

An Analysis of the Meaning of the Word *Auliyā* ' in the 2019 Edition of the Indonesian Ministry of Religious Affairs' Qur'anic Translation: A Critical Discourse Perspective

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Abstract

The translation of key Qur'anic terms plays a crucial role in shaping public religious understanding, particularly in multicultural societies like Indonesia. One such term is *auliyā* ', whose interpretation can carry significant theological and sociopolitical implications. This study analyzes the translation of *auliyā* ' in the 2019 edition of the Qur'an published by the Indonesian Ministry of Religious Affairs, aiming to identify shifts in its meaning and explore how these reflect national and social values. Employing a qualitative method within the framework of Critical Discourse Analysis (CDA), the research draws on Teun A. van Dijk's model, integrating literature review, textual analysis, and interviews with translators and policymakers. The findings indicate that the term *auliyā* ' is rendered as "faithful friends," which narrows its meaning from the broader classical interpretations such as "allies," "leaders," or "guardians." This choice appears to be a deliberate domestication strategy aimed at fostering interreligious harmony and minimizing sectarian tension. It aligns with Indonesia's Pancasila values, emphasizing unity, tolerance, and pluralism. The study concludes that translation is not merely a linguistic act but also a socio-political engagement that can reinforce national ideology. This research contributes to the field of Qur'anic translation studies by highlighting the role of localized interpretations in promoting inclusive religious discourse within diverse national contexts.

Keywords: *Auliyā* ', Critical Discourse Analysis, Ministry of Religious Affairs (Indonesia), Qur'anic Translation, Religious Pluralism.

Abstrak

Penerjemahan istilah-istilah kunci dalam Al-Qur'an memainkan peran penting dalam membentuk pemahaman keagamaan masyarakat, khususnya di negara multikultural seperti Indonesia. Salah satu istilah yang dimaksud adalah *auliyā* ', yang penafsirannya dapat membawa implikasi teologis dan sosiopolitik yang signifikan. Penelitian ini menganalisis terjemahan *auliyā* ' dalam edisi 2019 Al-Qur'an terbitan Kementerian Agama Republik Indonesia, dengan tujuan mengidentifikasi pergeseran makna serta mengkaji bagaimana terjemahan tersebut mencerminkan nilai-nilai sosial dan kebangsaan. Penelitian ini menggunakan metode kualitatif dengan pendekatan Analisis Wacana Kritis (Critical Discourse Analysis) berdasarkan model Teun A. van Dijk, serta memadukan studi pustaka, analisis teks, dan wawancara dengan penerjemah dan pengambil kebijakan. Temuan menunjukkan bahwa istilah *auliyā* ' diterjemahkan sebagai "teman setia", yang mempersempit makna aslinya yang lebih luas seperti "sekutu", "pemimpin", atau "pelindung". Pilihan ini tampaknya merupakan strategi domestikasi yang disengaja untuk mendorong kerukunan antarumat beragama dan menghindari ketegangan sektarian. Terjemahan tersebut selaras dengan nilai-nilai Pancasila yang menekankan persatuan, toleransi, dan pluralisme. Penelitian ini menyimpulkan bahwa penerjemahan bukan hanya tindakan linguistik, melainkan juga

proses sosial-politik yang dapat memperkuat ideologi kebangsaan. Kontribusi penelitian ini terletak pada penguatan studi terjemah Al-Qur'an dengan menyoroti peran interpretasi lokal dalam membangun wacana keagamaan yang inklusif dalam konteks kebangsaan yang majemuk.

Kata Kunci: *Auliyā'*, Analisis Wacana Kritis, Kementerian Agama (Indonesia), Terjemah Al-Qur'an, Pluralisme Agama

Introduction

Understanding certain words in the Qur'an, such as *auliyâ'*, is very important in the study of interpretation and study of the Qur'an, because it has a great influence on the understanding of religion among Muslims. The word *auliyâ'* in the Qur'an is often a topic of debate and interpretation, ranging from the opinions of classical scholars to modern interpretations proposed by official religious institutions, such as the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI) in the translation of the 2019 edition of the Qur'an.

In the wording of *auliyâ'*, there is a difference of opinion among scholars regarding the meaning of the verse, especially in QS. Al-Maidah/5:51. Muhammad Quraish Shihab noted that scholars of interpretation, including at-Thabari (d. 923 AD), have different opinions regarding who is meant by the word *auliyâ'* in this verse. At-Thabari is of the opinion that the verse prohibits Muslims from forming alliances and allegiance with Jews and Christians, or making them protectors or helpers, especially in the context of fighting against those who believe in Allah and His Messenger.

According to al-Qurtubi (d. 1272 AD), the word *auliyâ'* in QS. Al-Maidah/5:51 refers to people who support Jews and Christians in harming Muslims. Such people are considered to be part of them, violate the commandments of Allah and His Messenger, so they must be hated like Jews and Christians, and will certainly enter hell with them (Shihab, 2019a, p. 19). Al-Zamakhsyari (d. 1143 AD) explained that the prohibition in QS. Al-Maidah/5:51 requires Muslims not to support, ask for help, or associate with Jews and Christians in a special way, because they are united in disbelief. Therefore, there is no reason to deal with them (Al-Zamakhsyari, 2016, p. 553).

Rasyid Ridha in the al-Manar interpretation explains that the prohibition on making Jews and Christians as *auliyâ'* is not a general prohibition on cooperating with non-Muslims. This prohibition only applies under certain conditions, especially related to their hostility and war against the Prophet Muhammad SAW, not because of religious differences (Shihab, 2019a). From the descriptions of several scholars of interpretation above, there are differences

in interpretation in the same verse regarding the meaning of the phrase *aulyâ'* in QS. Al-Maidah / 5: 51, which then became the basis for the many translation options for one phrase *aulyâ'* in QS. Al-Maidah / 5: 51.

