

Analysis Of The Quranic Translation In Dayak Kanayatn Language: History, Characteristics, And Its Significance For The West Kalimantan Community

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Abstract

The aim of this study is to describe three major features of the Quranic Translation in Dayak Kanayatn language. The type of this study is a library research because it examines and analyzes printed literature, specifically the translation of the Qur'an. The method used is descriptive-analytical. The conclusion of this study explains that: First, the history of writing the Quranic Translation in Dayak Kanayatn language began in 2012 with three Quranic scholars from IAIN Pontianak and several other members as local language proofreaders. This translation is complete with 30 Juz, 1173 pages, and has been printed in 2,000 copies and sent to several ASEAN and European countries. Second, the translation systematics use a regular translation model, but with added footnotes, especially to explain terms or verses that require additional clarification. Third, the significance of this translation is quite good, especially for the community or individuals who understand the Dayak Kanayatn language.

Keywords: History, Significance, Translation, the Qur'an, Dayak Kanayatn.

Abstrak

Tujuan penelitian ini untuk menjelaskan tiga aspek utama dari Al-Qur'an dan Terjemahannya Bahasa Dayak Kanayatn. Jenis studi ini adalah studi kepustakaan karena meneliti literatur cetak berupa terjemahan Al-Qur'an. Metode yang digunakan deskriptif-analisis. Kesimpulan studi ini menjelaskan bahwa: Pertama, sejarah penulisan Al-Qur'an dan Terjemahannya Bahasa Dayak Kanayatn dimulai sejak tahun 2012 dengan tiga orang akademisi ahli Al-Qur'an dari IAIN Pontianak dan sejumlah anggota lainnya sebagai pengoreksi bahasa lokal, terjemahan ini lengkap 30 Juz, 1173 halaman, dan telah dicetak sebanyak 2.000 eksemplar serta dikirimkan ke beberapa negara ASEAN dan Eropa. Kedua, sistematika penerjemahannya menggunakan model terjemahan biasa, namun ditambahkan dengan catatan kaki, terutama untuk menjelaskan istilah atau ayat-ayat yang dibutuhkan penjelasan tambahan. Ketiga, signifikansi terjemahan ini cukup baik, khususnya bagi masyarakat atau individu yang paham dan mengerti bahasa Dayak Kanayatn.

Kata kunci: Sejarah, Signifikansi, Terjemahan, Al-Qur'an, Dayak Kanayatn.

A. INTRODUCTION

Academically, this research is important to conduct for the following reasons: *first*, studies on the translation of the Qur'an by Ministry of Religious Affairs focus solely on aspects, history, diction, and translation analysis. In this position, the object of study is the Indonesian edition of the Qur'an translation by MoRA, as seen in the research of Hamam Faizin, Farida Nur Afifah, Dede Rodin, and others.¹ *Second*, several researchers have studied the translation of the Qur'an into local languages, but generally, the research is still at the descriptive level of techniques and methodologies, not yet examining further how the significance of these translations is for the community as the audience, such as the research by Wardani, Istianah, and others.² Therefore, through this research, it is not only about positioning the translation of the Qur'an in local languages within the context of its historical, technical, and methodological analysis, but also further analyzing how the contribution and even the significance of such translations to society, because the translations of the Qur'an that are made certainly have specific orientations and purposes.

Included in a region, not everyone or every community can understand and interpret Arabic correctly and precisely.³ Meanwhile, the Qur'an is written using Arabic script.⁴ On the other hand, the Qur'an is a guide for life (*hudan li an-nas*).⁵ Thus, as an alternative conceived by the *'ulama* – even since the time of the Prophet Muhammad and continuing with contemporary *'ulama* who strive to create interpretations or translations of the Qur'an so that its message can be understood and internalized in human life.⁶

¹ For example, the research conducted by Hamam Fazin, Farida, and others is further discussed in the literature review.

² For example, research on the translation of the Qur'an into Mandar, Palembang, Minang languages, and so on. See the discussion on the literature review.

³ Islah Gusmian and Mustaffa Abdullah (Corresponding Author), "Criticism of Social, Political, and Religious Problems in Indonesia: A Study on Al-Iklil Fī Ma'ānī Al-Tanzīl by Misbah Bin Zainil Mustafa (1917-1994)," *Journal of Al-Tamaddun* 18, no. 1 (2023): 215–30; Hamka Hasan et al., "Polygamy: Uncovering the Effect of Patriarchal Ideology on Gender-Biased Interpretation," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–9.

⁴ Nasr Hamid Abu Zaid, *Maḥmūl An-Nash Dirasat Fi Ulum Al-Qur'an* (London: Mu'assasah Hindawiy, 2017).

⁵ Muhammad Fajrul Mahardhika, Wantini Wantini, and Andunorma Alea, "Development Of Tafseer Of The Quran In Surah Al-Baqarah, Verse 83, On Islamic Education In Indonesia," *ZAD Al-Mufassirin* 6, no. 1 (2024): 87–103; Mia Fitriah Elkarimah and Sa'dullah, "Kitab Tafsir Karya Ulama Aceh; Al-Quran Al-Karim Wa Bihamisihi Turjuman Al-Mustafid," *ZAD Al-Mufassirin* 5, no. 2 (2023): 246–66; Muna Mufidah, "Javanese Islamic Tradition of Death," *Warisan: Journal of History and Cultural Heritage* 3, no. 2 (2022): 58–64.

