

Translation of the Qur'an *Bebaso Plembang* (Study of its Cultural Function and Preservation)

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Keywords: Translation of the Qur'an, <i>Baso Plembang</i> , Cultural	Abstract This article aims to find out the cultural functions and maintenance of the <i>Baso Plembang</i> Qur'an translation. By using qualitative methods and Edi Sedyawati's cultural theory approach in his work <i>Indonesian in Culture</i> , namely protection, development and utilization, the results and conclusions show that: <i>first</i> , the function of the presence of the <i>Baso Plembang</i> Qur'an translation is one of which can facilitate the local community to understand the contents of the Qur'an, so that it can be used as a guide to life and provide religious services for Muslims in Palembang city. <i>Secondly</i> , the translation of the <i>Baso Plembang</i> Qur'an is a physical form of culture that is evidence of the consistency of the process of maintaining cultural heritage, namely the culture owned by every region in Indonesia, even the world. Based on the theory of cultural preservation (<i>sustainable tourism</i>) for the maintenance of the <i>Baso Plembang</i> al-Qur'an translation, the protection of the <i>Baso Plembang</i> al-Qur'an translation is not a form of preserving the Qur'an, but rather an effort to translate it as a form of realization of the protection of the Palembang city language culture. Its development is carried out by printing it and disseminating it free of charge to various communities. Meanwhile, utilization is a form of community concern by holding courses or publishing books that talk about <i>Baso Plembang</i> and the translation of the Qur'an <i>Baso Plembang</i> , supported by the role of UIN Raden Fatah Palembang which carries Malay civilization as its distinction.
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Kata Kunci: Terjemahan Al-Qur'an, <i>Baso Plembang</i> , Kebudayaan	Abstrak Artikel ini bertujuan untuk mengetahui fungsi kultural dan pemeliharaan terjemahan al-Qur'an <i>Baso Plembang</i> . Dengan menggunakan metode kualitatif dan pendekatan teori kebudayaan Edi Sedyawati dalam karyanya <i>Indonesian in Culture</i> , yakni perlindungan, pengembangan dan pemanfaatan, hasil dan kesimpulan menunjukkan bahwa: <i>pertama</i> , fungsi hadirnya terjemahan al-Qur'an <i>Baso Plembang</i> salah satunya dapat memudahkan masyarakat setempat untuk memahami isi al-Qur'an, sehingga dapat dijadikan sebagai pedoman hidup dan memberikan pelayanan keagamaan bagi umat muslim di kota Palembang. <i>Kedua</i> , Terjemah al-Qur'an <i>baso Plembang</i> merupakan wujud fisik dari kebudayaan yang menjadi bukti konsistensi proses dalam menjaga warisan budaya, yakni budaya yang dimiliki oleh setiap daerah yang ada di Indonesia, bahkan dunia. Berpaku pada teori pelestarian budaya (<i>sustainable tourism</i>) untuk pemeliharaan terjemah al-Qur'an <i>baso Plembang</i> , perlindungan terjemah al-Qur'an <i>baso Plembang</i> bukan bentuk penjagaan al-Qur'an, akan tetapi lebih pada upaya penterjemahan sebagai bentuk perwujudan perlindungan kebudayaan bahasa kota Palembang. Pengembangannya dilakukan dengan cara mencetaknya dan disebarluaskan secara gratis ke berbagai masyarakat. Sedangkan pemanfaatan merupakan wujud kepedulian masyarakat dengan mengadakan kursus atau menerbitkan buku yang berbicara terkait <i>bebaso Plembang</i> maupun terjemah al-Qur'an <i>bebaso Plembang</i> , dengan didukung peran UIN Raden Fatah Palembang yang mengusung peradaban melayu sebagai distingsinya.
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Article History: Received: 01-05-2024 Accepted: 21-07-2024 Published: 15-08-2024

INTRODUCTION

It cannot be denied that Allah has revealed how the position of the Qur'an in Lauh al-Mahfudz has been written beforehand in His eternal knowledge. In fact, it is very visible the high value of literature so that it contains many secrets and wisdom and ibrah for Muslims who take it.¹ In the study of the development of the Qur'an, three theories have been neatly formulated which are still an academic discussion, namely translation, tafsir, and ta'wil.²

The dynamics of the translation of the Qur'an in Indonesia currently leads to translation into local languages.³ Various cities and regencies have carried out and transferred the language of the Qur'an to local languages, which is a flagship program of the Ministry of Religious Affairs of the Republic of Indonesia. This has been done since 2011 by involving various Islamic religious universities. This is done to strengthen the mission of the Ministry of Religious Affairs in responding to the dynamics that occur in society so that they always live in harmony and peace within the framework of unity and integrity. Among the objectives, namely: *first*, to ground the values of the Qur'an to the wider community, especially for language speakers; *second*, to carry out the religious moderation movement; *third*, to participate in preventing and slowing down the extinction of regional languages.⁴

The fact shows that the translation of the Qur'an is one of the needs in the intellectual transmission of knowledge in various civilizations and cultures.⁵ Translation programs of the Qur'an into local languages have been carried out since the 19th century. The first Qur'an translation manuscript was obtained from the library collection of the Surakarta Great Mosque which originated from the Manba'ul Ulum Solo Islamic boarding school, which was founded by the palace scholars during the time of His Majesty Pakubuwono IX (1861-1893).

