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An Analytical Study of the Translation of Uslub Qashr Verses in Surah Al-Baqarah in the Indonesian Translation of the Qur'an

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ABSTRACT

Background. The translation of the Qur'an requires careful consideration of Arabic linguistic features to ensure that its meanings are accurately conveyed and properly understood. Linguistic approaches play a crucial role in preserving the intended meanings of Qur'anic verses, particularly those containing *uslūb qaṣr* (restrictive expressions). Inaccurate interpretations of these linguistic structures may lead to differences between the original Arabic text and its Indonesian translation.

Purpose. This study aims to analyze the Indonesian translation of Qur'anic verses in Surah Al-Baqarah containing *uslūb qaṣr*, particularly those employing the restrictive particle *innamā* (إنما), and to examine the extent to which the translations reflect the linguistic meanings of the original Arabic expressions.

Method. This study employed a qualitative approach using library research, with the Qur'an as the primary source and relevant linguistic literature as supporting references. The collected data were examined through content analysis, focusing on word-by-word analysis of the selected verses to identify restrictive constructions and evaluate their representation in the Indonesian translation.

Results. The findings identified nine verses in Surah Al-Baqarah containing *uslūb qaṣr* with the particle *innamā*, namely verses 11, 14, 102, 117, 137, 169, 173, 181, and 275. Five verses (11, 14, 102, 169, and 181) were identified as being translated using restrictive expressions, while four verses (118, 137, 173, and 275) were interpreted through emphatic constructions (*tawkīd*).

Conclusion. This study concludes that some Indonesian translations of Qur'anic verses do not fully reflect the restrictive meanings embedded in Arabic linguistic structures. Greater attention to Arabic linguistic principles, particularly *uslūb qaṣr*, is therefore necessary to improve translation accuracy, maintain semantic equivalence, and ensure that the intended messages of the Qur'an are communicated more effectively.

KEYWORDS

Arabic Linguistics, Indonesian Qur'an Translation, Qur'anic Translation.

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INTRODUCTION

The Qur'an is a sacred scripture distinguished by numerous unique characteristics that can be examined from various perspectives. The more deeply it is studied, the more its distinctive features become apparent. The linguistic style of the Qur'an possesses exceptional qualities that distinguish it from other languages,

particularly through the richness and expressive capacity of Arabic (Salida & Zulpina, 2023; Ritonga, 2013). Mastery of Arabic literary and rhetorical traditions is therefore an essential competence for understanding the meanings and messages conveyed in the Qur'an (Osman & Hassan, 2022). Before the revelation of the Qur'an, Arab society had already reached a remarkable level of literary development (Syamsuddin Arif, 2005, p. 104). Literary expression played an important role in cultivating aesthetic sensitivity and communicating emotions, thoughts, and experiences through eloquently composed poetry. As an expression of their appreciation for literature and the arts, Arab communities organized annual poetry competitions attended by representatives of various tribes. These competitions were traditionally associated with the marketplace of Ukaz, where poets presented their compositions and engaged in literary criticism (Salbiah, 2023). According to traditional accounts, outstanding poetic compositions were displayed on the walls of the Kaaba and written in gold (Qurrota Ayun, 2022). Such recognition was regarded as a considerable honor, reflecting the high cultural value attributed to literary achievement in pre-Islamic Arab society.

The Qur'an, revealed to the Prophet Muhammad (peace be upon him), possesses an exceptionally sophisticated literary structure, characterized by precise diction, coherent sentence construction, and compelling narratives concerning earlier prophets (Ab Rahman, Zin, & Abdullah, 2012). Its revelation introduced a distinctive form of linguistic and rhetorical expression that challenged the established literary conventions of Arab society. Within the Islamic intellectual tradition, the literary excellence of the Qur'an is understood as incomparable to human compositions, encompassing its linguistic organization, rhetorical features, and depth of meaning (Askin Wijaya, 2020, p. 109). The messages communicated through Qur'anic verses reflect this distinctive literary character. Their carefully structured expressions, rhetorical devices, and illustrative narratives contribute to the communication of complex theological and ethical meanings. The harmonious relationship between language and meaning enables the Qur'an to convey profound messages through expressions that are both rhetorically powerful and intellectually engaging.

