

## EVALUATION OF QURANIC EUPHEMISM TRANSLATION INTO MALAY LANGUAGE: A PROPOSED MODEL

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**Abstract:** *Quranic translations require meticulous attention to semantic equivalence and terminological precision, especially when dealing with euphemisms, which can be culturally sensitive and contextually nuanced. This study examines the translation of specific Quranic euphemisms into Malay language, highlighting the challenges and the need for a comprehensive principle to propose a relevant evaluation framework. Through a qualitative analysis of selected verses and their translations in three Malay-language versions of the Quran, the study reveals that evaluating the translation of Quranic euphemisms into Malay necessitates careful consideration of three fundamental principles: readability, understandability, and fluency. The study posits that these constructs are essential for developing a comprehensive evaluation model that ensures accuracy, cultural relevance, and overall quality in rendering Quranic euphemisms into Malay language.*

**Keywords:** *Quranic Translation, Euphemisms, Malay Translation, Evaluation Model*

## Introduction

Translating the Quran differs significantly from other forms of translations due to its noble status in Islam. This necessitates strict adherence to two key principles: semantic equivalence and terminological precision. Notably, semantic equivalence ensures that the original intent of the Quranic text remains intact, while terminological precision safeguards against misinterpretation or dilution of meaning. Together, these principles ensure that the translation not only preserves the message but also aligns with the linguistic and cultural context of the target audience as well as the pragmatic competence of the target reader.

Euphemisms play a crucial role in Quranic discourse (al-Qahtani, 2020), serving as tools for conveying messages with subtlety, politeness, and refinement. Consequently, when translating religious texts like the Quran, it is essential for translators to preserve the structure of these euphemisms, ensuring that their meanings are accurately conveyed while maintaining the sanctity and stylistic elegance of the original language (Muhammad Luqman Ibnul Hakim et al., 2023). This is particularly important because the Quran employs euphemisms to address sensitive, profound, or socially delicate subjects in a refined manner (Olimat, 2019). The unique value of Quranic euphemisms lies in their ability to balance theological depth with linguistic beauty, thereby enhancing the overall impact of the text.

The intricacies of Quranic euphemisms require translators to balance literal accuracy with figurative depth. In some cases, direct translation may fail to interpret the underlying connotations, necessitating an approach that integrates contextual analysis and interpretive insight. The effectiveness of Quranic translation therefore depends on the translator's ability to discern the appropriate level of formality, stylistic refinement, and cultural sensitivity. This balance is essential to maintain the text's original eloquence and reverence.

Given the importance of preserving both sociocultural and linguistic structures in translation, the study of euphemisms in Quranic translation is highly relevant. Recent studies by scholars such as Nasimah and Lubna (2019), and Muhammad Luqman Ibnul Hakim et al. (2024) underscore the role of euphemisms in enhancing the refinement and literary quality of translated works, particularly in the Malay language domain. These studies emphasize the need to address cultural and linguistic nuances, ensuring that Quranic translations resonate with their intended audiences while maintaining the original text's subtlety and elegance.

## Classification of Meaning of Euphemisms in the Quran

Olimat (2018) adapted Warren's (1992) model to classify the types of euphemistic meanings in the Quran. According to Warren's framework, euphemisms are formed through semantic innovations that shape new meanings based on contextual interpretation. These include:

- a) Particularization (specific meanings based on context)
- b) Implications (suggested rather than explicit meanings)
- c) Metaphors (figurative expressions replacing direct terms)
- d) Metonyms (substituting a word with a related concept)
- e) Reversals/Irony (expressing meaning through contrast)
- f) Understatements/Litotes (minimizing impact for subtlety)
- g) Overstatements/Hyperbole (exaggerations for emphasis)

Albarakati (2018) affirms that Warren's model provides a suitable foundation for studying Quranic euphemisms, demonstrating how lexical choices are used to enhance rhetorical depth and linguistic elegance.

### Challenges in Translating Quranic Euphemisms

Generally, translating the words of the Quran is a challenge, as interpretations must be made as accurately as possible while recognizing the crucial function of each word to achieve equivalence in meaning. Among the challenges faced by translators, particularly in dealing with the structure of Quranic euphemisms, are:

- a) Conveying the intended meaning of Quranic euphemisms,
- b) Preserving the stylistic and cultural elements of Quranic euphemisms,
- c) Adhering to syntactic and lexical parameters in translation, and
- d) Determining the appropriate translation method.