⁶ Hakan Çoruh, "A New Hermeneutical Approach to the Qur'an with Special Reference to the Narrative of Prophet Yaḥyā (John the Baptist) in the Qur'an and the Bible," *Religions* 13, no. 10 (October 2022): 982; Wendi Parwanto, "Theological, Ecological, and Humanist Educational Values in The Tafsir Of Surah Al-Falaq: Hamka's Perspective," *El-Tarbiyah* 15, no. 2 (2022): 199–224; Wendi dan Herlambang, "Paradigm Shifts in the Interpretation of Heaven Illustration Among Indonesian Mufassirin : A Comparative Analysis of As-Singkili, Hamka Dan M. Quraish Shihab," *Studi Ilmu Al-Qur'an Dan Tafsir* 24, no. 1 (2023): 1–12; Wendi Parwanto, "Struktur Epistemologi Naskah

Various translation and interpretation efforts have been made based on the desired target orientation, ranging from ideologically biased interpretations and translations to those based on rational-contextualist approaches.⁷ The languages used are very diverse, such as Arabic, English, Indonesian, and even local languages.⁸ The model and selection of language are closely tied to the orientation of the *mufassir* or translator so that the products they create can be read and accessed by many people, especially for the communities that are the focus or target of the products made.⁹

Similarly in Indonesia, translation products are not only in Indonesian but also include many translations of the Qur'an using regional or local languages with specific orientations. For example, in 2011, Ministry of Religious Affairs (next: MoRA) collaborated with Islamic Universities in Indonesia on a program to translate the Qur'an into local languages.

One of the manifestations and tangible results of this program is the availability of the Qur'anic translation in the Dayak Kanayatn language in West Kalimantan, which is the result of collaboration between MoRA and IAIN Pontianak. That translation can certainly make a good contribution if done continuously and supported by policies and budgets. Therefore, it doesn't just stop at the product but there is continuity in socialization, distribution, and even teaching for certain communities with the product.

Then, to see the distinction, contribution, and significance of this study, then the writer will present several relevant studies on this theme. Study on the translation of the Qur'an, particularly the products of the MoRA have been conducted by many researchers. For example, in an international publication, Fadli Lukman examined the history and politics in the MoRA translation in his dissertation at Albert-Ludwigs-Universität

Tafsir Surat Al-Fatihah Karya Muhammad Basiuni Imran Sambas, Kalimantan Barat,” *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 4, no. 1 (2019): 143–63; Wendi Parwanto and Engku Ahmad Zaki Engku Alwi, “The Pattern of Sufism on Interpretation of Q.S. Al-Fatihah in the Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan,” *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 163–79.

⁷ Jajang A Rohmana, “Qur’an Translation and Reformist Da’wa: Ideology, Literacy, and Modernity in West Java,” *Journal of Qur’anic Studies* 26, no. 2 (2024): 234.

⁸ Kun Hidayat et al., “The Representation Of Translating Quranic Verses Based On Javanese Literature In The Form Of Tembang Macapat,” *ZAD Al-Mufassirin* 6, no. 1 (2024): 1–20, <https://doi.org/10.55759/zam.v6i1.137>.

⁹ Jonni Syatri, “Sikap Dan Pandangan Masyarakat Terhadap Terjemahan Al-Quran Kementerian Agama,” *Subuf* 10, no. 2 (2018): 227–62; Wendi Parwanto, “Visualization and Legalization of K . H . Ahmad Dahlan ’ s Hisab Method in Tafsir Al-Azhar by Hamka” 19, no. December (2021): 166–77; Wendi Parwanto, “Structure of Epistemology and Sufism Patterns on Malay-Jawi Interpretation : The Case of Q . S . Al- Fatihah Interpretation in Nurul Ihsan by Said Bin,” *Al-Kawakib* 3, no. 2 (2022): 130–38; Wendi Parwanto, *Struktur Epistemologi Naskah Tafsir Surat Tujub (Tujub Surat) Karya M. Basiuni Imran, Sambas : Kalimantan Barat* (Yogyakarta: UIN Sunan Kalijaga, 2019).

Freiburg, Germany.¹⁰ Andri Nurwana and his colleagues studied the diction of "wastathiyah" in MoRA translation of the Qur'an.¹¹ Similarly, a study by Gunawan examines the ideology in the translation of the Qur'an by MoRA.¹²

In addition to the aforementioned international publications, research on the Kemenag translation of the Qur'an has also been published in national journals, such as the studies by Hamam Faizin,¹³ Farida¹⁴, Tanoto¹⁵, Dede Rodin¹⁶ and others. Similarly, studies on the translation of the Qur'an into local languages, for example, Syaifuddi examines the translation of the Qur'an into Javanese, and Jufri and Rahmawati examine the translation of the Qur'an into Mongondow¹⁷, Wardani studies the translation of the Qur'an into the Banjar language¹⁸, Nur Fatih studies the translation of the Qur'an into the Palembang language,¹⁹ Istianah and Surya studies the translation of the Qur'an into the Banyumas language.²⁰

Based on previous studies, in the context of the research object, no one has used the Qur'anic Translation in Dayak Kanayatn language as a research object, while in the context of analysis, previous research has only focused on historical, technical, and methodological aspects, without comprehensively examining, including looking at how the contribution and significance of the Qur'anic translation are for the community. Therefore, through this research, we will analyze further, not only in the aspects of history, techniques, and translation methodology, but also analyze the significance of the

¹⁰ Fadhli Lukman, *The Official Indonesian Qur'an Translation: The History and Politics of Al-Qur'an Dan Terjemahnya* (Cambridge: Open Book Publishers, 2022).

¹¹ Andri A.N. Nirwana et al., *Exploration of Wasathiyah Diction To Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of the Republic of Indonesia*, *Revista de Gestao Social e Ambiental*, vol. 18, 2024: 12.