The linguistic style of the Qur'an demonstrates distinctive characteristics in the ways it communicates messages and influences its audience. Its rhetorical organization employs particular linguistic techniques that shape readers' and listeners' understanding of the text. The Qur'anic discourse is characterized by carefully selected expressions intended to convey meaningful messages within specific communicative contexts (Zakaria, Abdul Majid, & Mohamad Isa, 2022). Its language combines elegance, rhetorical precision, and expressive depth, creating an aesthetic experience that may be appreciated even by individuals who do not possess advanced knowledge of Arabic. The systematic organization of Qur'anic expressions contributes to the coherence and interconnectedness of their meanings (Linur, Ritonga, & Julhadi, 2022). A comprehensive examination of these linguistic characteristics can encourage deeper engagement with the Qur'anic text and its interpretive dimensions (Hizkil, 2021). The relationship between linguistic form, rhetorical structure, and contextual meaning is therefore central to understanding the literary and communicative distinctiveness of the Qur'an.

The sophisticated linguistic and rhetorical features of the Qur'an require careful consideration when its meanings are transferred into another language. Translation that overlooks these features may fail to preserve important semantic distinctions and rhetorical implications contained in the original Arabic text (Mardiana, Umiarso, & Thoifah, 2022). Translating the Qur'an is particularly important for readers who do not understand Arabic because translations provide access to its teachings and messages (Khanafi & Hidayatullah, 2022). In Indonesia, Qur'anic translation has a

long history, including institutional translation initiatives undertaken under the auspices of the Ministry of Religious Affairs of the Republic of Indonesia. The translation process, however, involves challenges arising from differences between Arabic and Indonesian linguistic and literary conventions. Certain translations may prioritize the general meaning of a verse without adequately representing its rhetorical structure in Arabic. Consequently, some aspects of the original text's literary expression and semantic emphasis may not be fully communicated to Indonesian readers.

One of the important rhetorical features of Arabic that requires particular attention in Qur'anic translation is *uslūb qaṣr*, a restrictive construction used to limit or specify meaning within a particular expression. In Arabic rhetoric (*balāghah*), *qaṣr* constitutes an important subject within the discipline of *ʿilm al-maʿānī*, which examines how linguistic expressions communicate meanings according to their contexts. Etymologically, *qaṣr* (القصر) conveys the sense of restriction, confinement, or limitation (Khafaji, 739, p. 5). Terminologically, it refers to restricting or assigning a particular attribute, action, or meaning to a specific element through recognized rhetorical constructions. This linguistic device functions to emphasize exclusivity, establish semantic boundaries, and direct attention toward a particular component of a sentence. The rhetorical function of *qaṣr* is closely associated with specification (*takhsīṣ*), through which a statement limits a particular relationship to a designated element. The structural analysis of *qaṣr* involves several essential components, including *maqṣūr* (المقصور), *maqṣūr ʿalayh* (المقصور عليه), *maqṣūr ʿanhu* (المقصور عنه), and *adāt al-qaṣr* (أداة القصر), which collectively determine the restrictive relationship expressed in a sentence (Muhammad, 2023).

Arabic rhetorical theory identifies several linguistic mechanisms through which *qaṣr* can be expressed. The first involves negation and exception (*al-nafy wa al-istithnāʾ*), in which a negative construction is followed by an exception particle, with the restricted element determined by the grammatical and rhetorical organization of the expression (Hamid Al-Juburi & Abbas Khudair, 2023). The second involves the particle *innamā* (إنما), which commonly conveys restriction or exclusivity and may be rendered in Indonesian through expressions such as *hanya* or *hanyalah*, depending on the context. The third involves coordination (*ʿaṭf*) through particles such as *lā* (لا), *bal* (بل), and *lākin* (لكن). The particle *lā* can establish restriction by excluding a coordinated element from a judgment attributed to another element. The particle *bal* operates under particular grammatical conditions, including constructions involving individual lexical elements rather than complete clauses. The particles *bal* and *lākin* may also perform corrective or contrastive functions associated with *istidrāk*. These mechanisms demonstrate that restrictive meaning in Arabic is not conveyed exclusively through lexical choices but also through syntactic arrangement and rhetorical relationships.

The restrictive construction *qaṣr* is sometimes interpreted as a form of emphasis (*tawkīd*), particularly when it involves the particle *innamā* (إنما). This interpretation may arise because the particle strengthens the communicative force of a statement. Nevertheless, *qaṣr* and *tawkīd* represent related but distinguishable rhetorical functions. While *tawkīd* reinforces the certainty or significance of a statement, *qaṣr* establishes a restrictive relationship that specifies or limits the scope of its meaning. The particle *innamā* is therefore important because it may communicate exclusivity rather than mere affirmation. In Indonesian Qur'anic translation, the distinction between restriction and emphasis is not always made explicit. Translating *innamā* solely through emphatic expressions may consequently obscure the semantic limitation conveyed by the original Arabic construction. A more context-sensitive analysis is necessary to determine whether an Indonesian translation adequately represents the restrictive meaning of the source text.