### Intended Meaning in Translation

In Quranic translation, the meaning of a word can be categorized into primary (explicit, literal, and denotative) and secondary (implicit or connotative) meanings (Darwish, 2010). The primary challenge in Malay Quranic translations, particularly euphemism structure lies in ensuring clarity for readers while avoiding misinterpretations (Muhammad Luqman Ibnul Hakim et al., 2024). Achieving this requires meticulous attention to context and linguistic factors that influence word meaning. Translators must carefully navigate between semantic translations and contextually appropriate renderings to prevent unintended distortions.

Failure to differentiate between primary and secondary meanings can lead to ambiguous interpretations, causing readers to struggle with understanding the intended message. This complexity underscores the necessity for translators to be proficient not only in the language but also in the textual nuances embedded in Quranic discourse. Recognizing implicit meanings and providing accurate contextual translations ensures that the Quran's message is faithfully conveyed without losing its rhetorical and theological significance.

Badrul Hisyam (2018), referencing al-Jawādī (2008), warns that focusing solely on the surface structure of Quranic verses without considering connotative meanings can lead to translation errors or loss of meaning. For instance, the euphemism lexical *fāḥishah*, which literally means "immorality," carries specific contextual meanings in the Quran, such as adultery, stinginess, or homosexual acts. Translators must ensure that such specific meanings are accurately rendered, avoiding overly word to word interpretations that may obscure the original intent.

### Stylistic and Cultural Elements in Translation

Translators must align their choices with linguistic norms in the target language while preserving stylistic nuances in the source text. Quranic euphemisms often incorporate figurative elements such as *al-kināyah* (metonymy) and *istiā'ratt* (metaphor), which conveys implicit meanings beyond literal word-for-word translations. Scholars like Riyad Abdallah (2018), and al-Hajjaj (2004) emphasize that *al-kināyah* in the Quran often serves a euphemistic function, softening discourse while maintaining clarity and respectability.

Muhammad Luqman Ibnul Hakim et al. (2024) highlight the difficulty of retaining euphemistic style in translation, particularly when sociolinguistic rules and cultural contexts are overlooked. Sensitivity to these factors ensures that the translated text maintains the original's refined tone, preventing unintended rudeness or distortion of meaning. Ignoring these aspects may result in translations that are too direct, making the message appear harsh or inappropriate in the target language. Additionally, cultural variances influence how euphemisms are perceived, meaning that what is considered polite or refined in one culture may not hold the same connotations in another.

As a result, translators must balance literal accuracy with cultural sensitivity, ensuring that euphemistic expressions retain their intended effect. A failure to recognize these subtleties could lead to misinterpretations of Quranic messages, potentially altering their theological implications. Therefore, an in-depth understanding of both stylistic and cultural nuances is essential in achieving an effective and respectful translation of Quranic euphemisms.

### **Linguistic Structure of Quranic Euphemisms in Translation**

A translator must transfer meaning from the Quranic source language while adhering to linguistic features and grammatical structures that align with the target language. This requires careful selection of words and cohesive sentence structures to preserve contextual meaning. Olimat (2018) stresses the importance of following the syntactic patterns of the Quranic euphemisms while ensuring the translation remains linguistically appropriate.

Challenges also emerge when there is insufficient information about specific lexical items or when the linguistic functions in the target language are limited (Muhammad Luqman Ibnul Hakim et al., 2024). Additionally, the differences in grammar and terminology between Arabic and Malay can lead to inconsistencies during translation, necessitating careful contextual analysis and adaptation. Specifically, Quranic translations must prioritize both meaning and function to ensure clarity (Abdelaal, 2019). A profound understanding of the context of both languages is essential to ensure readability and accessibility for the intended audience.

### **Translation Strategies for Quranic Euphemisms**

A translator must avoid excessive detail (over-translation), lack of precision (under-translation), or generalization (more general translation) (Qassem, 2021). A well-balanced translation effectively conveys implicit meanings without distorting or omitting the Quranic message. To achieve comprehensible and accurate translations, translators must carefully select appropriate strategies while maintaining faithfulness to the source text. Furthermore, they should apply contextual judgment to determine the level of detail required to preserve meaning while ensuring clarity for the target audience. Employing a dynamic translation approach that adapts to linguistic and cultural variations enhances readability and maintains the integrity of Quranic discourse.