¹² Fahmi Gunawan, "The Ideology of Translators in Quranic Translation: Lessons Learned from Indonesia," *Cogent Arts & Humanities* 9, no. 1 (2022): 213.

¹³ Hamam Faizin, "Sejarah Dan Karakteristik Al-Qur'an Dan Terjemahnya Kementerian Agama RI," *Subuf* 14, no. 2 (2021): 283–311.

¹⁴ Farida Nur Afifah, "Penerjemahan Ramah Gender: Studi Atas Al-Qur'an Dan Terjemahannya Terbitan Kementerian Agama Edisi Penyempurnaan 2019," *Subuf* 14, no. 2 (2021).

¹⁵ Fakhri Putra Tanoto, "Prototype of The Quran and Translation of The Ministry of Religion 2019 Edition in Quran Live Chat on Whatsapp and Telegram Applications," *Jurnal Penelitian Ilmu Ushuluddin* 1, no. 3 (2021): 168–73.

¹⁶ Dede Rodin, *Negara Dan Kitab Suci: Politik Dan Ideologi Terjemahan Al-Qur'an Kementerian Agama* (Bandung: UIN Sunan Gunung Djati Bandung, 2021).

¹⁷ Jufri Mokodompis and Rahmawati Hunawa, "Karakteristik Dan Inkonsistensi Dalam Al-Qur'an Terjemahan Bahasa Mongondow," *Al-Mustafid: Journal of Quran and Hadith Studies* 1, no. 2 (2022): 40–48.

¹⁸ Wardani, "Metode, Sumber, Dan Muatan Lokal Dalam 'Al-Qur'an Dan Terjemahnya Dalam Bahasa Banjar,'" *Jurnal Lektur Keagamaan* 18, no. 1 (2020): 164–96.

¹⁹ Nur M. Fatih Al-Badri, "Penerjemahan Al-Qur'an Ke Dalam Bahasa Palembang: Penguatan Bahasa Daerah Dan Kearifan Lokal," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 23, no. 2 (2022): 1–12.

²⁰ I Istianah and Mintaraga Eman Surya, "Terjemah Al-Quran Jawa Banyumasan: Latar Belakang Dan Metode Penerjemahan," *Alhamra Jurnal Studi Islam* 2, no. 1 (2021): 80.

translation of the Al-Qur'an into the Dayak Kanayatn language for the people in West Kalimantan.

The focus of the study conducted is: 1) To outline or explain the history of the translation of the Qur'an into the Dayak Kanayatn language; 2) To describe the characteristics of the Qur'an translation in the Dayak Kanayatn language; and 3) To explain the significance of the Qur'an translation in the Dayak Kanayatn language for the West Kalimantan community in general (both Muslim and Dayak) or, specifically for the Dayak community that uses the Dayak Kanayatn language.

The benefits and significance of this study are: *First*, the theoretical aspect, this study automatically adds to the wealth of knowledge and literature on the study of Qur'an translation in Indonesia, particularly the translation of the Quran into local-regional languages, so it can be used as reading material, references, or even counterarguments for future researchers. *Second*, the practical aspect, as a material for evaluation and motivation for the MoRA and the community, especially the academics in West Kalimantan, to compete in creating interpretations or translations based on the society's identity there.

B. RESEARCH METHODOLOGY

This research is qualitative and employs a library research type. This study adopts a descriptive-analytical method, describing and analyzing data from primary and secondary sources.²¹ The main data is the translation of the Qur'an into the Dayak Kanayatn language, both in terms of its historical aspects, form or characteristics, and significance. This data is obtained from the translation product itself as well as from other authoritative sources that provide information about the translation. Supporting data sources (secondary) are those that can strengthen the theoretical construction, methodology, and analysis conducted, whether in the form of books, journals, or other credible sources, both printed and online.

The data collection technique in this research is documentation, namely making or positioning the Qur'anic translation in Dayak Kanayatn language as the main documents to be analyzed. Meanwhile, the technique for verifying the data's validity is through in-depth observation, so the research not only examines the historical, technical,

²¹ Muhammad Ramdhan, *Metode Penelitian* (Surabaya: Cipta Media Nusantara, 2021); Nanang Martono, *Metode Penelitian Kuantitatif* (Jakarta: Rajawali, 2011): 132.

and methodological aspects of translation but also analyzes the extent of the translation's contribution and significance to the community in West Kalimantan. The theory or concept used, this research will employ pragmatic theory to analyze the usefulness of this translation for the West Kalimantan community, which will be mapped into three categories: for the general Kalimantan community, both Muslim (Malay) and Dayak, for the general Dayak community, and for the sub-ethnic Dayak Kanayatn community that speaks Kanayatn.