The translation of the Qur'an requires a comprehensive linguistic approach that considers the interaction of lexical, grammatical, semantic, and rhetorical elements rather than focusing exclusively on the transfer of individual words (Fikri, Hasanah, & Ruslan, 2022). Translation can be understood as the process of transferring messages or meanings, whether verbal or nonverbal, from one linguistic or communicative form into another to make them accessible to the intended audience (Lukman Hakim, 2015, p. 9). Its fundamental objective is to reproduce the message of the source language through the most appropriate and closest natural equivalent in the target language while taking stylistic characteristics into consideration (Hanafi, 1986, p. 24; Hanafi & Ritonga, 2023). The translation of the Qur'an into languages other than Arabic serves to facilitate understanding among readers who do not possess sufficient proficiency in the original language (Moch. Syarif Hidayatullah, 2009, p. 54). In the Indonesian context, this objective requires translators to consider the linguistic and rhetorical characteristics of Qur'anic expressions so that their intended meanings can be communicated as accurately as possible. Particular attention to restrictive constructions is therefore necessary to preserve the relationship between linguistic form and semantic interpretation.

Previous studies have investigated Qur'anic rhetorical expressions through the framework of *balāghah*, particularly the use of *qaṣr* in different surahs. Abrar (2020) identified eighteen instances of *qaṣr* in Surah Āl ʿImrān, representing various constructions associated with different restrictive particles. Syafei and Yonan (2023) examined Surah Al-Mulk and identified seven expressions containing different forms of *qaṣr*. Research on Surah Al-Anfāl has similarly explored the grammatical and rhetorical characteristics of restrictive constructions through a *balāghah*-based analytical approach (Yakışık, 2023). Another study investigated *qaṣr* in Surah Al-Māʾidah by examining differences among restrictive devices such as *innamā* (إنما), *illā* (إلا), and *mā* (ما), with particular attention to their semantic implications (Saeed & Abu Zaid, 2023). These studies have contributed to the identification and classification of rhetorical constructions in Qur'anic discourse. Their primary emphasis, however, has been on the forms and linguistic characteristics of *qaṣr* rather than a focused comparison between the restrictive meaning of a particular particle and its representation in Indonesian Qur'anic translation. The present study addresses this research gap by examining *innamā* (إنما) as a restrictive particle in Surah Al-Baqarah and analyzing how its rhetorical and semantic functions are represented in the Indonesian translation of the Qur'an. This approach is expected to contribute to Arabic rhetorical studies and Qur'anic translation scholarship by clarifying the significance of linguistic restriction in maintaining semantic accuracy across languages.

RESEARCH METHODOLOGY

This study employed a library research approach, in which the primary objects of analysis were written sources, including books, Qur'anic texts, classical Islamic literature, and relevant previous studies. The research was conducted through a systematic process of reading, examining, and analyzing literature related to Arabic rhetoric (*balāghah*), Qur'anic translation, and restrictive linguistic constructions (*uslūb qaṣr*). The primary data consisted of verses from Surah Al-Baqarah containing the restrictive particle *innamā* (إنما). The collected data were analyzed using a qualitative content analysis approach, focusing on the linguistic structure, meaning, and Indonesian translation of the selected verses. The analysis involved identifying expressions containing *innamā*, examining their restrictive functions within the framework of Arabic rhetoric, and comparing their meanings with the corresponding Indonesian translations. Particular attention was given to whether the translations preserved the restrictive meaning (*qaṣr*) or represented the expressions primarily as emphasis (*tawkīd*). This analytical procedure was intended to evaluate the extent to which the

Indonesian translations reflected the rhetorical and semantic characteristics of the original Qur'anic text.

RESULT AND DISCUSSION

Based on the analysis of Surah Al-Baqarah and its Indonesian translation, nine verses were identified in the study as containing the restrictive particle *innamā* (إِنَّمَا), namely verses 11, 14, 102, 117, 137, 169, 173, 181, and 275. These verses demonstrate various rhetorical functions associated with restriction (*qaṣr*) and emphasis (*tawkīd*) in Qur'anic discourse. The particle *innamā* plays an important role in establishing semantic limitations, emphasizing particular statements, and specifying relationships between elements within a sentence. The analysis focuses on the extent to which these rhetorical functions are represented in the Indonesian translation of the Qur'an. Particular attention is directed toward the translation of restrictive expressions and the possible differences between their original Arabic meanings and their Indonesian equivalents.