Each translator employs different approaches, influencing the quality and outcome of the translation. While translators have the flexibility to choose methods, they must exercise caution to avoid distorting the original message through unnecessary omissions or additions. Quranic translation, especially regarding euphemisms, requires careful attention to meaning and style, ensuring that the target audience comprehends the intended message accurately. Therefore, a well-rounded and contextually appropriate translation method is essential for preserving both the theological and linguistic integrity of the Quranic text.

Ultimately, translating Quranic euphemisms is a complex process that requires strict adherence to meaning, cultural refinement, and linguistic appropriateness. Therefore, a comprehensive evaluation framework for target language translations is essential to guide translators, ensuring accuracy and cultural sensitivity. This study underscores the necessity of a systematic assessment model for evaluating the translation of Quranic euphemisms into Malay, addressing the challenges and issues presented. Establishing such a framework will provide clear guidelines, facilitating the development of a suitable approach to achieve a deeper understanding of how to translate Quranic euphemisms effectively into the Malay language.

## Methodology

In this qualitative study, the researcher employs a purposive sampling method, where the criteria for selecting Quranic euphemisms are based on their suitability for proposing a relevant model. To facilitate data collection, the *Corpus of Euphemisms in the Qur'an* by Olimat (2019) is utilized as an instrument for listing and verification. The sampling process involves a two-stage textual analysis: first, examining the meaning of Quranic euphemisms, and second, analyzing their translations across three Malay-language works: 1) Al-Quran terjemahan bahasa Melayu published by Masar Enterprise (Pustaka al-Ehsan, PE 2018), 2) Al-Quran terjemahan bahasa Melayu published by Telaga Biru Sdn Bhd (TB 2019), and 3) Al-Quran al-Karim dan Terjemahan Lafziyyah published by Yayasan Restu. (YR 2018). The justification for selecting these three works is that they meet the publication standards set by the Ministry of Home Affairs (KDN) and are published by popular companies. In the context of this study, after making comparisons, the researcher only presents one work, namely the one that truly reflects the issues in translating Quranic euphemisms into the Malay language. This is done to highlight the criteria necessary for proposing a relevant model.

## Analysis and Discussion

This study analyzes the translation works by focusing on understanding the meanings of Quranic euphemisms and their translations in the Malay language. To ensure accuracy, the researcher has referred to the reputable Quranic interpretations as a guide. To enhance readers' understanding and provide familiarity with the euphemistic context, each Quranic euphemism sample is presented in its original Malay translation form. This approach offers clarity and supports a deeper comprehension of the euphemisms, particularly for Malay-speaking audiences.

### Sample 1

Translation of the Euphemism ضَعْف in Surah al-Rūm (30:54) by TB 2019.

SL: اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً

TL: Allah yang menciptakan kamu bermula dengan keadaan lemah kemudian Dia menjadikan kamu kuat. Setelah itu Dia menjadikan kamu lemah semula serta tua beruban.

Al-Aṣḥfahānī (1997) explains that the word الضَّعْف (weakness) is the antonym of القُوَّة (strength). According to him, al-Khalil distinguishes the use of the words الضُّعْف and الضَّعْف. The first word refers to weakness in the body, while the second refers to weakness in the mind and opinion. Based on the verse above, three uses of the word contain different meanings, namely (من ضَعْفٍ - ضَعْفًا - بَعْدِ ضَعْفٍ). Al-Aṣḥfahānī (1997) states that the euphemism ضَعْف in the structure خَلَقَكُمْ مِنْ ضَعْفٍ means "He created you from sperm or soil." The structure مِنْ بَعْدِ ضَعْفٍ means "the state of weakness that exists in the fetus or baby." Meanwhile, the word ضَعْفًا means "the state of weakness that comes after old age." The interpretation of the meaning of the euphemism is in line with commentators such as al-Ṭabarī (2000), al-Baghawī (1993) and al-Suyūṭi (2011). Based on the sample, the translation of the meaning presented through the equivalent of "keadaan lemah" (state of weakness) corresponds to the form of the problem involving the non-delivery of the intended meaning because the contextual meaning parameter is not highlighted in the translation. Translations of this nature have the potential to complicate understanding among the target audience, particularly those lacking foundation in Arabic language.



## Sample 2

Translation of the Euphemism أَنْ يَتَمَاسَا in surah al-Mujadilah (58: 4) by PE 2018.