C. RESULTS AND DISCUSSION

1. Ministry of Religious Affairs and the Qur'an Translation Project

Actually, the Quran translation project carried out by Ministry of Religious Affairs (MoRA) has been ongoing for a long time and has undergone several revisions, particularly the translation of the Quran into Indonesian. However, the translation of the Qur'an into regional languages is a program that has been initiated by MoRA since 2011 through the *Balai Litbang dan Diklat* (BLD) of MoRA.²²

Historically, the BLD of MoRA institution was established in 1975 through Minister of Religious Affairs Decree Number 18 of 1975. Then, over time, the position of the BLD of MoRA became even more solid with the issuance of PMA Number 10 of 2010 concerning the Organization and Work Procedures of Ministry of Religious Affairs. Thus, one of the efforts and management actions taken by the BLD Kemenag towards the "national wealth" and the preservation of regional cultures, since 2011 through the sub-agency of the Research and Development Center for Religious Texts and Cultural Heritage of MoRA has been organizing a program for translating the Qur'an into nine regional languages, namely, *Al-Qur'an dan Terjemahannya Bahasa Makassar*, South Sulawesi (the partnership of MoRa and UIN Alauddin, Makassar).²³

Al-Qur'an dan Terjemahannya Bahasa Kaili, Center Sulawesi (the partnership of MoRa and IAIN Palu), *Al-Qur'an dan Terjemahannya Bahasa Sasak*, Nusa Tenggara Barat (the partnership of MoRa and IAIN Mataram), *Al-Qur'an dan Terjemahannya Bahasa Minangkabau*, West Sumatera (the partnership of MoRa and IAIN Imam Bonjol Padang), *Al-Qur'an dan Terjemahannya Bahasa Banyumasan*, Central Java (the partnership of MoRa

²² Istianah and Surya, "Terjemah Al-Quran Jawa Banyumasan: Latar Belakang Dan Metode Penerjemahan.", 34.

²³ Dewi Indah Ayu Diantiningrum, "Terjemahan Al-Qur'an Bahasa Daerah," Badan Litbang dan Diklat Kemenag RI, 2022, <https://balitbangdiklat.kemenag.go.id/berita/terjemahan-al-qur-an-bahasa-daerah>.

and IAIN Purwokerto), *Al-Qur'an dan Terjemahannya Bahasa Toraja*, South Sulawesi Selatan (the partnership of MoRa, STAIN Palopo and UIN Makassar), *Al-Qur'an dan Terjemahannya Bahasa Blaang Mongondow*, North Sulawesi (the partnership of MoRa and IAIN Manado), and *Al-Qur'an dan Terjemahannya Bahasa Batak Angkola*, North Sumatera (the partnership of MoRa and IAIN Sumatra Utara).²⁴

One of the results of the partnership between MoRa and IAIN Pontianak is the Qur'anic translation in the Dayak Kanayatn language. This collaboration involved the Research and Community Service Institute (LP2M) of IAIN Pontianak, which was then chaired by Luqman Abdul Jabbar. Luqman Abdul Jabbar was the coordinator of the translation, assisted by several lecturers in the field of Al-Qur'an and Tafsir, as well as other members who understand the Dayak Kanayatn language.

2. Background of Translating the Qur'an into Local Languages

The Research and Development Center for Religious Affairs and Community Development (Puslitbang LKK-BLD) of MoRA did not explain in detail and specifically the reasons for the selection of regional languages used in their translation projects. However, based on the introduction written in the translated regional language books, it is explained that one of the efforts to preserve the nation's cultural heritage in the form of regional languages is by maintaining it in written form.

Starting with the narrative that the Indonesian nation is a diverse country. No less than 700 ethnic groups, 300 living regional languages, six religions mentioned in the constitution, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as hundreds of local beliefs and thousands of regional cultural arts inhabit the 17,000 islands stretching from Sumatra to Papua. The reality of Indonesia's "extraordinary" diversity is both a potential and a burden. The diversity of religions, local beliefs, languages, preferences, and cultures on one hand is a potential socio-cultural capital that can be developed as a foundation for the nation's dignity and civilization. However, on the other hand, the improper management of this national reality of diversity can have a negative impact on Indonesia's existence as the Unitary State of the Republic of Indonesia.²⁵

²⁴ Tim Penerjemah, *Al-Qur'an Dan Terjemahan Bahasa Banjar* (Jakarta: Puslitbang LKK Badan Litbang dan Diklat Kementerian Agama RI, 2015): vii.

²⁵ Tim Penerjemah, *Tim Penerjemah, Al-Qur'an Dan Terjemah Bahasa Dayak Banyumas* (Jakarta: Puslitbang LKK Badan Litbang dan Diklat Kementerian Agama RI, 2015): v.

Then, as one of the efforts to preserve the rich diversity of the Indonesian nation, the Research and Development Center for Religious Affairs and Cultural Affairs (Puslitbang LKK-BLD) of MoRA participates in the conservation of cultural values, especially in local languages. In addition, understanding of the Qur'an is still very limited due to several factors, such as religious education background, local cultural environment, Arabic language literacy, and the scarcity of translations and interpretations in local languages. Based on these reasons, the translation of the Qur'an into local languages is very important to carry out. Then, the translation of the Qur'an into regional languages, on a macro spectrum, is oriented towards several goals, including: 1) enriching the treasury of Qur'an translations into regional languages; 2) facilitating the understanding of the Qur'an for communities that use regional languages; 3) preserving regional languages as one of the local cultural systems to avoid extinction; and 4) facilitating the internalization of the Qur'anic message in the realities of community life.²⁶

3. The History of the Qur`anic Translation in Dayak Kanayatn Language

a. Dayak Kanayatn Tribe and the Reasons for Choosing the Kanayatn Language

The Qur`anic Translation in Dayak Kanayatn Language is a partnership between Ministry of Religious Affairs of the Republic of Indonesia and IAIN Pontianak. The translation began in 2012 and has been printed in 2,000 copies, complete with 30 parts and totaling 1,173 pages. This translation is not only distributed in the West Kalimantan region or Indonesia, but it is also sent to several countries such as England, Canada, China, Sweden, Brunei Darussalam, Singapore, and Malaysia.²⁷

In the process of socialization, discussions, and the implementation of this program, it has certainly gone through a non-instant process. Moreover, in the selection of the Dayak Kanayatn language as the translation language. This is not spontaneous; there must be a specific purpose for choosing that language and not other Dayak languages in West Kalimantan. In fact, the Kanayatn language is not the majority language used by the Dayak community in West Kalimantan. Therefore, the author needs to briefly

²⁶ Tim Penerjemah, *Al-Qur`an Dan Terjemahan Bahasa Palembang* (Jakarta: Puslitbang LKK Badan Litbang dan Diklat Kementerian Agama RI, 2015): v.