The 2019 Kemenag translation for the word *aulyâ'* in QS. Al-Maidah/5:51 is "loyal friend", with footnote number 215 referring to footnote number 88 in QS. Ali Imran/3:28. The note explains the various literal meanings of the word, such as "close friend", "intimate friend", "lover", "helper", "ally", "protector", "defender", and "leader". The uniqueness of this translation lies in the use of footnotes that explain the literal meaning of the word *aulyâ'*, different from other direct translations in the Qur'an.

The word *aulyâ'* is mentioned 42 times in the plural form and 45 times in the mufrad form, with various literal meanings. QS. Al-Maidah/5:51 shows the use of footnotes that refer to the broader original meaning of *aulyâ'*. This finding is interesting because the previous Kemenag translation, in the 2002 edition, translated *aulyâ'* singularly as "loyal friend", while the 1989 edition used "leader". This difference in translation is found in the same verse, namely QS. Al-Maidah/5:51, reflecting the dynamics in the interpretation of the translation of the word:

Table 1.1 1of Translation Interpretation of Words

Ministry of Religion Translation Second Edition (1989)	Translation of the Ministry of Religion Fourth Edition (2002)	Ministry of Religion Translation Fifth Edition (2019)
<i>“O you who believe, do not take the Jews and the Christians as your leaders; ...</i> (Religion, 2009)	<i>“O you who believe! Do not take the Jews and the Christians as your loyal friends; ...</i> (Republic of Indonesia, nd) ”	<i>“O you who believe, do not take the Jews and the Christians as your loyal friends. ²¹⁵⁾ ...”</i> (Lajnah Pentashihan Mushaf Al-Qur'an, 2019)

The differences and dynamics of translation show variations in how to convey certain meanings and purposes in a language. Language has extraordinary power that can be as sharp as a knife, because unethical language can create a tyranny that is difficult to detect. Although only in the form of sounds or graphic symbols, language can bring great harm or benefit. The hidden power known as communication allows language to move the world, because language

has the ability to express deep meanings. In the philosophy of language, it is said that language can shape and organize reality, reveal hidden things, or even destroy the reality of others. Language or messages become important elements in communication that influence understanding and attitudes between individuals or groups. (Darma, 2013).

Historically, the word *aulyâ'* has often been associated with the concept of friendship, protection, or leadership. The variation in meaning depends on the context of the verse in question and the interpretations developed by the commentators. However, the meaning of this phrase can be very complex because in some verses, *aulyâ'* has a meaning related to loyalty, leadership, and even the relationship between Muslims and non-Muslims. With these various interpretations, the meaning of *aulyâ'* can influence the religious attitudes of society and the policies of religious institutions, both in social, political, and faith aspects.

For example, the case of the 2016 Jakarta gubernatorial election (Sofwan, 2016). Religious issues are an important factor in politics, such as the case of Basuki Tjahaja Purnama (Ahok) who was accused of blaspheming Islam, triggering inter-religious tensions. The translation of the Qur'anic verse that advises Muslims not to choose "loyal friends" from non-Muslims can strengthen the view of some people that choosing a non-Muslim leader is contrary to religious teachings. Although QS. Al-Maidah/5:51 does not specifically discuss politics, this interpretation can influence the political views of Muslims towards adherents of other religions. In a society that is sensitive to inter-religious harmony, this translation has the potential to worsen exclusive views and strengthen social segregation. Communication through discourse, both oral and written, involves the exchange of information with symbols that are influenced by various factors such as context, social background, ideology, and certain interests, which affect the meaning and impact of the message. (Darma, 2013).

In this case, the translated books/books of the Ministry of Religion are part of the communication media, which then gives birth to the form of discourse. Discourse in media life has a deep meaning. Norman Fairclough stated that discourse is a language that expresses social practices from a certain point of view. Fiske added that discourse must be understood as a statement or expression consisting of more than one sentence. Discourse is closely related to communication activities, the content of which cannot be separated from words, language, or sentences. (Darma, 2013).

A critical study of the meaning of the phrase *aulyâ'* in the translation of the 2019 edition of the Qur'an by the Indonesian Ministry of Religious Affairs is important because it influences the interpretation of the holy text in Indonesian, which is the main reference for

Muslims in Indonesia. The meaning of the phrase *aulyā'* in the contemporary context has a significant impact on the formation of the thoughts and behavior of Muslims. This study not only discusses the linguistic meaning of the phrase, but also reveals the discourse and ideology behind the choice of the translation by the Indonesian Ministry of Religious Affairs. The critical discourse analysis approach is expected to reveal the ideology and values underlying the translation.

The conclusion shows the dynamics of changes in the Kemenag translation which raises questions about the causes, which can increase understanding in the science of the Qur'an regarding the dynamics of translation. The Kemenag translation also plays a role as a communication medium that influences the discourse of the Indonesian people about the contents of the Qur'an. To answer this question, the author is interested in analyzing it using critical discourse analysis with the title "Analysis of the Meaning of the Word *Aulyā'* in the 2019 Edition of the Kemenag RI Qur'an Translation: Critical Discourse Perspective".

Methodology

This study employed a qualitative research approach grounded in the philosophy of post-positivism, aiming to explore the object of study in its natural setting. The researchers acted as the main instruments, and data were collected through triangulation, which involved the use of multiple data collection techniques simultaneously to ensure the depth and validity of findings. This research was descriptive in nature, focusing on understanding meaning rather than generalizing findings. The study analyzed the translation of the phrase *aulyā'* in the Ministry of Religion's 2019 edition of the Qur'an translation, using Teun A. van Dijk's model of critical discourse analysis. This model emphasized three key dimensions: text, social cognition, and social context. The textual dimension examined the structure and strategy of the discourse, while the cognitive and contextual dimensions connected the discourse to prevailing societal values and their influence on meaning construction.