Surah Al-Baqarah verse 11 states: وَاِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِى الْاَرْضِۙ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ. The Indonesian translation conveys the meaning that when certain individuals are instructed not to cause corruption on earth, they respond by asserting that they are actually reformers. The restrictive construction *innamā naḥnu muṣliḥūn* emphasizes their assertion that their actions are exclusively intended to bring about improvement rather than destruction. In the Indonesian translation, the expression *justru* (actually or on the contrary) is used to highlight the contrast between their statement and the accusation directed toward them. The verse reflects the discourse of hypocrites who present themselves as agents of reform despite their destructive behavior. From a rhetorical perspective, the construction communicates their attempt to restrict the characterization of their actions to reform rather than corruption.

A similar restrictive construction appears in Surah Al-Baqarah verse 14: وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّاۚ وَاِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْۙ قَالُوْٓا اِنَّا مَعَكُمْۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ. The verse describes individuals who profess belief when meeting believers but reveal their actual intentions when returning to their associates. Their statement *innamā naḥnu mustahzi'ūn* indicates that their outward profession of faith was merely an act of mockery. The Indonesian translation employs the word *hanya* (only), which explicitly conveys the restrictive meaning of the original Arabic expression. This construction emphasizes that their statements of belief were not genuine expressions of faith but were intended as ridicule. The rhetorical structure therefore exposes the contradiction between their outward declarations and their concealed attitudes. Such behavior can be understood within the broader context of verbal humiliation and ridicule, although its precise relationship to contemporary bullying terminology requires contextual consideration (Sukma Nabila, 2023).

The restrictive particle *innamā* is also found in Surah Al-Baqarah verse 102, particularly in the expression يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ. The Indonesian translation renders this statement as an explanation that the two figures are merely a test and that individuals should not fall into disbelief. The word *hanyalah* (merely or only) represents the restrictive function of *innamā* by emphasizing the limited nature of their role as a trial. Within the broader narrative, the verse discusses the circumstances surrounding the teaching of magic and the warning against its misuse (Rahman & Mubarok, 2021). The restrictive construction highlights the warning communicated by the two figures, traditionally identified as Hārūt and Mārūt, rather than establishing that Satan alone constitutes the trial. The Indonesian translation preserves the restrictive meaning through the explicit use of *hanyalah*, thereby maintaining an important semantic feature of the Arabic expression.

Another occurrence is found in Surah Al-Baqarah verse 117, which contains the expression وَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ. The verse communicates that when Allah decrees a matter, He says to it, "Be," and it comes into existence. The particle *innamā* emphasizes the direct and unrestricted power of divine command in bringing about creation. The Indonesian rendering generally communicates the theological message that Allah creates according to His will without requiring the means or processes associated with human activity. Nevertheless, the restrictive relationship expressed through *innamā* may become less explicit when the translation focuses primarily on the emphatic nature of the statement. The rhetorical construction can be understood as emphasizing the sufficiency of divine command in accomplishing what Allah decrees (Wada'ah, 2024). This distinction is important because the Arabic expression communicates not merely an affirmation of divine power but also the exceptional nature of the relationship between divine will and creation.

Surah Al-Baqarah verse 137 contains the expression وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِيْ شِقَاقٍۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚوَهُوَ السَّمِيْعُ الْعَلِيْمُ. The verse explains that if certain individuals turn away from the message, they remain in a state of opposition, while Allah provides protection and support to the Prophet Muhammad. The Indonesian translation uses *sesungguhnya* (indeed or truly), emphasizing the certainty of their opposition. Although this rendering communicates an important aspect of the statement, it does not explicitly reproduce the restrictive relationship associated with *innamā*. The original construction emphasizes that their rejection places them in a condition of dissension or opposition. This rhetorical distinction contributes to the interpretation of the verse by directing attention toward the consequences of rejecting the message rather than merely affirming the existence of hostility (Risnawati & Priyantoro, 2021).

Surah Al-Baqarah verse 169 states: اِنَّمَا يَأْمُرُكُمْ بِالسُّوْۤءِ وَالْفَحْشَآءِ وَاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ. This verse explains that Satan commands individuals toward evil, indecency, and making statements about Allah without knowledge. The Indonesian translation employs the expression *hanya* (only), indicating the restrictive function of *innamā*. The restriction emphasizes the negative nature of Satan's influence and clarifies that the actions encouraged by Satan are associated with moral corruption and religious misrepresentation. The translation therefore communicates both the emphatic force and the restrictive meaning of the Arabic construction. By explicitly presenting the restrictive element, the Indonesian rendering strengthens the distinction between morally acceptable conduct and actions associated with Satanic influence.