²⁷ Hendra Cipta, "Kisah Damanhuri, Penerjemah Al Quran Ke Bahasa Dayak Kanayatn," Kompas.com, 2015, <https://regional.kompas.com/read/2021/05/02/141229478/kisah-damanhuri-penerjemah-al-quran-ke-bahasa-dayak-kanayatn?page=all>.

explain the Dayak Kanayatn tribe, so that it can strengthen and lead to the reasons why this language was chosen.²⁸

First, the Dayak Kanayatn tribe is one of the sub-tribes of the Dayak people residing in West Kalimantan, specifically in the districts of Pontianak, Kubu Raya, Bengkayang, Landak, and a small portion in the districts of Ketapang and Sanggau. No historiography or accurate evidence has been found regarding when the Dayak Kanayatn tribe emerged. With its quite widespread distribution found in several districts in West Kalimantan. However, if we look at the population numbers, the Dayak Kanayatn tribe is slightly more numerous than the Dayak Iban.²⁹

Then, from a historical-religious perspective, in the past, the religion of the Kanayatn Dayak tribe was 'adat'. "Custom is religion, and religion is custom," according to them. Thus, from that custom, they can regulate various activities of their lives. In that 'traditional' religion, they believe in the highest God whom they usually call *Jubata Ne' Panitah* (God who commands everything). Then, in various dimensions of ceremonies, mantras, or healing practices they perform, the name *Jubata* is always mentioned, with the hope that whatever they do is always blessed and accompanied by their God.

Besides believing in *Jubata Ne' Panitah* as the supreme God, the Dayak Kanayatn tribe also believes in subtle spirits that are always around them. Those spirits can be good or evil; a good spirit means that the person did many good deeds during their life, while an evil spirit is the opposite, having always behaved badly towards others during their life.³⁰ According to their beliefs, these spirits originate from the souls of their ancestors, and the belief in these spirits is usually referred to as animism..³¹ Then the Kanayatn Dayak tribe also believes in supernatural powers, such as believing in trees, stones, keris, swords, and other objects that are considered to have power, so they always respect these

²⁸ Admin (Pontianak Post), "Terjemahan Alquran Dengan Bahasa Dayak Kanayatn Untuk Syiar Islam," *Pontianak.Com*, 2021, <https://pontianakpost.jawapos.com/headline/1462725659/terjemahan-alquran-dengan-bahasa-dayak-kanayatn-untuk-syiar-islam>.

²⁹ Bambang Suta Purnawa, *Identitas Dan Aktualisasi Budaya Dayak Kanayatn Di Kabupaten Landak Kalimantan Barat Kajian Tentang Folklor Sub Suku Dayak Kanayatn* (Pontianak: Departemen Kebudayaan dan Pariwisata, 2007): 45.

³⁰ Christanto Syam, Yudhistira Oscar Olendo, Jagad Aditya Dewantara, Eka Fajar Rahmani, "Oral Literature and Social Identity of the Dayak Kanayatn: The Extinction of Oral Literature in the Midst of Contemporary Cultural Trends," *Cogent Arts & Humanities* 11, no. 1 (2024). Paulus Suryanto, Andi W.R. Emanuel, and Pranowo, "Design of Dayak Kanayatn Language Learning Mobile Applications Using Gamification," *International Journal of Engineering Pedagogy* 10, no. 4 (2020): 54–68.

³¹ Laurentius Prasetyo, Kristianus Kristianus, and Magdalena, "Kanayatn Dayak Beliefs about Jubata in the Perspective of the Divine Philosophy," *International Journal of Multi-Discipline Science (IJ-MDS)* 6, no. 1 (2023): 79.

objects to avoid misfortune, and the belief in such supernatural objects is usually referred to as dynamism.³²

Second, the reason for choosing the Dayak Kanayatn language as the language for translating the Qur'an in West Kalimantan can be seen from three aspects: 1) The community that uses the Dayak Kanayatn language is spread across several districts in West Kalimantan. Thus, with this translation, many Dayak people in each of these districts can read this translation, especially for Dayak people who have embraced Islam. 2) There is an assumption that the Dayak Kanayatn language is the 'National Language' of the Dayak community, so because this language is considered a national language, the 'Kanayatn' language was chosen for the translation of the Qur'an. However, based on the author's research, no concrete evidence has been found that Kanayatn is the unifying language of the Dayak people or the national language of the Dayak community. In fact, upon further investigation, Kanayatn is most commonly used by the Dayak community in East Kalimantan, while the majority of Dayak languages used in West Kalimantan are Dayak Iban, Bidayuh, and Modang.³³

3) Dayak language Kanayatn is a distinctive Dayak language spoken by the Kanayatn ethnic group, residing in several districts in West Kalimantan, such as Pontianak, Kubu Raya, Bengkayang, Landak, and a small part in Ketapang and Sanggau.³⁴ As far as the author's investigation goes, the selection of the Dayak Kanayatn language is not purely objective – based on the majority language of the Dayak tribe in West Kalimantan, but there is still a subjective element. For example, among the translation team are those who are indeed involved in the development of the Kanayatn Dayak community that has converted to Islam, so a religious guidebook that matches the language they are already familiar with is needed. Although there is a subjective element in the choice of language used, this project deserves appreciation as an effort to introduce

³² Ceria Ceria et al., "Contextual Mission Construction According to the Jubata Concept in the Kanayatn Dayak Tribe in Introducing the Triune God," *International Journal of Indonesian Philosophy & Theology* 3, no. 2 (2022): 110–21; Pringgogidgo, *Ensiklopedi Umum* (Yogyakarta: Kanisius, 1973): 318.