The data sources consisted of primary and secondary data. The primary data source was the text of the phrase *aulyā'* found in the 2019 edition of the Ministry of Religion's Qur'an translation, which served as the main object of analysis. Secondary sources included relevant books, journal articles, and other supporting literature. Data collection techniques involved literature study, interviews, observation, and documentation. Triangulation was applied to integrate various techniques and data sources for a more comprehensive understanding. The data analysis followed a descriptive analytic technique consisting of three stages: (1) data reduction by summarizing and selecting important points and identifying

emerging themes; (2) data display to facilitate the interpretation and drawing of conclusions; and (3) conclusion drawing based on the analysis to answer the research focus. This methodological approach offered a robust framework for revealing the underlying discourse and ideology shaping the translation of *auliyā'* within the Indonesian socio-cultural context.

Results and Discussion

A. Translation of the word *Auliyā'*

Etymologically, the word *auliyā'* (plural form of *waliyy*) has many meanings. In the dictionary *Maqâyîs al-Lughah* by Ibn Faris, the word *auliyā'* which comes from the root words *wawu*, *lam*, and *ya'* basically means closeness. From this root word also comes the word *al-mawlâ*, which means a person who frees, a friend, an ally, a cousin, a helper, a neighbor, or anyone who has a close relationship or becomes a guardian for someone else (Zakariya, 2008).

In *the Lisân al-'Arab dictionary* by Ibn Manzhûr, the word *auliyā'* (plural form of *waliyy*) is defined as a helper, a person who is close in lineage, and the person who is most entitled in a matter. Ibn Manzhûr also explains, citing al-Farrâ', that in Arabic, the words *waliyy* and *mawlâ* have the same meaning. This is reinforced by the Hadith of the Messenger of Allah *sallallaahu 'alaihi wa sallam* in the narration of Abu Daud, which states:

أَيُّمَا امْرَأَةٍ نَكَحْتِ بِغَيْرِ إِذْنِ مَوْلِيهَا فَبَيْكَا حُهَا بَاطِلٌ

“Any woman who marries without the permission of her guardians, then her marriage is invalid.” (Narrated by Abu Daud, no. 1784).

In addition, Ibn al-Atsîr explained that the word *mawlâ* has various meanings, including: *al-rabb* (manager or organizer), *al-mâlik* (king or owner), *al-sayyid* (master), *al-mun'im* (generous or giver of pleasure), *al-mu'taq* (liberator or guarantor), *al-nâshir* (helper or defender), *al-muhibb* (lover or loved one), *al-tâbi'* (follower), *al-jâr* (neighbor), *ibn al-amm* (uncle's son or cousin), *al-halîf* (ally or loyal friend), *al-'aqîd* (party making the agreement), *al-shahr* or *al-qarâbah* (relative or close person), *al-'abd* (servant), *al-mu'taq* or *al-muharrir* (liberator), and *al-mun'am 'alayh* (person who lives with pleasure) (Al-Manzhur, 2020).

Al-Raghîb al-Ashfahânî in his work *al-Mufradât fî Gharîb al-Qur'ân* explains that the word *auliyā'* (plural form of *waliyy*) is used metaphorically to describe closeness in the context of place, relationship, religion, help, and belief. Meanwhile, the term *al-walayah* or *al-wilayah* refers to holding a position (Al-Ashfahânî, nd).

In the contemporary Arabic dictionary *al-Munjid fî al-Lughah wa al-A'lâm*, the words *al-waliyy* (singular) and *auliyā'* (plural) are defined as a lover, friend or confidant, helper,

neighbor, loyal ally, follower, and relative. This term also refers to someone who is entrusted with taking care of something. For example, the phrase “*Allah waliyyuka*” means “Allah is your guardian and protector,” while “the believer is waliyullâh” means “follower of Allah.” (Ma'luf, 1986)

In the *Complete Arabic-Indonesian Dictionary of al-Munawwir*, the word *al-waliyy* (singular) and *auliyah* or *auliyâ'* (plural) are defined as "the one who loves" (*al-muhibb*), "friend" or "companion" (*al-shadîq*), "the one who helps" (*al-nashîr*), and "the one who takes care of someone's affairs, guardian" (*man waliya amra ahad*). In addition, this term includes "neighbor" (*al-jâr*), "ally" (*al-halîf*), and "follower" (*al-tâbi'*). From the word *waliyy* also emerged terms such as *waliyy al-'ahd* (crown prince), *waliyy al-yatîm* (caretaker of orphans), and *auliyâ' al-amr/ al-hukkâm* (rulers) (Munawwir, 1997).

In the Big Indonesian Dictionary (KBBI), the word *auliyâ'* is written as *aulia* and is briefly interpreted as "holy person" or "guardian." From the word *wali*, various terms emerged, such as *wali Allah* (holy and sacred person), *wali hakim* (religious official who acts as the guardian of the bride if there is no guardian), *wali kelas* (teacher in charge of a class), *wali kota* (head of a city), *wali mujbir* (guardian who has the right to marry a girl without permission, such as a father or grandfather), *wali siswa* (person in charge of a child at school, such as a parent or sibling), *wali negara* (head of state, such as during the Republic of Indonesia Serikat), *wali negeri* (governor general), and *wali sanga* (nine spreaders of Islam in Java in the 14th century) (Munawwir, 1997).

From the explanation of various dictionaries and Arabic language experts above, it can be concluded that the word *auliyâ'* (plural form of *waliyy*) has various meanings. The meaning depends on the accompanying words and the context of the discussion or topic being discussed.