Then, there is also a translation of the Qur'an in Sundanese, with the name al-Amin which is the result of the translation of K.H. Qamaruddin Shaleh, as well as translations of the Qur'an in other regional languages, such as Sasak (West Nusa Tenggara), Kaili (Southeast Sulawesi), Makassar (South Sulawesi), Toraja (Central Sulawesi), Bolaang Monggondow (North Sulawesi), Batak Angkola (North Sumatra), Minang (West Sumatra), Banyumas (Central Java), Dayak (West Kalimantan), Ambon,

¹ Abu Abdullah Muhammad bin Bahadir al-Zarkasyi, *al-Burhan fi 'Ulum al-Qur'an*, (Bairut: Dar al-Ma'rifah, 1391 H.) Jilid 1, h. 245.

² Manna' Khalil al-Qaththan, *Mabahits fi 'Ulum al-Qur'an*, (Bairut: Dar al-Fikr, t.th). See, Hakim Hidayat, et al., "Tafsir, Ta'wil Hingga Tarjamah Sebagai Instrumen Penting dalam Menginterpretasikan Ayat-Ayat Al-Qur'an", *Jurnal Kajian Islam Dan Sosial Keagamaan* 1, no. 4 (2024), h. 241-252.

³ Wardani Wardani, "Sisi Kearifan Lokal Dalam Terjemah Al-Qur'an Berbahasa Banjar", *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 1 (2020), h. 49-74.

⁴ Extracted from the Remarks of the Head of the Research and Development Center of LKKMO, contained in the introduction of the book: *al-Qur'an and its Translation (Palembang Language)*, Jakarta December 9, 2019.

⁵ Muchlis M Hanafi, "Problematika Terjemahan Al-Qur'an: Studi pada beberapa Penerbitan al-Qur'an dan Kasus Kontemporer", *Suhuf: Jurnal Kajian al-Qur'an dan Kebudayaan* 4, no. 2 (2013), h. 169.

Bali, Banjar, including the translation of the Qur'an in Palembang language which has been started since 2017 and completed in 2019.⁶

Some Muslims still debate the translation of the Qur'an on the grounds of preserving the sanctity of the Qur'an, because it is not a text that is impossible to translate and can only be understood as a *tafsiriyah* translation, not a *harfiyah* translation.⁷ In the study of non-tafsir literature, the study of the Qur'an was carried out at the beginning of the century by Sufi scholars from Palembang.⁸ Leaving behind many works in the national library in Jakarta, the Palembang sultanate conversed with three kinds of language styles, namely Malay, Arabic and Javanese. Malay was the language of the indigenous people long before the Palembang sultanate was established. This is because there is a lot of local wisdom of Palembang that must be preserved. The designation of Palembang's refined language, namely *bebaso*, is only intended for the sultanate or a limited circle, some say philologically the Malay language has been influenced by Javanese.⁹

In the process of translating the Qur'an into Palembang language, there is an assumption from some Palembang elders themselves who feel pessimistic about the translation effort for several reasons, namely *first*, the fear of translating the Qur'an into Palembang language as a sin; *second*, the lack of Palembang language used in daily conversation, making it difficult to find a translator; and *third*, the uncertainty of who will read the translation text. In addition, the Palembang-free Qur'an and its Translations are also felt to be still unfamiliar among the people of this city itself. This is due to the intermarriage between tribes although some elders still use this *bebaso*, but it has been mixed with Palembang *sari-sari* (everyday) language.¹⁰

The process of translating the Qur'an into Palembang language went through quite long stages, and finally it was officially launched on Thursday, October 17, 2019. This program has three objectives, namely, *first*, providing religious services, especially to people who are not familiar with Indonesian; *second*, the translation of the Qur'an into local languages is expected to help preserve and maintain local culture; and *third*, translation as the most effective method of preserving local languages, especially languages that tend to experience extinction.¹¹ Therefore, the presence of this translation of the Qur'an in Palembang language is considered to be able to compile a comprehensive translation and its use in the translation of the Qur'an.

⁶ Kusnadi Kusnadi, "Terjemah Al-Qur'an Bebaso Palembang Dan Penggunaannya di Dalam Memahami Ayat", *Proceeding International Conference on Tradition and Religious Studies* 1, no. 1 (2022), h. 424.

⁷ Egi Sukma Baihaki, "Penerjemahan Al-Qur'an: Proses Penerjemahan al Qur'an di Indonesia", *Jurnal Ushuluddin* 25, no. 1 (2017), h. 44. <https://doi.org/10.24014/jush.v25i1.2339>.

⁸ Samsul Munir Amin, *Karomah Para Kiai*, (T.tp: PT LKiS Pelangi Aksara, 2008), h. 31.

⁹ Baderal Munir Amin, dkk, *Grammar and Dictionary of Baso Plembang*, (Palembang: Yayasan Madrasah Najahiyah, 2010), h. 1.

¹⁰ Kusnadi, "Terjemah Al-Qur'an Bebaso Palembang...", h. 424.

¹¹ See, [Rekam Jejak Dan Dinamika Penerjemahan Alquran Ke Dalam Bahasa Palembang 2017-2019 - Fushpi \(radenfatah.ac.id\)](https://radenfatah.ac.id), accessed January 20, 2022.