SL: فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا

TL: *Maka barang siapa tidak dapat (memerdekakan hamba sahaya), maka (dia wajib) berpuasa dua bulan berturut-turut sebelum keduanya bercampur.*

The word مَسَّ denotatively means to touch with the hand (Ibn Fāris, 1999). Al-Aṣḥfahānī (1997) defines the word الْمَسَّ as being used for things that can be felt by the senses and functions as an allusion to marriage. Contextually, Surah Al-Mujadilah, verses 1-4, begins with the story of a wife named Khaulah bint Tha'labah who complained to the Prophet Muhammad SAW about her husband's actions of *zihar* towards her. As a result, her husband had to undergo *kifarah*, which is to free a slave (al-Baghawī, 1993). If he is unable, her husband must fast for two consecutive months without breaking the fast unless there is an excuse, and after that, he is allowed to have intercourse with his wife again (al-Baidhāwī, 2003; Ibn Kathīr, 2000). If he is still unable, he must feed 60 poor people (ibid). Based on the translation, the term "bercampur" (mixed) through the prefix and affix [-ber + campur] is colloquial language used for non-married couples that refers to being together in a relationship (Kamus Dewan, 2010). Therefore, matching the term causes implications of non-compliance with the linguistic features and grammatical structures of the use of the term in the target language. Therefore, as an improvement, the equivalent of "bercampur" needs to be adjusted with affixes such as "mencampuri" which leads to the meaning of having sexual relations between husband and wife (Kamus Dewan, 2010).

## Sample 3

Translation of the Euphemism رَفَثَ in surah al-Baqarah (2: 197) by PE 2018.

SL: ۚفَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

TL: *Barangsiapa mengerjakan (ibadah) haji dalam (bulan-bulan) itu, maka janganlah dia berkata lucah (rafas\*), berbuat maksiat dan bertengkar dalam (melakukan ibadah) haji.*  
\*lucah (rafas) artinya mengeluarkan perkataan yang menimbulkan berahi, perbuatan yang tidak senonoh atau hubungan seksual

The euphemism "rafath" conveys the denotative meaning of seductive speech aimed at encouraging sexual relations or related acts. According to Ibn Kathir (2000), the term primarily refers to sexual intercourse with one's spouse. Al-Baidhāwī (2003) interprets it as engaging in sexual intercourse and expressing passionate words. Ibn Abbas provides a broader interpretation, including intimate feelings with women, kissing, winking, and uttering words of desire. Notably, Ibn Abbas distinguishes the meaning of "rafath" in this context from its usage in (Q. 2: 187), which specifically refers to marital relations (al-Baidhāwī, 2003). Contextually, "rafath" is among the prohibitions imposed by Allah SWT during the Hajj pilgrimage.

In the translation, the equivalent of "dia berkata lucah" (he/she speaks lewdly) is followed by a couplet procedure that combines the transfer procedure "(rafas)" with additions via the footnote technique. This approach preserves the source language style and aligns with the views

of the *mufassir*. However, the choice of terminology, such as the lexical "*lucah*" (lewd), is seen as lacking in euphemism and expressing impoliteness due to its sociolinguistic and cultural implications (Nasimah & Lubna, 2019). The word touches on moral aspects (Melor Fauzita et al., 2017) and is considered taboo (Fadzil & Abdul Sukur, 2020). Similarly, the phrase "*hubungan seksual*" (sexual relations) carries taboo connotations, is deemed rude (Noor Hatini & Siti Saniah, 2011) and is too direct in the context of Malay society. To achieve a more natural translation, the modulation procedure can be employed, utilizing the equivalent of 'bersetubuh' (sexual intercourse) to emphasize the dominant meaning, which aligns with the pragmatic competence of the target reader. According to Ainon & Abdullah (2008), the term "*bersetubuh*" conveys subtlety and courtesy. Nevertheless, due to linguistic and cultural evolution, "*bersetubuh*" can be refined further by using alternatives like "*mencampuri*" (mix) or "*mempergauli*" to incorporate euphemistic elements.

#### Sample 4

Translation of the Euphemism تَخْتَانُونَ أَنْفُسَكُمْ in surah al-Baqarah (2: 187) by YR 2018.