In terminology, the word *auliyâ'* (plural form of *al-waliyy*) has various meanings. Shaykh al-'Uthaymîn explained that *auliyâ'* or *al-tawallî* refers to “people who support and help each other, but not for the benefit of Muslims, but for Jews and Christians.” Meanwhile, Shaykh Prof. Wahbah bin Mushthafâ al-Zuhaylî defines *auliyâ'* as “individuals who are made defenders or who are bound by a covenant to support those who believe in Allah and His Messenger.” This opinion was quoted by Muhammad Quraish Shihab (Shihab, 2019b).

In the Big Indonesian Dictionary (KBBI), the word "wali" is only listed in the singular form, without any spelling for the word *auliyâ'* or its plural form. Terminologically, "wali" is defined as "a person who according to religious or customary law is given the task of taking

care of orphans and their property before the child is an adult"; "a person who is a guarantor in the management and upbringing of a child"; "a person who has the authority to marry a woman"; "a pious person or a religious propagator"; and "head of government". (KBBI, 2024)

From the explanation above, the author concludes that the meaning of the word *auliyâ'* refers to people who are loyal friends, companions, and leaders who are bound by an agreement based on closeness, trust, and affection. They support, help, and defend each other in taking care of the interests of Muslims or people who believe in Allah and His Messenger.

The following table shows the translation of the Ministry of Religion in QS. Al-Mâ'idah/5: 51 in the cross-edition translation of the Ministry of Religion:

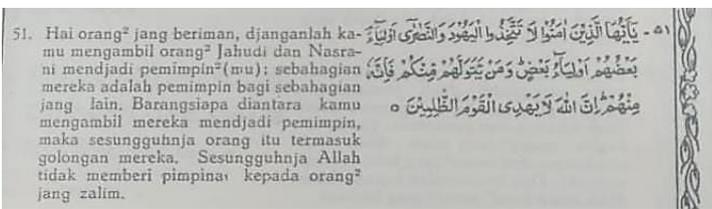
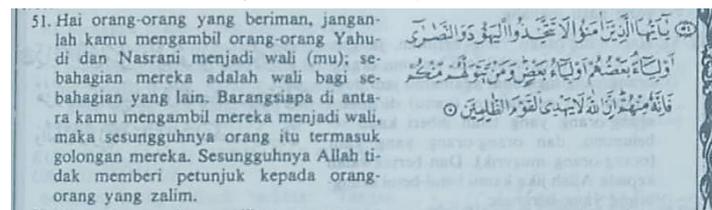
Edition	Translate Ministry of Religion
Edition First (1965-1969)	
Edition Second (1971)	

Figure 3.5 (Translation) Ministry of Religion 1965 Edition In QS. Al- Mâ'idah /5: 51)

"51. O people who Believe , don't you taking Jews and Christians into being leader (you); part them is leader for part the other. Whoever between you take them to happen leader , then indeed that person including group them . Indeed, Allah does not give lead to the person who tyrant ." (Board of Directors for the Translation of the Holy Book, 1965)

"51. O you who believe , do not you took the Jews and Christians as guardian (of you); part them is guardian for some of the others. Whoever among you take them to be guardian , then Indeed, that person including group them . Indeed, Allah does not give clue to unjust people . " (Indonesia, 1980)

Edition

Third (1989-1990)

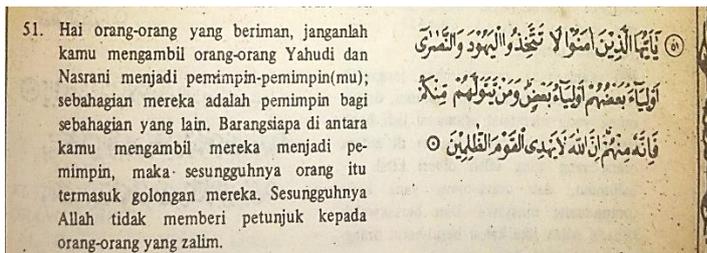


Figure 3.7 (Translate) Ministry of Agriculture 1989 Edition On QS. Al- Ma'idah /5: 51)

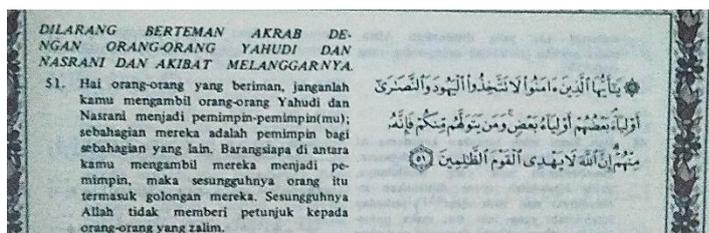


Figure 3.8 (Translation) Ministry of Religion Saudi Arabian Edition In QS. Al- Mâ'idah /5: 51)

"51. O you who believe , do not you took the Jews and Christians as leaders (of you); some them is leader for some of the others. Whoever among you take them to be leader , then Indeed, that person including group them . Indeed, Allah does not give clue to the oppressors . " (DA RI, 1989)

Edition

Fourth (1998-2002)

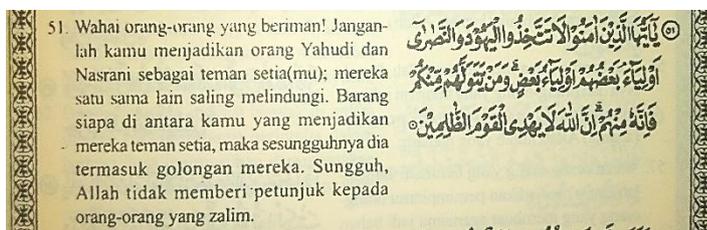


Figure 3.9 (Translation) Ministry of Religion 2002 Edition , In QS. Al- Mâ'idah /5: 51)

"51. O you who believe ! Do not you making Jews and Christians friend loyal (to you); they one each other each other protect . Goods who among you who made them friend loyal, then indeed him/her including group them . Verily , Allah does not give clue to the oppressors . " (KA RI, 2012)