³³ Siti Muawanah and Adang Nofandi, "Harmony in Diversity in Border Areas : Dayak Iban Tribe and Migrants in Badau," *El Harakah: Jurnal Budaya Islam* 26, no. 2 (2024): 340–66; . Norhidayat, Edy Budiman, and Masna Wati, "Exotics Diversity of Borneo's Dayak Tribe in East and North Kalimantan (Indonesia)," in *ICCETIM 2019 - International Conference on Creative Economics, Tourism Information Management*, 2019, 275–82.

³⁴ N. Fajarwati and M. S. Masruri, "Role of Local Wisdom Community Dayak Kanayatn in the Fire Disaster Prevention (Forest Fires for the Opening of Farming Fields in West Kalimantan)," *IOP Conference Series: Earth and Environmental Science* 271, no. 1 (2019): 0–8; Sandy Leo et al., "Indigenous Dayak Iban Customary Perspective on Sustainable Forest Management, West Kalimantan, Indonesia," *Biodiversitas* 23, no. 1 (2022): 424–35.

the values of the Qur'an (Islam) to communities or individuals who have recently converted to Islam.

b. Translation Team of the Qur`anic Translation in Dayak Kanayatn Language

In the Qur`anic Translation in Dayak Kanayatn Language, the biographies of the translators are not detailed; they are only presented in the form of a list of names. Therefore, the author attempts to present several names for which data could be obtained, namely: Syarif, who currently serves as the rector of IAIN Pontianak for the 2022-2026 period. Syarif is a graduate with a bachelor's degree in Arabic from IAIN Pontianak, and then pursued his master's and doctoral degrees at UIN Syarif Hidayatullah Jakarta.³⁵ No information was found regarding Syarif's structural position at IAIN Pontianak while undertaking the Quran translation project.

Besides Syarif, the translation team included Luqman Abdul Jabbar. At the time the translation project of the Qur'an into the Dayak Kanayatn language was carried out, Luqman was still serving as the head of the Institute for Research and Community Service (LP2M) at IAIN Pontianak, as well as a lecturer in the Department of Qur'an and Tafsir Studies. Luqman is both the initiator and coordinator of the translation team. In his studies, he completed his undergraduate education in Arabic Language at IAIN Pontianak, his master's degree in Quran and Hadith Studies at UIN Sunan Kalijaga Yogyakarta, and his doctoral degree at UIN Syarif Hidayatullah Jakarta, with a concentration in Tafsir Hadith.³⁶

Then, Udi Yulianto, during the project of translating the Qur'an into the Dayak Kanayatn language, Udi was still a lecturer in hadith interpretation at the Faculty of Da'wah, IAIN Pontianak, which might also have been during the early days of establishing the Department of Qur'anic and Tafsir, where he served as the first Head of Department. In his studies, he completed his undergraduate degree (S1) at Al-Azhar University, Cairo (Egypt), in the Tafsir. His master's degree on Tafsir Hadis from UIN Syarif Hidayatullah, Jakarta, and his doctoral education on Al-Qur'an and Hadith Studies at UIN Sunan Kalijaga Yogyakarta.³⁷

Next, a member of the Dayak Kanayatn Quran translation team is Damanhuri, a man born in Landak Regency, West Kalimantan, who serves as the Chairman of Mualaf

³⁵ Admin Prodi IAT IAIN Pontianak, "Data Dosen Ilmu Al-Qur`an Dan Tafsir IAIN Pontinak," Website IAT IAIN Pontianak, 2023, <https://iat.iainpntk.ac.id/dosen/>.

³⁶ Admin Prodi IAT IAIN Pontianak.

³⁷ Admin Prodi IAT IAIN Pontianak.

Kalimantan Barat. No detailed information has been found about Damanhuri's biography, including his educational background. However, until now, Damanhuri is active in the development of the Muslim community in West Kalimantan, including using the product of Qur`anic Translation in Dayak Kanayatn Language. In addition to the aforementioned figures, there are other names as members of this translation team, whose data the author has not yet obtained, such as Antonius, Ahmad Zakariya, Markum, and even on the LP2M IAIN Pontianak website, other names are mentioned besides those written in the translation book. They also contributed to the translation process, such as Albertus, Marianus, and Amandus.³⁸

So based on the description above, it seems that those who are concerned with the aspects of the Qur'an, such as Syarif, Luqman, and Udi Yulianto, focus on the internal aspects of the Qur'an, such as the accuracy of the translation from Arabic to Indonesian. Then, for the discussion and correction into regional languages, especially the Kanayatn language, it is done by Damanhuri and others.

c. Reference for Writing and Translation Validation Process

The references for the writing and validation process of the Qur`anic Translation in Dayak Kanayatn Language are as follows: *First*, the main reference in the writing of the Qur`anic Translation in Dayak Kanayatn Language is the tafsir or the Quran and the translation by MoRA in 2010. In addition, there are other books that are also used as references in the writing of this scripture. Then, the use of Arabic-Latin transliteration and its footnotes refer to the Qur'an and MoRA translation from 2009.