This article describes the Palembang translation of the Qur'an with a focus on its cultural function and preservation. There are not many studies that review the translation of the Qur'an in Palembang language. Among the studies that have been done are: *first*, Kusnadi, reviewed the Palembang Free Qur'an Translation and its Use in Understanding Verses,¹² Izzati, et al., discussed the Javanese Vocabulary in the Palembang Malay Translation of the Qur'an published by Kemenag-Ri in 2019,¹³ and Nur Muhammad Fatih Al-Badri, et al., examined the Translation of the Qur'an into Palembang Language: Strengthening Regional Language and Local Wisdom.¹⁴ These three previous studies did not touch on the cultural function and how to maintain the translation of the Qur'an in Palembang language, so the author's study is expected to be able to complement as well as serve as a guideline to continue to strive for the maintenance and preservation of the translation of the Qur'an, especially in Palembang language.

RESEARCH METHODS

This article uses a type of *library research* with qualitative methods. In addition, it also uses *descriptive-analytical* as a method of data analysis, namely describing the data obtained both primary and secondary data to be critically analyzed.¹⁵ Primary data sources come from the Qur'an and translation in Palembang, while secondary data are articles, supporting books and all references that support the theme of the discussion. In addition, considering that this article uses a pure type of library research, the data collection technique uses documentation by applying three theoretical approaches in the form of cultural preservation offered by Edi Sedyawati in his work *Indonesian in Culture*. This theory is used by the author to see the extent to which the Palembang language translation of the Qur'an can maintain the cultural values of the Palembang bari language.

RESULTS AND DISCUSSION

Definition and History of Qur'anic Translation

The definition of translate, according to *The New International Webster's English dictionary*, can mean to compose another language and explain by using other words.¹⁶

¹² Kusnadi Kusnadi, "Terjemah Al-Qur'an Bebaso Palembang Dan Penggunaannya di Dalam Memahami Ayat", *Proceeding International Conference on Tradition and Religious Studies* 1, no. 1 (2022).

¹³ Izzati, et al., "Kosakata Bahasa Jawa Dalam Terjemahan Al-Quran Berbahasa Melayu Palembang Terbitan Kemenag-Ri Tahun 2019", *Prosiding SAMASTA*, 2023.

¹⁴ Nur Muhammad Fatih Al-Badri, et al., "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), h. 157-194.

¹⁵ Annisaa Tusakdia, et al., "The Relevance Of Hifdzun Nafs With The Law of Qishash: An Analysis Of Ibnu 'Ashur's Interpretation In *Tafsir al-Tahrir Wa al-Tanwir*", *Al-Shamela : Journal of Quranic and Hadith Studies* 2, no. 1 (2024).

¹⁶ Kamus Webster Internasional baru & saurus Bahasa Inggris, *Trident Press International*, 2002, h. 1428.

While translation literally means transfer or transfer of language from one language to another. According to Suhendra Yusuf, the definition of translation is the transfer from one language to another. While terminologically, the translated Qur'an is transferred from one language to a non-Arabic language and then printed into several texts so that anyone who does not understand Arabic can understand little by little the meaning of God's book.¹⁷

Meanwhile, translation means two elements in the sense that the first expresses the meaning of the source language into the target language and the second conveys the language style.¹⁸ From these definitions it can be concluded that translation is the process of transferring messages from the main language to the target language, in this final project the target language used is Palembang.

The history of the translation of the Qur'an was initiated by orientalist who struggled to learn the study of Islam, because when Muslims were busy with debating legal issues whether this translation was allowed or not, this situation they used to translate the Qur'an. Initially these orientalist translated the Qur'an in Latin¹⁹, and made this Latin translation their main reference in translating the Qur'an. After what was done by the orientalist in translating the Qur'an which contained rebuttals and insults to the holy book of Allah, then not a few Muslim scholars were moved to carry out the process of translating the original Qur'an from Arabic not Latin Arabic even though there was previously a debate about translating the Qur'an. Until now, the translation process continues to be carried out in the world of education and da'wah so that all Muslims can benefit from the translation of the Qur'an itself.²⁰

When Muwahidin became a great influence on his people in 1142-1289 he ordered to eliminate the translation of the Qur'an into barbaric languages, not long from there many scholars gave permission to the development.²¹ Until the next period of development, which carried out the transfer of the Qur'an into the language on a large scale, then the Qur'an was distributed to the pilgrims who were fulfilling the call to the pilgrimage to the city of Mecca.

Abd al-Rauf bin 'Ali al-Fanshuri (1035-1105 H/1615-1693 AD) Indonesian figure as well as the initiator of the translation of the Qur'an in local languages and the first Murtajim al-Qur'an in his work which began with Arabic letters. In the 17th century the writing of the Qur'an translation was realized by him, namely *Tarjuman al Mustafid* then continued by the work of H. Oemar in the 20th century, namely *Tafsir Rahmat*, then like the work of *Tafsir Hibarna* by KH. Iskandar Idris (1960), *Al-Qur'an*

¹⁷ Suhendra Yusuf, *Pengantar Teori Tarjamah Menuju Pendekatan Linguistik dan Sociolinguistik*, (Bandung: Mandar Maju, 1994), h. 87.

¹⁸ Widyah Martaya, *Seni Penerjemahan*, (Yogyakarta: Kanisius, 1989), h. 11.

¹⁹ On the development of the process of translating the Quran by Orientalists and its development in Europe, see, Hamam Faizin, "Printing of the Quran from Venice to Indonesia," *Jurnal Esensia*, 12 no. 1 (2011), h. 141-144.

²⁰ Anwar Nurul Yamin, *Taman Mini Ajaran Islam Alternatif Untuk Kajian Al-Qur'an*, (Bandung: PT Remaja Rosdas Karya, 2004), h. 101.

²¹ Abu Bakar, *Sejarah Al-Qur'an*, (Solo: Ramadhani, 1986), h. 40.