Edition

Fifth (2016-2019)

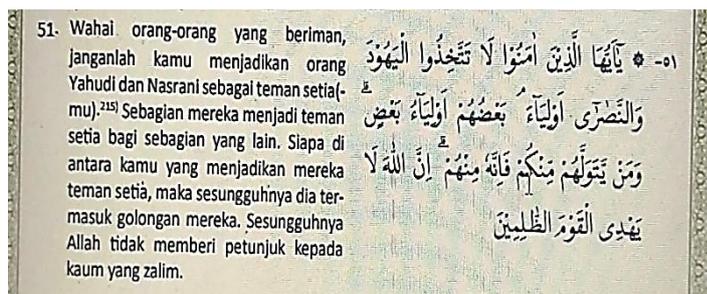


Figure 3.10 (Translation) Ministry of Religion 2019 Edition In QS. Al- Mâ'idah /5: 51)

“51. O you who believe , do not You make Jews and Christians as Friend loyal (-mu).215) Some they become Friend loyal for some others . Who among you who make they Friend loyal , then indeed he including group they . Indeed, Allah does not give instruction to unjust people . ”(Al-Qur'an, 2019)

The dynamics in the translation of the Qur'an from various editions of the Indonesian Ministry of Religion, especially in the verse of QS. Al-Maidah/5: 51, can occur due to several interrelated factors, including changes in social cognition, social context, politics, culture, and language development.

In the 1965 edition, the term “leader” was chosen with a formal and structural nuance. This reflects the context of Indonesia in the early New Order era, where political stability and religious influence in power may have been important concerns. This translation can be seen as an attempt to prevent Muslim involvement in leadership that was seen as coming from outside the Islamic community.

In the early New Order era, Indonesia's political conditions were very sensitive. The country, which had just experienced a transfer of power after the events of 1965, was trying hard to build national stability. At that time, the government tried to strengthen control over various sectors of life, including the role of religion in politics (Endi Aulia Garadian, 2024) . Therefore, the translation of *aulyâ'* in QS. Al-Maidah/5: 51 which uses the word "leader" has significant implications in the socio-political context at that time.

The choice of the word “leader” in this translation emphasizes the formal and hierarchical aspects that are in accordance with the government structure that the New Order wanted to build, namely a strong and centralized government. The use of this word may also be related to the desire to emphasize the boundaries between the Muslim community and non-Muslim groups, especially in terms of political leadership and power. At that time, there was concern that the involvement or influence of leaders from non-Muslim communities could weaken the political and social dominance of Muslims in Indonesia.

Furthermore, the use of the translation “leader” in this context can be understood as a move to assert Islamic identity in the public sphere. The government may feel the need to control the interpretation of religious teachings in order to prevent inter-community tensions, as well as to maintain the loyalty of Muslims to the state led by the New Order regime.

Thus, this translation is not merely a linguistic choice, but also reflects a broader political strategy in which religion and politics are closely intertwined. The goal may have been to ensure that Muslims are not influenced by external forces or ideologies that could disrupt the stability and political order that is being built.

In the 1971 edition, the choice of the word “wali” shows a shift towards a more literal interpretation but still has implications of power. The word “wali” in this context still carries connotations of influence and protection, but is more open to relational rather than merely structural interpretations.

This change also reflects a more dynamic context in Indonesia in the early 1970s, when social, political, and religious interactions began to develop and become more complex. At that time, the New Order had become more established in strengthening its political grip, but also tried to build a national consensus through various approaches that emphasized harmony and stability (Rohman, 2024). The choice of the word “wali” can be understood as part of a strategy to provide flexibility in the interpretation of religion that allows Muslims to see power relations not only as formal relationships, but also as relationships based on trust, influence, and shared responsibility.

In a relational context, “wali” carries the implication that the leadership or influence exercised is not merely a matter of political or bureaucratic structure, but also touches on moral and ethical dimensions. A person who becomes a “wali” is a figure who is trusted to protect and guide, making leadership a broader responsibility. This provides space for the understanding that the relationship between Muslims and authorities, both within and outside their community, is more influenced by personal trust and moral responsibility than simply formal hierarchy.

This change also reflects the changes in the political and social dynamics that occurred in Indonesia at that time, when the state was trying to reformulate the relationship between religion and state, and how Islam could be practiced in the context of national and state life. The New Order, although not formally based on religion, still paid great attention to relations with Islamic groups and their influence in national politics. Thus, this translation can be seen as a way to bridge the gap between the need for socio-political harmony and the interests of maintaining strong Islamic authority in an increasingly pluralistic society.

In the 1989-1990 edition, returning to the choice of the diction “leader” with the double emphasis of “leaders”, shows that issues of power were still an important focus at that time. However, there was a strengthening in the emphasis on the need to avoid outside

influence in leadership positions, perhaps related to the socio-political context of the post-New Order era that was beginning to open up.

That period, the late 1980s to early 1990s, was an important transition period for Indonesia, where the long-ruling New Order began to face internal and external challenges. On the one hand, calls for political openness began to grow along with global changes, including the collapse of communist countries in Eastern Europe and increasing demands for democratization in various countries (Historian, 1989) . On the other hand, the New Order itself began to feel pressure from within, which wanted political reform and justice to realize the democratization of the political system in Indonesia (Annisa, 2024) .

In this context, the translation emphasizing the need to be wary of outside influences can be read as a reflection of concerns that the changes taking place in the international world, including the increasing influence of Western countries, could undermine domestic political stability. This assertion, which explicitly uses the term “leaders,” can also be seen as a way to emphasize the importance of political independence and avoiding interference by foreign powers, especially in matters of leadership and strategic decision-making.