Second, the validation stages: a). The internal team discussion stage (basic validation) at this stage, the translation results from small teams are presented for discussion, deliberation, or inter-checking, resulting in a team translation ready for further validation. After the basic validation, four more validations are conducted before the book is printed, which are carried out by validators consisting of *huffadz* (Qur'an memorizers), cultural experts, and local language specialists. This validation is carried out meticulously and carefully to avoid translation and interpretation errors in terms of grammar, meaning, cultural context, and writing accuracy.³⁹

³⁸ Humas IAIN Pontianak, "LP2M Launching Draft Al-Quran Dalam Bahasa Dayak Kanayatn," Website ILP2M IAIN Pontianak, 2014, <https://iainptk.ac.id/lp2m-launching-draft-al-quran-dalam-bahasa-dayak-kanayatn/>.

³⁹ Tim Penerjemah Kementerian Agama RI, *Al-Qur`an Dan Terjemah Bahasa Dayak Kanayatn* (Jakarta: Puslitbang Kemenag RI, 2015): viii.

After all validation stages are completed, editing or corrections are made. Once complete, the translation of the 30 juz of the Qur'an is deemed valid (authentic, correct) both substantively and in terms of its authenticity, and is then submitted to the LKK Research and Development Center. Then the final stage is the authentication stage, which is carried out by the Lajnah Pentashih Mushaf Al-Qur'an (LPMQ). After being authenticated by LPMQ, the product (book) is marked with an authentication sign as a sign that the regional language translation of the Qur'an is declared valid (authentic, correct, legatim) for use and distribution to the wider community.⁴⁰

4. Characteristics of the Qur`anic Translation in Dayak Kanayatn Language

a. Systematics of Translation Writing

The systematics used in the Qur`anic Translation in Dayak Kanayatn Language is the same as the general systematics of Qur'an translators, namely with the Qur'an written on the right side, the translation written on the left side, the name of the surah, *Makiyyah* or *Madaniyyah*, listed at the top of the page, the translation order following the order of the surahs in the Qur'an (*mushaf*), starting from the right side of Surah Al-Fatihah to Surah An-Nas. However, in this translation, notes are added in the footnotes for terms, phrases, and verses that require more in-depth explanations. This is done so that readers can more easily understand the meaning of the verses, especially those that require interpretation.⁴¹

Indeed, not all verses or terms are given footnotes; however, at least this translation is not merely an effort at vernacularization in the context of localizing the Quran, but there is also an effort at simple interpretation carried out by the translators. Although in the translation of the Qur'an, the most commonly used model is the *tafsiriyyah* translation model.

Such a systematic and translation model are identical to footnote-based interpretations of the Qur'an. For example, *Tafsir Rahmat* by H. Oemar Bakri, *Tafsir Al-Bayan* by Hasbi Ash-Shiddieqy, *Tafsir Al-Furqan* by Ahmad Hassan, *Tafsir Al-Qur'an Al-Karim* by Mahmud Yunus. The interpretations are very simple, using *tafsiriyyah* translations followed by footnotes for verses that require more detailed explanations. So according to the author, the systematics, characteristics, and model of translation like this are very suitable for beginner and lay communities, including the Dayak Kanayatn sub-

⁴⁰ Tim Penerjemah Kementerian Agama RI, *Al-Qur'an Dan Terjemah Bahasa Dayak Kanayatn*,..viii.

⁴¹ Tim Penerjemah Kementerian Agama RI, *Al-Qur'an Dan Terjemah Bahasa Dayak Kanayatn*,..1.

tribe who have just converted to Islam, because besides reading or being taught the translation, they also read or listen to the interpretation explanation of the translation.

b. Example Translation⁴²

Here are some illustrations or descriptions of the Qur`anic Translation in Dayak Kanayatn Language: *First*, the translation of Surah Al-Fatihah [1]:4 not only includes the translation of the verse but also explains in the footnote regarding the term *yaum ad-din* (Daya of Judgment).

مَلِكِ يَوْمِ الدِّينِ

Translation: “*Ampu’ ari pembalasan*” (The Owner of the Day of Judgment)

Footnote: “*Yaumiddin* (ari pembalasn), ari waktu talino narima’ pambalasn amalnya, baik ato buruk. Disabut uga’ *yaumul qiyamah*, *yaumul hisab* dan sabagenya”. *Yaumiddin*, (Day of judgment), that is the day when humans receive the reward for their deeds, good or bad. Also known as *yaum al-Qiyamah*, *yaum al-Hisab* and so on).

Second, in the translation of Surah Al-Baqarah [2]:1, footnotes are also found, so besides the translation, readers can also understand what lessons or wisdom can be derived from the *muqatta’ah* letters. This is important to do or explain to laypeople, especially for those who have just converted to Islam from the Dayak Kanayatn sub-tribe, at least to strengthen their belief that although the Quranic verse consists of only a few letters, it has its meaning and wisdom. Pay attention to the following translation example:

آلَم

Translation: *Alif lam mim*

Footnote: “Sangahe surah dalpm Al-Qur`an dibaca mang urup abjad separati alif lam mim, alif lam ra, mang sabagenya. Ratinya urup-urup koa angge Allah nang nau’an. Ado nang bapandapat bahwa” urup-urup itu ialah dama surah man ada uga’ mang bapandapat bahwa” gunanya nto’ narik paratiatn, ato nto’ ngisaratatn bahwa” Al-Qur`an koadituruntatn dalapm bahasa Arab nang tasusun dari urup-urup abjad koa.” (Several chapters in the Qur’an begin with alphabetic letters such as *Alif lam mim*, *Alif lam ra*, and so on. The meaning of those letters is known only to Allah. Some believe that the language of the letters is the name of the surah, while others think that the purpose of the letters is

⁴² Tim Penerjemah Kementerian Agama RI, *Al-Qur`an Dan Terjemah Bahasa Dayak Kanayatn*,..1-2.

to attract attention or to indicate that the language of the Qur'an was revealed in Arabic, which is composed of these alphabetic letters).