SL: أَجَلٌ لَكُمْ لَيْلَةٌ الصَّيِّمِ الْرَفِثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

TL: *Dihalalkan bagi kamu, pada malam hari puasa, bercampur (bersetubuh) dengan isteri-isteri kamu. Isteri-isteri kamu itu adalah sebagai pakaian bagi kamu dan kamu pula sebagai pakaian bagi mereka. Allah mengetahui bahawasanya kamu mengkhianati diri sendiri, lalu Dia menerima taubat kamu dan memaafkan kamu.*

Lexically, the term *takhtānūna* means "you betray/deceive". The word "al-nafs" encompasses meanings such as desire, lust, and oneself (Kamus Besar Arab Melayu Dewan, 2006). Contextually, this euphemism recounts the story of the Prophet's companions who fasted during the day but engaged in sexual relations with their wives at night, despite the prevailing prohibition at the time (Ibn Kathīr, 2000). Unable to control their desires, the men transgressed the law by approaching their wives. Subsequently, the verse (2: 187) was revealed, permitting sexual relations with wives during the night of fasting. Allah SWT then forgave their transgressions and accepted their repentance (al-Baidhāwī, 2003). The permissibility of having sexual relations with one's wife is contextually rooted in the phrase "*fā al-āna bāsyirūhunna*" (2: 187). In essence, the euphemism's meaning revolves around the inability to control sexual desire, leading to the act of having intercourse with one's wife.

Using the equivalent of "*kamu mengkhianati diri sendiri*" in the translation involves a semantic approach to preserve the original meaning and nuances. However, from a lexical perspective, the phrase "*mengkhianati diri*" (betraying oneself) literally means "to betray oneself" and "to harm oneself" (Kamus Dewan, 2010). This literal translation can lead to a loss of the true message of the Quran and limit the understanding of the target reader. To improve this, a communicative translation method can be adopted to produce a translation that better aligns with the context and is more comprehensible, such as "*Allah mengetahui bahawasanya kamu tidak dapat menahan nafsumu (untuk mencampuri isteri)*".

### Sample 5

Translation of the Euphemism *إِنْ كُنْتُمْ فَاعِلِينَ* in surah al-Hijr (15: 71) by PE 2018.

SL:

قَالَ هَلْؤَلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ

TL:

*Dia (Lut) berkata, "Mereka itulah puteri-puteri (negeri)ku (nikahlah dengan mereka), jika kamu hendak berbuat."*

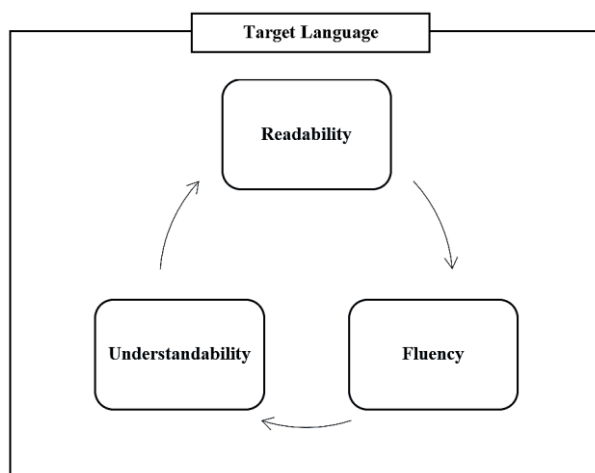
In context, the euphemism is part of Prophet Lot's words to his people who visited his home, urging them not to disturb his guests and prohibiting them from approaching men, instead of advising them to marry women. This can be intertextually referenced in Surah Hud [11: 78]. Al-Ṭabarī (2000) cites Qatādah, explaining that the verse's structure conveys Prophet Lot's command to his people who came to his house to marry women, as he aimed to protect his guests and daughters at the time. Al-Khāzin (2004) interprets that the Prophet would marry them off to his daughters if they adopted Islam, performed lawful acts, and abandoned unlawful ones. The euphemism also contains the meaning of offering his daughters in marriage, with the assumption that this would deter and extinguish the desires of his people (Ibn 'Āshūr, 1984). The phrase "*(nikahlah dengan mereka), jika kamu hendak berbuat*" in the context of Nabi Luth's story conveys the meaning of marrying his daughters as an alternative to engaging in sinful acts. However, the verb "*berbuat*" at the end of the sentence requires a complement to form a complete and clear meaning. This requirement aligns with the linguistic principle noted by Nik Safiah et al. (2015), who state that passive verbs starting with "*ber-*" are intransitive and need additional information to form a comprehensible sentence structure. This clarification is crucial to avoid insufficient explanation and misunderstanding, such as implying that "*berbuat*" refers to homosexual acts, which would contradict the intended message of encouraging lawful marriage.