In addition, the use of the term “leader” in the context of this translation may also be intended to emphasize that leaders are expected not only to be competent in carrying out administrative tasks, but also to have high moral integrity to protect the nation from external threats. In the post-New Order context, the emphasis on political independence and caution against external influences seems increasingly relevant, considering that Indonesia is entering an era of reform that demands improvements to the political system and governance.

Thus, the choice of diction and emphasis in the Kemenag translation can be understood as part of a broader discourse regarding the need for political independence, sensitivity to external influences, and the importance of strong leadership amidst ever-changing socio-political dynamics.

Then, in the 2002 and 2019 editions, the Kemenag translation of the word *aulyâ'* in QS. Al-Maidah/5: 51 underwent quite a significant change, from previously "leaders" to "loyal friends". This shift is not just a change in terminology, but also reflects a shift in understanding and approach to social and political issues that developed in that era. The term "loyal friends" emphasizes interpersonal relationships more than power hierarchies or formal structures. The strong structural connotation in the term "leader" is reduced, replaced by a meaning that is more directed at personal closeness and trust.

This shift can be read as a response to the dominant ideological shift in Indonesia in the early 21st century, which places greater emphasis on social harmony and inter-religious harmony. In a more pluralistic context, where Indonesia is increasingly open to differences in culture, religion, and outlook on life, the choice of the term “loyal friend” is more in line with the inclusive narrative promoted at that time. Indonesia, as a country with diverse ethnic and religious groups, faces the challenge of maintaining national unity amidst diversity. This translation choice may be an attempt to avoid the potential for an exclusive interpretation, which could cause tension between religious groups.

During this period, the Indonesian government faced various challenges related to pluralism, including increasing religious tensions, issues of radicalism (Safiri, 2024) , and social divisions that could arise from rigid interpretations of religion (Detik.com, 2024) . Therefore, a softer translation that focuses on personal relationships such as “loyal friend” shows a desire to build more harmonious interfaith communication, and avoid terms that could trigger socio-political tensions.

The 2002 and 2019 editions also came in a more open and democratic political climate compared to the New Order era. The democratization that developed after the fall of the New Order regime opened up space for various community groups to voice their views, including groups that fought for the values of pluralism and tolerance. In this freer climate, more moderate and inclusive narratives, such as the use of the term “loyal friend,” became increasingly relevant as part of an effort to embrace the diversity that exists in Indonesia.

Thus, the change from “leaders” to “loyal friends” reflects the transformation of socio-political values and policies in Indonesia. This shows the adaptation of the translation to the changing context of the times, with greater attention to the importance of maintaining harmony in a pluralistic society. This translation seems to accommodate the need to ease tensions and strengthen national cohesion, especially amidst the challenges faced by the country in maintaining diversity and unity in the modern era.

In this dynamic, we can also see how the social and political context influences the production of discourse. Changes in this translation may reflect adaptation to the socio-political changes taking place in Indonesia.

1965-1990, this period was marked by political power that tended to be centralistic and conservative (Farchan, 2022) , which may have influenced the translation to further strengthen the exclusive Muslim identity in dealing with other groups. 2002 and beyond, the post-Reformasi period, where there was a push for more inclusion and tolerance in a pluralistic

Indonesian society (Ghafur, 2011). The softer translation with “teman setia” may reflect an adaptation to these demands.

This translation also illustrates how identity and power are produced and reproduced through religious texts. Earlier translations emphasize a strict separation between Muslims and non-Muslims in the context of power, while later translations lead readers to see relationships that are more personal and not tied solely to formal structures.

Each translation establishes different boundaries of identity. The 1965 to 1989 versions are more exclusive, emphasizing a clear line between Muslims and non-Muslims. Meanwhile, the 2002 and 2019 editions tend to tone down the division, which may encourage a more inclusive interpretation. The choice of terms in these translations can also be seen as an attempt to maintain or undermine certain powers in society. For example, the use of “leader” may reflect an attempt to maintain control of power within the Muslim community, while “loyal friend” is more reflective of an approach that avoids direct power conflict.

This translation has had a significant impact on how society understands inter-religious relations. The newer version may have been designed to reduce inter-religious tensions and support the national narrative of harmony and pluralism, which are important issues in modern Indonesian society.

B. Critical Discourse Analysis Discourse Translation of the Word *Auliyâ'*

Analysis of the dynamics of the translation of QS. Al-Maidah/5: 51 from various editions of the Kemenag translation, as shown in the previous chapter, shows how the choice of words and concepts used in the translation can influence the understanding and interpretation of the community, as well as how this translation is influenced by the social, political, and ideological context that developed in each period.

In critical discourse analysis, the translation of religious texts such as the Qur'an is seen not only as a linguistic process, but also as an ideological act that reflects power. The choice of words in this translation shows how the ideology of the translator (or the translating authority) can shape the reader's understanding.

The author then focuses on this critical discourse analysis with the van Dijk model approach, focusing more on the translation of the word *auliyâ'* in QS. Al-Maidah/5: 51 by the Ministry of Religion 2019 Edition. Where it is stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ ۖ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

O you who believe, do not take away the Jews and the Helpers. May Allah guide them from you, so He is from them. Indeed, Allah does not guide the unjust people O people of faith, don't make Jews and Christians loyal friends. 215) Some of them become loyal friends of some others. Whoever is among you who makes them loyal friends, then indeed he belongs to their group. Indeed, Allah does not give guidance to the wrongdoers.

In critical discourse analysis with the van Dijk model approach, it involves several important aspects related to text, social cognition, and social context. Here is the analysis:

Looking at the textual analysis *in* the 2019 Kemenag translation, the word *auliyâ'* is translated as "loyal friend." The choice of this term tends to narrow the meaning of *auliyâ'* from the broader potential that exists in the original Arabic. The word *auliyâ'* can actually cover a variety of meanings, ranging from "loyal friend", "protector", "leader", to "guardian", which carry social, political, and religious connotations. However, the translation of "loyal friend" directs the interpretation more towards a close interpersonal relationship, which is full of trust and loyalty, and this is different from word choices such as "leader" or "protector" which have implications of greater authority or responsibility.