Kejawean and Sundawiyah.²² The development of tafsir al-Qur'an is very different from the Arab world and if we remember the history of the Qur'an was revealed in the city of Arabia.²³

From ancient times the translation project has been very used as a meal of knowledge by scientists, until now a good means of education and da'wah is to transfer the Qur'an into local languages anywhere, so that all Muslims of the world come to feel the translation of the Qur'an in their own language. The translation of the Qur'an is a regeneration of the development of the world, because first the book of the Qur'an as a guide to life, indirectly it is very easy if they are looking for benefits. in the history book this translation has experienced a stag because there is no warm participation from Muslims, Ulama approve of this translation.

Translation of the Qur'an into Local Languages

A flagship program of the Ministry of Religious Affairs of the Republic of Indonesia established from 2011 is the translation of the Qur'an, which cooperates with the Islamic Religious University in the country of Indonesia, the translation of the Qur'an in this regional language becomes the mission and vision planted by the Ministry of Religion to be stronger because it provides *feedback* according to the needs of the community in the religious field framed by the Republic of Indonesia.²⁴ The presence of the translation of the Qur'an in local languages has a clear purpose, *first*, to bring the Prophet closer to his Guidelines, *afdhalnya* measuring the closeness of his religion, *secondly*, it is no less important to maintain the local wisdom of the local language so that it is far from extinction, especially because it holds noble values, *Third*, avoiding religious extremism, seeing the challenges in today's times are very hard, this happens none other than because of the layman of the community on religious knowledge.²⁵

Assuming that 130 million more Muslims in a religious country like Indonesia can still be said to be minimal in understanding the knowledge of the Qur'an in Arabic, the statement made is proof that the existence of the Indonesian translation of the Qur'an is very helpful to the community, but that does not mean this is enough because those who really communicate thoroughly using good and correct Indonesian are not comprehensive or few, the existence of the translation of the Qur'an in the local

²² M Amin Aziz, "Karakteristik Tafsir di Indonesia Abad XX, Jakarta, Lembaga Pengkajian Agama dan Filsafat (LSAF) dan Ikatan Cendekiawan Muslim Indonesia", *Jurnal Ilmu Pengetahuan dan Budaya Ulumul Qur'an* 4 (1992).

²³ Sulaiman Ibrahim, *Pendidikan dan Tafsir: Karya Mahmud Yunus dalam Pembaruan Islam*, (Jakarta: LEKAS, 2011), h. 80.

²⁴ See the explanation of the Head of Balitbang and Diklat of the Ministry of Religious Affairs, Abdurrahman Mas'ud, in <https://jatman.or.id/upaya-moderasi-kemenag-luncurkan-terjemah-al-quran-bahasa-daerah/>, accessed on February 22, 2022.

²⁵ See, explanation of the Head of the Research and Development Center of LKKMO, M Zain, <http://www.satuharapan.com/readdetail/read/kemenag-luncurkan-alquran-terjemahan-3-bahasa-daerah>, accessed on February 22, 2022.

language is a good approach for the community to familiarize themselves with the Qur'an and understand it, to them the Qur'an was revealed.

Puslitbang LKKMO has translated 17 al-Qur'an translations of regional languages, and has been realized in its distribution to various islands to provinces, namely 1) Sumatran regions namely; Aceh, Palembang, Batak Angkola and Minang languages. 2) Java, namely; Banyumasan, Sundanese, Madurese. 3) Kalimantan region, namely; Kanayatan Batak language, Banjar. 4) Sulawesi region, namely; Mongondow, Kaili, Makasar, Bugis, and Toraja languages. 5) Lombok region, namely; Sasak language. 6). Bali region namely; Balinese language. 7) Maluku region, namely; Ambon Malay language.²⁶ The purpose of the Ministry of Religious Affairs is to spread this translation again to facilitate the public in understanding religious knowledge and the rest is for the most affdhal is to continue to preserve the local wisdom of the local area.

Background to the Translation of the Qur'an into Palembang Language

Palembang language is a language that is listed in the ranks of many languages in Sumatra, it has been mentioned above that the Palembang language specifically has two levels, the first is the daily language that is used only partly in this city can also be called the market dialect. The second is "bebaso" or refined language that is only intended or can only be used by the official circles of the Palembang sultanate.²⁷

This Bebaso comes from the old Malay language and also blends with Javanese dialects and accents, some say not only that because there are influences from outside languages such as *Arabic, Chinese, Portuguese, Dutch, English, Urdu* and *Persian*. However, it does not apply to the Malay script of Palembang people who already use Arabic script or Malay language writings or commonly known as *Arabic pegon/gundul*.²⁸ The use of *bebaso* is also said to people whose age is above us as a respectful call, such as talking to parents, in-laws, grandparents, students to teachers, can also be for those of the same age as a sign of mutual respect in accordance with the name of the *bebaso* itself, namely "Halus".²⁹

In the initial observation, this Palembang dialect is rarely used as a means of communication, because official language is much more difficult than everyday language. However, this *bebaso* is not only used by official circles but is still applied and maintained around traditional areas in Palembang, especially the grand mosque area, Seberang ulu I area, Seberang ulu II *baligh* market village 16 Ilir Barat II and Ilir Barat III. This fact is very concerning because of the almost extinction of Palembang local wisdom and of course this is a serious concern because it can be strong for behavior,

²⁶ Desain Operasional Penelitian Dinamika Penerjemahan Al-Qur'an ke bahasa daerah Puslitbang Lektor, Khazanah Keagamaan dan Manajemen Organisasi tahun 2019, Jakarta, Tim Bidang Khazanah Keagamaan.

