translation published by the regional government, this research demonstrates how local lexical features, politeness expressions, and culturally specific idioms are strategically employed to convey Islamic teachings in ways that resonate with Gorontalo's indigenous worldview. These elements—ranging from Arabic loanwords (*na'ale*, *aba/baaba*, *helidu*), to refined expressions of politeness (*waatia*, *yo'i*, *ti*, *te*), to culturally rooted idioms (*Tabia*, *Ta ilahula*, *Dulabu momooli*)—constitute a localized articulation of Islamic knowledge.

Addressing ongoing academic debates in postcolonial and Islamic decolonial thought, the findings reinforce the idea that translation is never a neutral act but a form of local hermeneutics

⁹¹ Ibid., 930.

⁹² Pemprov Gorontalo, *Al Qur'an Terjemahan Bahasa Gorontalo*, 133.

⁹³ Pemprov Gorontalo.

⁹⁴ Quraish Shihab, *Tafsir Al Misbah: Pesan, Kesan, dan Keserasian Al Quran* (Lentera Hati, 2017).

that reflects, negotiates, and sometimes resists dominant epistemic structures. This study affirms that the Qur'an's meanings are not monolithic; they are continuously recontextualized through the lens of local language, cosmology, and cultural memory. In doing so, it contributes to the growing body of literature advocating for the inclusion of vernacular voices in Islamic interpretive traditions and challenges the Arab-centric paradigm of religious authority.

Methodologically, the study fills a gap in the literature by documenting the specific mechanisms of vernacularization and analyzing them through the framework of cultural hermeneutics. It also highlights the significance of non-doctrinal, accommodative strategies in the dissemination of Islam in Indonesia—approaches that respect and incorporate indigenous knowledge systems. In practical terms, preserving and studying vernacular interpretations of the Qur'an is vital for maintaining contextually relevant Islamic discourse. Future research should examine how these translations are received, practiced, and negotiated within local communities, and how they influence religious orthodoxy and lived expressions of Islam in Gorontalo.

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