The choice of the word "loyal friend" in the context of QS. Al-Maidah/5: 51 creates a different nuance in the understanding of this text. From a semantic perspective, "loyal friend" focuses on a strong emotional or affective relationship, which has implications for how Muslims might view their closeness or loyalty to non-Muslims, especially Jews and Christians in this verse. From a pragmatic perspective, this choice also influences how readers understand relationships that are permitted or recommended in a religious context. By avoiding the use of words such as "leader" or "protector", the Ministry of Religious Affairs seems to want to emphasize that the context referred to in this verse is more about personal relationships, not structural or political relationships.

In addition, the discourse structure in this translation shows a tendency to distance oneself from too close a relationship with the Jewish and Christian groups. The phrase "Some of them became loyal friends to others" emphasizes the existence of internal solidarity among these groups, which can be considered a potential threat to Muslims. The cohesion of the Jewish and Christian groups is described in the translated text as a reason for Muslims to be wary of establishing too close a relationship. This can be understood in the historical and socio-political context where interaction between religious groups is often a sensitive point in efforts to maintain stability and harmony.

Although this translation narrows the meaning of *auliyâ'* to "loyal friend", the Ministry of Religious Affairs also provides a wider interpretation through *footnotes*. In *footnote* number 215 which is referred to in *footnote* number 88 in QS. Ali Imran/3: 28, various meanings of *auliyâ'* are explained, such as "close friend", "intimate friend", "loyal friend", "lover", "helper", "ally", "protector", "defender", and "leader". With this *footnote*, the Ministry of Religious Affairs seems to realize that the word *auliyâ'* has a wider spectrum of meaning than that reflected in the main translation. However, despite this, the decision to use "loyal friend" as the primary option in the translated text still has a major impact on how Muslim readers understand relations with non-Muslims in this context.

By providing a *footnote* that includes other meanings of *auliyâ'*, the Ministry of Religious Affairs seems to want to open up space for Muslims to choose an interpretation that is more appropriate to their personal or social context. This means that even though the translation of "faithful friend" is chosen, there is flexibility in understanding this verse, depending on the context and needs of the reader. This is one form of the dynamics of interpretation that allows for various perspectives in understanding religious texts, while still providing guidance through the chosen translation.

textual analysis approach as proposed by Teun A. van Dijk is very relevant in understanding how this text affects readers in their socio-political context. In Indonesia, where religious pluralism is a daily reality, this translation can influence how Muslims view and interact with followers of other religions. By emphasizing "loyal friends", this text can shape the perception that establishing too close a relationship with Jews and Christians is not only discouraged, but can also be considered contrary to religious teachings. This can have an

impact on social relations between religious communities, especially in a society that is already sensitive to issues of pluralism and social cohesion.

However, it is important to remember that Indonesia's socio-political context is also very diverse. In everyday practice, inter-religious relations are often more complex than what is textually depicted in a single verse. Indonesian society, especially in large cities and more heterogeneous regions, generally has fairly good inter-religious relations. In this context, the translation of "faithful friend" may not necessarily hinder good social interaction between religious adherents, but rather serve as a reminder of certain boundaries in relationships that are too intimate or spiritual and political in nature.

The Kemenag translation can also be read in the context of the government and religious institutions' efforts to maintain national unity. Indonesia, with the largest Muslim population in the world, continues to promote a message of tolerance and interfaith harmony. The choice of translation that includes footnotes with various alternative meanings shows that the Indonesian government wants to maintain a balance between strict religious interpretation and the need to maintain national harmony. By providing a wider interpretative space, Muslims in Indonesia are given the opportunity to interpret this verse according to their social context, without leaving behind the religious essence conveyed in the Qur'an.

In addition, critical discourse analysis with van Dijk's approach to the translation of the phrase *auliyā'* as "loyal friend" in QS. Al-Maidah/5: 51 cannot be separated from social cognition and social context. Indonesia as a country with the largest Muslim population in the world, but also with high religious diversity, the dynamics of inter-religious relations in Indonesia are often a very sensitive issue. This translation appears in a context where tensions between the Muslim majority and other religious minorities, such as Christians, Catholics, Hindus, and Buddhists, sometimes escalate, especially at certain times when issues of religious identity are exploited for political interests.

Indonesian history records several examples where inter-religious relations have become part of the political agenda. During the New Order, for example, religious identity politics were relatively suppressed by the government's tight control over freedom of expression and religious-based political activities. However, after the Reformation era that opened the floodgates of democracy and freedom of expression, religious issues have again become an important part of political discourse. Religious-based political parties, religious organizations, and religious figures have begun to take a greater role in public life. In this context, translations of the Qur'an that strengthen the religious identity of Muslims can serve as a tool that strengthens the boundaries between different religious communities.

In the Indonesian context, religion-based identity politics is often used to gain electoral support or to influence public opinion. Translations that use the term "loyal friend" in this verse can reinforce exclusive views among Muslims about their relationship with non-Muslims. Thus, this discourse can be used as a political tool by groups who want to maintain the dominance of the majority religion or push the boundaries of interfaith relations, especially in the political and government arenas. For example, the view that a Muslim should not have too close a relationship with a non-Muslim can be used to justify policies or actions that discriminate against religious minorities in several aspects of social and political life, such as in the election of public officials or participation in government.