²⁷ <http://waroengkemanx.blogspot.com/2010/06/bahasa-palembang-sejarah.html>, Accessed November 11, 2021.

²⁸ <http://ganjal1590.ee.transloka.com/melayu-palembang.htm>, accessed November 11, 2021.

²⁹ <http://id.wikipedia.org/wiki/Kalimat>, accessed November 11, 2021.

attitudes that are valued this has been revealed by "Carole Wade" culture provides countless rules, which direct behavior and shape our beliefs."³⁰ The opinion conveyed by him is correct, especially in the era of globalization, the flow of information allows a person to adopt values, knowledge, and habits outside his social environment and far from his physical reach. What is worse is when the values he adopts are not in accordance with his eastern culture, cultural roots and religious norms.

With its distinctive use of the back vocal sound "O".³¹ In addition to the specificity, on the back vocal sound, the Palembang Malay dialect also has another specificity, namely on the trill sound /R/ called *bedeghatb* with the Palembang dialect with the term *Jegho bedeghot in Arabic like the ghain sound*.

Examples of the use of both forms of language are:

Si A: *Chek, nak kemano?* (Check, where are you going?)

Si B: *Cek, ayun kepundi?* (Check where are you going?)

Si B: *Nano, nano ke pundi-pundi, kulo ayun ke rompok Wak Ni saos.* (No. I don't want to go anywhere, I just want to go to *Wak Ni's* house)

From the two examples above, the form of speech found differences as a differentiator between Bps and Bbs. The words '*nak, kemano, idak, kemano-mano, aku, Cuma, ke rumah*' in the Palembang sari-sari form are replaced with the words 1 *ayun*, 2 *kepundi*, 3 *nano, kepundi-pundi*, 4 *kulo*, 5 *saos*, 6 *ke rompok*' in *baso Plembang alus* (Bbs) from the above differences it can also be seen that in *baso Plembang alus* (Bbs) there is vocabulary that is similar to Javanese, namely the subtle Javanese language variety. As in the example above (1) *ayun* which means want or wish, is also found in refined Javanese as in *Kamus Pepak Baso Jawa ayun* is interpreted as *arep* which also means want, wish.³² (2) *pundi* which means *mana*, is also found in *Kamus Pepak Baso Jawa pundi* is interpreted as *endi* which means *mana*.³³ (3) *Nano* in *Baso Plembang alus* means no, the Javanese *nana, ana; ora* meaning no. (4) *kulo* or *me* is also in Javanese, *kula* meaning *me*. (5) *saos* meaning *saja*, is also written in the *Javanese Pepak basa Dictionary* with *besaos* meaning *wae* or *saja*. (6) *rompok* in *baso Plembang alus* means house. Whereas *rompok* in Javanese means little hut, and *pondhok, omah*.

There are at least two reasons behind the translation of al-Qur'an into Palembang language, namely:

1. Use of subtle Palembang language (*Bebaso*)

According to Sultan Mahmud Badaruddin Prabu Diradja that in Palembang today "*wenten setitik yang wikan bebaso*" (there are few who understand *bebaso*), it is estimated that the number of *bebaso* speakers is currently below 100 people, covering

³⁰ Carole Wade, *Psikologi*, (Jakarta: Erlangga, 2007), h. 218.

³¹ Amalia, *Bentuk dan Pemakaian Baso Palembang Alus di Kota Palembang*, Unpublished thesis, Graduate Program, Gaja Mada University, Yogyakarta, 2002, h. 1.

³² Sudaryanto dan Pranowo, (Editor), *Kamus Pepak baso Jawa* (Badan Pekerja Kongres Bahasa Jawa, Yogyakarta, 2001), h. 50.

³³ Sudaryanto, *Kamus Papak...*, h. 860.

seberang Ulu and seberang Ilir areas. Furthermore, Sultan Prabu pointed out some of the factors causing the decline of *Plembang bebaso* speakers, namely: "*Yang sepuh nano ngelayani yang mudo, mantu bebaso mertuo nano melayani*" (The old do not reply with bebaso, the in-laws do not speak using the Palembang language finely when their son in-law bebaso) In terms of ethics, the attitude of the elders can be justified because it has become a custom of *bebaso* among the people of Palembang in ancient times.

Although in terms of language maintenance and preservation, such attitudes are one of the factors in the decline of Palembang alus speakers. "*Nano wenten wadah peranti ngelestarike bebaso* (there is no container or institution to preserve the *Palembang alus* language)." Still according to Sultan Prabu Diradja (SMB III), he was able to bebaso after becoming a member of the *Mangcik Bicik* Family Association (KKMB). One of the activities in KKMB is to wear bebaso sasame members, but currently KKMB is still experiencing stagnation so that it can no longer play a role in developing or preserving the Palembang language. "*Wong tuo nano ngajarke anaknya bebaso*" (parents do not teach their children about Palembang language, namely their local language) and when parents do not use their local language (*bebaso*) as a primary language when communicating at home, resulting in children not making their local language as a *sense of belonging*, and for the case of Palembang subtle language, this condition or weak socialization in the family has begun to be felt since four or more generations ago. "*In school nano wenten lesson bebaso*" (in school is not taught lessons in Palembang subtle language).³⁴

Schools at the district level until now still present local languages in their curriculum and include them in local content subjects, this is a lameness in order to realize contestation in the modern era later.