### Findings

The findings reveal several thematic issues in the translation of Quranic euphemisms into Malay: meaning conveyance, style usage, and non-compliance. Firstly, the failure to convey intended meaning is evident in the lack of emphasis on the actual or contextual meaning of Quranic euphemisms in Malay translations, as noted by local scholars such as Muhammad Luqman Ibnul Hakim et al. (2024), Nasimah and Lubna (2019), and Haziya and Muhammad Hadi (2020), who identify it as a significant problem in translated texts. Secondly, the inappropriateness of euphemistic styles in translations stems from the use of terminology that does not align with Malay linguistic and politeness norms, leading to dysphemistic discourse due to translators' insensitivity to cultural and socio-linguistic norms. Thirdly, non-compliance issues arise from grammatical errors, limitations in word functions, and contradictions in lexical definitions, resulting from translators' failure to ensure accuracy in grammatical patterns and term usage contexts in the target language. Additionally, the use of literal translation methods often results in a loss of meaning. These issues collectively impact the quality and accuracy of Quranic euphemism translations into Malay.

Based on the identified themes, the study reveals that evaluating the translation of Quranic euphemisms into Malay requires careful consideration of three fundamental principles: Readability, Understandability, and Fluency.





**Figure 1 Proposed Model for Evaluating Quranic Euphemism Translation into Malay Language**

Readability in translation extends beyond mere linguistic accuracy, encompassing the creation of clear and comprehensible text that allows the target audience to engage effortlessly with the content. This is achieved through the use of straightforward language and the avoidance of unnecessary complexity. A key pillar of readability is the maintenance of consistency in meaning and terminology, ensuring that identical concepts are rendered uniformly to prevent confusion and guarantee unambiguous comprehension. Furthermore, a well-structured translation, characterized by logical organization and clear connections between ideas, serves as the final cornerstone of readability. This structural clarity facilitates effortless understanding, enabling readers to grasp the overall message with ease. Thus, readability in translation is a multifaceted concept that combines linguistic simplicity, terminological consistency, and logical structure to enhance the accessibility and comprehensibility of the translated text.

Understandability necessitates ensuring that the target audience can readily grasp the intended meaning. This requires translators to astutely consider the readers' existing knowledge, cultural background, and linguistic capabilities, thereby making the translation accessible and relevant. Moreover, translators must carefully assess the audience's pragmatic competence, meticulously ensuring that the intended meaning is accurately interpreted within its specific cultural and linguistic context. Equally critical is the avoidance of terms used in ways that deviate from their established usage in Malay, as such deviations risk introducing misinterpretations that could undermine the translation's effectiveness and clarity. Thus, achieving understandability in Quranic euphemism translation demands a nuanced approach that balances linguistic accuracy, cultural sensitivity, and audience-specific considerations to facilitate comprehensive comprehension of the source text's intended meaning.

Fluency is essential in creating a translation that resonates authentically with the target audience. This requires a translation that reads naturally and smoothly in Malay, actively avoiding awkward phrasing or unnatural constructions that could disrupt the reader's experience. Strict adherence to grammatical structures is non-negotiable, as correct grammar ensures clarity and prevents unintentional distortions of meaning. Furthermore, cohesion between sentences, achieved through well-connected ideas that flow logically, not only enhances readability but also ensures reader engagement, thereby enriching the overall impact of the translation. Crucially, the translation must align seamlessly with Malay cultural and

sociolinguistic norms, carefully adapting the language to suit different social contexts, convey euphemistic nuances effectively, and ensure that the style, tone, and level of formality are perfectly calibrated for the intended audience and purpose. Avoiding overly literal translations is paramount; instead, focusing on capturing the spirit and intent of the original text ultimately leads to a translation that is both accurate and culturally resonant.

## Conclusion

This study has underscored the complexities inherent in translating Quranic euphemisms into Malay, highlighting the critical need for a nuanced approach. Through a qualitative analysis of selected verses, focusing on euphemisms identified within Olimat's (2019) corpus, this research identified instances where conveying the intended meaning, appropriate application of translation methods, preserving stylistic and linguistic elements, and maintaining cultural sensitivity posed significant challenges. By adopting a systematic assessment model based on the principles of Readability, Understandability, and Fluency, translators can enhance the accessibility and comprehensibility of the Quran for Malay-speaking audiences, while preserving the theological depth and linguistic beauty of the original text. Future research should concentrate on further refining and validating this evaluation framework, to better support translators in navigating the intricacies of Quranic euphemisms, ensuring accurate and culturally appropriate renderings.

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