For example, the case of the DKI Jakarta gubernatorial election in 2016 (Sofwan, 2016) is one illustration where the issue of religion becomes a very strong political instrument. The accusation against Basuki Tjahaja Purnama (Ahok), a Chinese Christian, that he had blasphemed Islam triggered very sharp inter-religious tensions. In an atmosphere like this, the translation of the verse that emphasizes that Muslims should not choose "loyal friends" from among non-Muslims can strengthen the view among Muslims that choosing a non-Muslim as

a leader is an act that is contrary to religious teachings. Although the context of this verse is not directly related to electoral politics, in the developing narrative, this kind of interpretation can easily be used to direct the political attitudes of Muslims in the context of relations with adherents of other religions.

In a society that already faces challenges in maintaining interfaith harmony, these translations may reinforce exclusionary narratives that view interfaith relations with suspicion. While these translations are intended to explain religious texts, their impact could extend to the social and cultural spheres, especially if used by those who wish to emphasize differences rather than similarities between religious communities. This could exacerbate existing social segregation, where religious communities tend to live in separate communities and rarely interact deeply with one another.

In religious discourse, this translation also has implications that cannot be ignored. Along with the emergence of more conservative Islamic movements in Indonesia, such as the Islamic Defenders Front (FPI) and various groups that support the enforcement of sharia law, this translation can be used to strengthen the narrative about the importance of maintaining the “purity” of relations between Muslims and non-Muslims. An understanding that narrows the meaning of *auliyâ'* to “loyal friends” may be interpreted as a strict prohibition against personal and emotional interactions between Muslims and non-Muslims, especially in the context of political and religious relations.

However, it is important to note that there is a very broad spectrum in the views of Indonesian Muslims on interfaith relations. Many moderate clerics and religious figures encourage interfaith dialogue and cooperation in order to strengthen national unity. In this context, the translation that includes *footnotes* with various alternative meanings for *auliyâ'* shows that the Ministry of Religious Affairs wants to provide a wider interpretative space, which can be used by Muslims to adjust their understanding according to their social context.

The translation of “teman setia” also reflects the challenges faced by the government and religious authorities in balancing between preserving religious identity and promoting pluralism. On the one hand, as a country with a large Muslim majority, Islamic religious identity is an integral part of political and social life in Indonesia. On the other hand, Indonesia is also committed to Pancasila, which upholds pluralism and religious freedom. This translation seems to be an attempt to maintain this balance. On the one hand, the use of “teman setia” reinforces the religious identity of Muslims, but on the other hand, *the footnotes* that provide various alternative meanings for *auliyâ'* indicate a desire to provide flexibility in interpretation according to the diverse social needs of the community.

In this analysis, it can be seen how the translation of the phrase *auliyâ'* as “loyal friend” has a broad impact, not only in the theological context, but also in the social, political, and inter-religious relations context in Indonesia. This translation appears in a context where religious identity politics is often used as a tool to strengthen electoral support and limit inter-religious relations. This translation choice has the potential to strengthen exclusive views among Muslims and affect their interactions with adherents of other religions. However, by providing a footnote that offers an alternative meaning, the Ministry of Religion is trying to provide space for the community to interpret this verse in their own social context, while maintaining the religious essence.

C. Implications of Research Results

Based on the results of the in-depth analysis conducted in this study, a number of suggestions and inputs were submitted for consideration by the Lajnah Pentashihan Mushaf Al-Qur'an Team (LPMQ) in periodically improving and perfecting the translation of the Al-

Qur'an. The revision and evaluation process of this translation is very important because the widely distributed translation of the Al-Qur'an by the Ministry of Religion is the main medium of discourse for the community, which first refers to the translation issued by the Ministry of Religion. First, LPMQ needs to continue to evaluate the translation with a sustainable contextual approach, paying attention to social, political, and cultural changes in Indonesia. Such as the change in the translation of the word *auliyâ'* from "leader" to "loyal friend" to reflect pluralism and inclusivity, it is important to evaluate terms that can cause social tension, so that the translation remains relevant to the dynamics of the developing society. However, LPMQ must maintain a balance between maintaining the original meaning of the verse and adapting it to the local context. Second, LPMQ needs to continue to develop a discourse of moderation and tolerance in every translation revision, which is very relevant to the challenges of Indonesia as a pluralistic country. Enhancing narratives that encourage interfaith dialogue and respect for differences will greatly help maintain socio-political harmony in Indonesia, in accordance with the spirit of Pancasila. Third, LPMQ must also consider global socio-political changes, especially related to interfaith relations and identity politics, by emphasizing openness, cooperation, and avoiding exclusive narratives in translations, in order to support the image of Islam as peaceful and *rahmatan lil alamin* in the eyes of the world. Evaluation and improvement of the translation of the Qur'an by LPMQ needs to continue to be carried out comprehensively, by considering local and global contexts, and remaining committed to the spirit of moderation, tolerance, and pluralism.

Conclusion

This study revealed that the translation of the word *auliyâ'* in the 2019 edition of the Ministry of Religious Affairs' Qur'an reflects a deliberate shift in meaning that aligns with Indonesia's sociopolitical context. The rendering of *auliyâ'* as "loyal friend" signifies a narrowing of its classical meanings such as "guardian," "leader," or "protector," thereby emphasizing interpersonal over structural or political relationships. Through a critical discourse analysis involving textual, cognitive, and contextual dimensions, it was found that this translation serves as a strategic discourse to promote interreligious harmony, national unity, and religious moderation in accordance with Pancasila values.

Theoretically, this research highlights the importance of contextual and ideological factors in Qur'anic translation, showing that translation is not merely a linguistic process but also a form of socio-political engagement. Practically, the findings underscore the need for transparency and reflexivity in state-sponsored translations, especially in diverse societies. Future research is recommended to examine other key Qur'anic terms in different translations and contexts to further explore how discourse, power, and ideology interact in shaping religious understanding.

Overall, this study contributes to the field of Qur'anic translation studies by demonstrating how critical discourse analysis can uncover the ideological underpinnings of translation

choices, offering new insights into the dynamic relationship between sacred texts, politics, and society in the Indonesian context.

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