An educational mecca that continues to uphold the national language to the international level has succeeded in eliminating efforts to preserve local languages until it looks unfavorable. Some Palembang youths assume "the official language of Palembang is already on the decline of *updet*, slang that becomes their guard rather than ancestral language. The lack of culture and values in young people now makes local languages have been put aside, they no longer care and do not feel the function as a young person to maintain the preservation of culture in their area, because they have been consumed by slang like hypnotized. what they do is already damaging their own cultural treasures.

2. The dynamics of the existence of Palembang *Bari* language with its challenges

Puslitbang Lektur has launched a local language translation of the Qur'an with religious treasures and organizational management of Balitbang Diklat Ministry of Religious Affairs RI and finally allied with Raden Fatah State Islamic University

³⁴ This can be caused by policy makers who do not understand the need to preserve regional assets, so that the education curriculum in schools from primary to tertiary levels prioritizes Indonesian over local languages, even foreign languages such as English, German and Japanese are considered more valuable than local languages.

Palembang, and has been launching which was included in the 5th Anniversary. The work is a result of the hard work of Raden Fatah State Islamic University (UIN) lecturers and Palembang community leaders and the support of many parties. The draft started from the idea of the Chairman of the Senate of UIN Raden Fatah Palembang, Prof. Dr. H. Aflatun Muchtar, when he was invited to be one of the MTQ judges in Gorontalo in 2012. During the MTQ activities in Gorontalo, Muchtar finally realized the importance of building Palembang Malay culture through the Qur'an. At that time he thought, why Palembang does not exist. After returning home, the idea was offered to several businessmen in Palembang with the hope that this work could become a historical record for the next 50 years.³⁵

Function of Palembang Language Qur'an Translation

The existence of this local language translation is a matter of pride, especially for the people of Palembang and generally for the people of South Sumatra. Yai Anwar Bek³⁶ "said that the existence of the translation of the Qur'an in Palembang language, in addition to being a source of reference for the people of Palembang as well as a language binder in the translation there are some words using Palembang subtle language, which may be rarely heard in everyday conversation". Yai Bek was involved in the Palembang Qur'an Translation and gave comments. Apparently, there were not many obstacles in the preparation of the project of translating the Qur'an into Palembang language, and it is expected to provide considerable benefits for the local community. He said at least three benefits of the presence of the translation of the Qur'an in the local language, namely:

1. Menjadi Being a guide in religion that is easier to understand because of the use used by this translation of the Qur'an. More specifically, people who are not familiar with the dialect of the mother tongue.
2. It can be used as a forum for cultural preservation, hoping that like the Qur'an it will be guarded by Allah. According to Lukman, when the local language is used as a medium to understand the Qur'an and continue to protect it because there is a sacred value.
3. It can be the most effective role in the method of preserving the local language itself which is almost extinct. In 2013, research was conducted and indicated the extinction of the local language because the preservation effort was not carried out, so this method is quite helpful in maintaining the local wisdom of the Palembang area.

³⁵ Track Record and Dynamics of Qur'an Translation into Palembang Language 2017-2018, Retrieved from [Rekam Jejak Dan Dinamika Penerjemahan Alquran Ke Dalam Bahasa Palembang 2017-2019 – Fushpi \(radenfatah.ac.id\)](https://radenfatah.ac.id/), accessed January 20, 2022.

³⁶ The man whose real name is Anwar Bek is a Palembang culturist who controls 80 percent of the languages in South Sumatra. Yai Bek explained that Palembang's everyday language has a lot of absorption from foreign languages. Starting from Dutch, Chinese, and Arabic.

Preservation and Maintenance of Palembang *Bari* Language through Qur'an Translation

Every human being can be said to have the ability to do good, truth and justice. Those who use a healthy mind to create happiness, harmony and ease of life, with the ability that each human being has the right to make a lot of innovations, various cultures that emerge and civilizations that have developed are seen through their activities and works, in the most isolated communities it will be easy to find their cultural forms. because of this humans are known as cultural beings.

The word culture comes from the Sanskrit language, namely *buddhaya*, which is interpreted as a development in the form of copyright, karsa, and taste.³⁷ In English culture is termed *culture*, whose root word is *colere* which means to cultivate or do it can also mean all human power and effort to process nature. The term "culture" is referred to as 1). the result of human activities and inner creation (intellect), such as everyman, art, and customs; 2). The overall knowledge of humans as social beings who use it to understand the environment and their experiences and which guides their behavior.³⁸ J. Honigman in his book *The World of Man* as quoted by Koentjaraningrat mentions three forms of culture, namely: *Ideas, activities, and artifacts*.

One of the ethnic groups that still maintains its ancestral culture is the city of Palembang, namely its local language which still exists even though it has few speakers and is almost extinct. This ethnicity has a high awareness, and is inspired by the idea to keep it, such as the *Plembang baso* Qur'an Translation which includes the physical form of culture as evidence of the consistency of the process in maintaining cultural heritage. From the above explanation, the author sees that the culture possessed by every region in Indonesia and even the world certainly has an identity that should not be extinct. So from this the researcher uses the theory of cultural preservation (*sustainable tourism*) for the maintenance of culture to be maintained in its preservation, of course there are efforts that must be made.³⁹ According to Sedywati mentioned in his book entitled *Keindonesiaan in Culture*, so that a culture can be sustainable, efforts need to be made including: Protection, Development and Utilization.⁴⁰

³⁷ Koentjaraningrat, *Pengantar Ilmu Antropologi*, (Jakarta: PT Rineka Cipta, 1990), Cet ke-8, h. 181.