5. The Significance of the Qur`anic Translation in Dayak Kanayatn Language for the West Kalimantan Community

First, for the general public in West Kalimantan, this translation does not provide a significant contribution to knowledge development. Considering that this translation uses the identity of the Dayak Kanayatn language, it is quite difficult for the majority of people to understand. Moreover, one of the majority ethnic groups in West Kalimantan is the Malay ethnic group, so generally, the language used is also different.⁴³ Although it does not make a significant contribution to the majority context in West Kalimantan. However, on the other hand, with this translation, it at least becomes a treasure trove of knowledge and evidence of 'local richness' in West Kalimantan, thus it can serve as a collection, a source of study, and an object of research for those interested in it further.

Second, for the Dayak community in West Kalimantan, as previously explained, the Dayak tribe in West Kalimantan consists of several sub-ethnic that inhabit most of the districts in West Kalimantan.⁴⁴ From the existing sub-tribes, there are distinct languages they use for communication, for example, the Iban, Bidayuh, and Modang sub-tribes, which generally have their own characteristics, intonations, and diction.⁴⁵ Therefore, if this translation is intended for the majority of the Dayak ethnic in West Kalimantan, it still cannot provide a sufficiently significant contribution. Although there may be some similarities in certain diction in their language. However, so far, there has been no concrete evidence that the 'Kanayatn' language can be understood by all segments of the Dayak community, especially the Dayak community in West Kalimantan.

Third, specifically for the Dayak community who speak Kanayatn, the Dayak Kanayatn language is a distinctive Dayak language of the Kanayatn ethnic group, residing in several districts in West Kalimantan, such as Pontianak district, Kubu Raya district,

⁴³ Wendi Parwanto et al., "Religious Harmonization on Ethno-Religious Communities of Muslim and Dayak Katab-Kebahan in Tebing Karang Village, Melawi District, West Kalimantan," *Harmoni* 21, no. 2 (2022): 184–200, <https://doi.org/10.32488/harmoni.v21i2.638>, 56.

⁴⁴ M. Ikhsan Taggok and Muhammad Rifqi Hawari, "Traditional Religion of the Dayak in West Kalimantan: Analysis of J.U. Lontaan's Monograph," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 10, no. 1 (2021): 1–31; Markus Iyus Supiandi et al., "Potential of Traditional Medicinal Plants in the Dayak Tamambaloh Tribe, West Kalimantan, Indonesia," *Biodiversitas* 24, no. 6 (2023): 84–93.

⁴⁵ Leo et al., "Indigenous Dayak Iban Customary Perspective on Sustainable Forest Management, West Kalimantan, Indonesia"; Taggok and Hawari, "Traditional Religion of the Dayak in West Kalimantan: Analysis of J.U. Lontaan's Monograph."

Bengkayang district, Landak district, and a small part in Ketapang district and Sanggau.⁴⁶ If this translation is presented to the Kanayatn-speaking community, it is more contributive and significant. However, it should be emphasized that this is a translation product of the Qur'an, so its primary target audience is the community or individuals who have already embraced Islam. This product is made to enhance the understanding or literacy of the Dayak Kanayatn community who have already converted to Islam, as they need a guidebook or manual to study Islam, including the values or messages contained in the Qur'an. On the other hand, although this translation is presented in the Kanayatn language according to the target language. However, a mentor is still needed to provide an understanding of this translation to the community or individuals as the target audience.

D. CONCLUSION

Based on the analysis that has been conducted, it can be concluded as follows: *First*, the history of the Qur'anic translation in Dayak Kanayatn language is a collaborative program between MoRA and IAIN Pontianak, West Kalimantan. The translation process began in 2012 and has been printed in 2,000 complete copies of 30 volumes, consisting of 1,173 pages. *Second*, the writing systematics in the Qur'anic translation in Dayak Kanayatn language is writing the Qur'anic verses on the right side, the translation on the left side, with the name of the surah, *Makiyyah* or *Madaniyyah*, at the top of the page. *Third*, the Qur'anic translation in Dayak Kanayatn language does not provide significant contribution and significance if intended for the majority of Muslim-Malay and Dayak communities in general in West Kalimantan, because the language used is the identity of the Dayak Kanayatn sub-ethnic group. Therefore, this translation is particularly contributive and provides significant value to the community that uses the Dayak Kanayatn language, especially for those who have embraced Islam.

Recommendations for future researchers that studies on the translation of the Qur'an into local languages still need to be conducted. For example, researching aspects of diction, the structure of the translation, and its significance for certain regions can be

⁴⁶ Suryanto, Emanuel, and Pranowo, "Design of Dayak Kanayatn Language Learning Mobile Applications Using Gamification"; Taggok and Hawari, "Traditional Religion of the Dayak in West Kalimantan: Analysis of J.U. Lontaan's Monograph"; Zakaria Efendi, "Religious Plurality in Dayak Bidayuh Lara Society (Portrait of Inter-Religious Harmony in Kendaie Lundu Village, Sarawak)," *Dialog* 44, no. 1 (2021): 75–88.

done using either qualitative or quantitative approaches to measure the extent of the translation product's usefulness for the target community.

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