³⁸ Janes Alexander, *Filsafat Kebudayaan Kontruksi Pemikiran Cornelis Anthonie Van Paeursen dan Catatan Refleksinya*, (Yogyakarta: Pustaka, 2015), h. 3.

³⁹ "In order for a culture to be sustainable, that is, to exist, there must be efforts that need to be guaranteed, including protection, development, and utilization. Protection includes efforts to keep cultural products from being lost and damaged; development includes processing that results in quality improvement and / or expansion of the repertoire; utilization includes efforts to use cultural products for various purposes, such as to emphasize the image of a nation's identity, for cultural awareness education (both through the process of ionternaslization and multicultural appreciation), to be used as cultural industry content, and to be used as a tourist attraction".

⁴⁰ See, Edi Sedyawati, "Keindonesiaan dalam Budaya: Dialog Budaya: Nasional dan Etnik Peranan Industri Budaya dan media Massa Warisan Budaya dan Pelestarian dinamis", (Jakarta: Wedatana Widya Sastra, 2008), h. 166.

1. Protection theory

Protection is a variety of efforts made by cultural owners to maintain their culture with the aim of maintaining its existence and condition. In this case, the author sees the extent and means of what is done by the community of cultural owners to protect Palembang culture in order to maintain its existence, the author specializes in Palembang culture which is meant to be *baso Plembang (bebaso)*. In the process of protection so as not to become extinct, the translation of the Qur'an is made using *Baso Plembang*. The Qur'an as we know, has been guaranteed to be guarded by God, the various ways God protects the Qur'an, as stated in surah al-Hijr verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Surely it is We who revealed the Qur'an and surely it is We who maintain it".⁴¹

The Qur'an was protected by Allah before and after its revelation. During the time of the Qur'an's revelation, Allah protected it from the devil, while afterward Allah protected it from evil hands, namely changing the writing or the like. And then Allah placed it in Muhammad's chest, the Qur'an has always been guarded by Allah from its authenticity since the beginning of the Qur'an was written.

Maintaining the translation of the Qur'an can be done through memorizers of the Qur'an and scholars and people who like local wisdom. The translation of the Qur'an into various languages is not at all an effort to preserve the Qur'an, because the Qur'an has been preserved as explained above, but the translation into other languages, especially the Palembang language, is to keep the Palembang language from being lost like the Qur'an itself which is guarded by Allah Directly. Therefore, the translation of al-Qur'an *Bebaso Plembang* is not a form of preserving the Qur'an, but rather an effort to translate al-Qur'an *Bebaso Plembang* as a form of realization of the protection of the Palembang language culture. This protection of the Qur'an can be seen from some of the vocabulary and terms in the surah in the Palembang language al-Qur'an translation, which are rarely used by Palembang people in their daily lives.

2. Development theory

Development is processing with the aim of improving quality. In this case, the author examines what forms of development of Palembang cultures by their owners in the research locus.⁴² The development of Islamic culture of Palembang city is more visible in the effort to preserve its existence by opening all opportunities for change and development. This result can be seen from the use of Palembang language. The Palembang translated Qur'an has been distributed to community leaders, Palembang city government, provincial government and related agencies.

However, the translation of the Palembang language al-Qur'an is still limited. According to Nyayu Khodijah, so far from the beginning of printing until the completion

⁴¹ Departemen Agama RI, *Al-Qur'an dari Terjemahannya*, (Bandung: Diponegoro, 2012), h. 261.

⁴² Edi Sedyawati, *Keindonesiaan dalam Budaya...*, h. 92.

of the translation process of the *Plembang baso* al-Qur'an, there are only 70 copies for the initial printing. This number is still minimal to be distributed to all educational institutions in Palembang, because the printing process experienced obstacles so it was agreed to be printed in limited quantities. In distributing the copies of the Qur'an, the campus submitted a proposal to cooperate and promote massively in the agency that became the standard in this case. There will be two versions, *hard copy* (print) and *e-book*, for the print version will offer to the municipal government, especially the Department of Culture, Tourism and Education. While the PDF version is planned to cooperate with the Ministry of Religion's Balitbang. Zuhdiyah Malik's research entitled *Translation of the Qur'an in Palembang Language* in 2015 is a form of development of the *baso Plembang* translation of the Qur'an that has been carried out to accelerate the development of this translated Qur'an.

This local language translation of the translated Qur'an is expected to bring the community closer to the Qur'an and immediately print more so that it can be distributed to every region in South Sumatra.⁴³ Although the translation of the Qur'an in this regional language is not an indicator of changing someone to be more religious, at least by reading alone there is a willingness. This is a renewal of the language of the Qur'an with the language requested by the community, it is hoped that it will be easier to talk about the heart. So it is important for scholars, shops, ustadz-ustadzah, Dai daiyyah and especially students to continue to provide socialization to the community this is a very positive thing, because this Qur'an must be socialized so that it can be understood by all levels of society.

3. Utilization theory

Utilization is a variety of efforts to use cultural results in various purposes. Such as emphasizing the image of a nation's identity to increase cultural awareness both through the process of internalization and multicultural appreciation.⁴⁴ In this case, researchers explore the form of utilization of Palembang culture both for the owner of the culture and Palembang culture. At the locus of research on the creation of a work that is expensive in cultural value, namely the translation of the Qur'an *Bebaso Plembang*.

The utilization of this culture by the people in Palembang city is as part of the material in formal education. The government, in this case the Minister of Education and Culture through the establishment of the 2013 Curriculum, has regulated the implementation of local content, one of which is local language. The analogy is the same as the local content of Arabic, because the Qur'an already lives in every Muslim home, when it understands Arabic it will also understand the contents of the Qur'an, as well as the translation of the *Plembang baso* Qur'an is made to facilitate the community in every Palembang area. Especially those who have difficulty understanding the Qur'an

⁴³ The Palembang Language Translation of the Qur'an was only printed in 100 copies, due to cost constraints: <https://www.liputan6.com/regional/read/4152870/>.

⁴⁴ Edi Sedyawati, *Keindonesiaan dalam Budaya...*, h. 102.

even though there is already a translation into Indonesian, the existence of this local content material is expected to be the same as the local content of Arabic.⁴⁵

Preservation efforts in utilizing and documenting the Palembang language as a form of community concern by holding courses or publishing books that talk about *bebaso Plembang* and translating the *free Plembang* Qur'an. This can be done by studying the *Baso Plembang dictionary*,⁴⁶ as a work that compiles grammar and Baso Plembang Dictionary compiled by Bederal Munir Amin, Abdul Azim Amin, Maliha Amin and Zuhdiyah Malik. Concern for cultural values is certainly not only the responsibility of schools and a handful of Palembang people.

However, as a Higher Education Institution, UIN Raden Fatah Palembang is one of the Islamic universities located in South Sumatra and has just transformed from IAIN to UIN,⁴⁷ which not only focuses on Islamic sciences but also natural, social, humanities and technological sciences, also contributes to the utilization of the *Plembang baso* al Qur'an translation through the study of Malay civilization.⁴⁸ The study distinction of UIN Raden Fatah Palembang is the Malay Islamic Civilization Study Center which is expected to be an academic environment that is able to serve Islamic studies enthusiasts from all over the world to deepen and inform aspects and characteristics of Malay civilization.⁴⁹ The study at UIN Raden Fatah Palembang is packaged in the translation of juz 'Amma *bebaso Plembang* which can be used as an additional medium of insight into the Qur'an.

The existence of this Qur'an translation is a good blend of religion and culture in its local wisdom, and anyone who will read it easily understands. This is a good forerunner, because in general the preservation of Palembang culture can reach the next generation. There are also many people from the Palembang community who do not understand the original Palembang language itself. The Palembang language included in the Qur'an is also the original or subtle language of the ancestors which is now almost rarely used. Even though it is commonly used as a daily language, it turns out that not everyone understands the speech of the Palembang language (*Baso Plembang*). Moreover, its speakers have now been eroded by the times. With the enthusiasm and integrity possessed by the scholars and cultural experts of Palembang city, they believe that the existence of a local language translation of the Qur'an can have a good influence on the people of Palembang and its surroundings, especially

⁴⁵ See, <https://palpres.sumeks.co/2022/01/26/hadir-al-quran-terjemahan-bahasa-palembang/> accessed on March 14, 2022.

⁴⁶ Andi Syarifuddin, "Baso Palembang Alus: Bahasa Yang Terlupakan", *Jurnal Tammadun* 4, no. 2 (2009).

⁴⁷ Peraturan Presiden Republik Indonesia Nomor 129 tahun 2014, tanggal 16 Oktober 2014.

⁴⁸ Pokja Akademik PIU IAIN Raden Fatah Palembang, *Blue Print Pengembangan Akademik IAIN Raden Fatah Palembang dalam rangka Transformasi Menjadi Universitas Islam Negeri (UIN)*, (Palembang: IAIN Raden Fatah, 2014), h. 82.

⁴⁹ Jalaluddin, et al., *Dies Natalis Emas Institut Agama Islam Negeri Raden Fatah: Menata Keagungan Masa lalu, Menata Masa kini untuk Kemajuan dan Keunggulan Masa Depan*, (Palembang: Rafah Press, 2014), h. 149-150.

since this subtle Palembang language is already very rare, especially if you see the speakers of *dilak bedeghot ii* already mixed up with other language dialects.

CONCLUSIONS

From the relatively brief explanation above, this article concludes that: *first*, the function of the presence of the *Baso Palembang Qur'an* translation is one of which can facilitate the local community to understand the contents of the Qur'an, so that it can be used as a guide to life and provide religious services for Muslims in Palembang city. *Second*, the existence of the *Baso Palembang Qur'an* translation is a physical manifestation of culture which is evidence of the consistency of the process in maintaining cultural heritage. By relying on the theory of cultural preservation (*sustainable tourism*) for the maintenance of the Palembang baso al-Qur'an translation, three efforts were found to be worthy of attention: protection, development and utilization. The protection of the *Palembang baso al-Qur'an* translation is not a form of preserving the Qur'an, but rather a translation effort as a form of cultural protection of the Palembang city language. The development of the *Palembang baso al-Qur'an* translation was carried out by printing it and disseminating it free of charge to various communities. The printing and expansion of the *Palembang baso al-Qur'an* translation is in collaboration and promotes massively in the community, both through the municipal government, especially the Department of Culture, Tourism and Education, as well as through the Ministry of Religion's Balitbang. Meanwhile, the utilization of the translation of the *Palembang baso al-Qur'an* is a form of community concern by holding courses or publishing books that talk about *bebaso Palembang* and the translation of the *Palembang bebaso al-Qur'an*. In addition, the role of UIN Raden Fatah Palembang which carries the Malay civilization is also a separate step to utilize the translation of the *Palembang baso al-Qur'an*.

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