The restrictive construction also appears in Surah Al-Baqarah verse 173: اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَمَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ. The verse identifies certain prohibited food categories, including carrion, blood, pork, and animals dedicated to entities other than Allah. The particle *innamā* functions to specify the prohibitions addressed within the particular context of the verse. In the Indonesian translation cited in this study, the expression *sesungguhnya Dia hanya mengharamkan* combines emphasis and restriction. The word *sesungguhnya* reinforces the statement, whereas *hanya* explicitly conveys its restrictive function. Consequently, describing this translation as conveying emphasis alone would overlook an important linguistic feature already present in the Indonesian wording. The restriction should also be interpreted within the broader framework of Qur'anic dietary regulations rather than as an exhaustive statement of every prohibition in Islamic law.

Surah Al-Baqarah verse 181 states: فَمَنْۢ بَدَّلَهٗ بَعْدَمَا سَمِعَهٗ فَاِنَّمَآ اِثْمُهٗ عَلَى الَّذِيْنَ يُبَدِّلُوْنَهٗ ۗاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ. The verse addresses the moral responsibility associated with altering a testament after hearing its contents. The expression *fa-innamā ithmuhu ʿalā alladhīna yubaddilūnahu* restricts responsibility for the wrongdoing to those who make the alteration. The Indonesian translation employs the word *hanya*, which appropriately represents the restrictive relationship expressed in Arabic. This construction clarifies that the moral burden resulting from an unauthorized alteration rests upon the

individuals responsible for changing the testament. The restrictive meaning is therefore important for distinguishing the responsibility of those who commit the wrongdoing from that of individuals who do not participate in the alteration.

The final occurrence examined in this study is found in Surah Al-Baqarah verse 275: ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰواۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰواۗ. The verse discusses the argument advanced by those who equate commercial transactions with usury. The expression *innamā al-bayʿu mithlu al-ribā* represents their attempt to characterize trade as equivalent to usury. The Qur'anic response explicitly distinguishes the two by stating that Allah has permitted trade and prohibited usury. The restrictive particle *innamā* occurs within the reported argument of those defending usury, not in the subsequent divine statement establishing the legal distinction between lawful trade and prohibited usury. This distinction is essential for accurately understanding the rhetorical relationship between the quoted assertion and its Qur'anic correction. An Indonesian translation that does not explicitly convey the restrictive construction may reduce the visibility of this rhetorical contrast, although the broader context still communicates the difference between trade and usury.

The initial classification in this study identifies five verses, namely verses 11, 14, 102, 169, and 181, as containing Indonesian translations that reflect the restrictive meaning of *qaṣr*. These translations employ expressions such as *justru*, *hanya*, and *hanyalah* to communicate aspects of semantic exclusivity. Four other verses, namely verses 117, 137, 173, and 275, were initially categorized as translations emphasizing *tawkīd* rather than explicitly expressing restriction. However, closer examination suggests that this classification requires further refinement. In particular, the Indonesian translation cited for verse 173 already contains the restrictive word *hanya*, while verse 11 employs *justru*, which principally marks contrast and does not necessarily establish exclusivity. These observations indicate that evaluating the translation of *innamā* requires attention not only to individual lexical equivalents but also to the semantic relationships established within the complete sentence.

The distinction between *qaṣr* and *tawkīd* is particularly important in the translation of Qur'anic expressions because the two rhetorical functions communicate different dimensions of meaning. Emphasis strengthens a proposition, whereas restriction limits the relationship between particular elements of a statement. The translation of *innamā* as *sesungguhnya* may communicate certainty without explicitly expressing the limiting function associated with the original construction. Conversely, expressions such as *hanya* and *hanyalah* generally make the restrictive relationship more visible to Indonesian readers. Nevertheless, an accurate translation cannot be determined solely by the presence or absence of these words. The interpretation must also consider the grammatical structure, rhetorical context, and intended meaning of each verse. A translation may communicate restriction through contextual relationships even without employing an explicitly restrictive lexical marker (Namira, Hula, & Pakaya, 2022).

The findings suggest that differences in the representation of Arabic rhetorical constructions may influence how Indonesian readers understand the meanings of Qur'anic verses. Readers who rely primarily on translations may not always recognize the semantic distinctions between restriction, emphasis, contrast, and specification. These distinctions are especially important when a verse concerns theological principles, moral responsibility, religious obligations, or legal regulations. The omission or modification of a restrictive expression may influence the perceived scope of a statement and the relationship between its components. However, the absence of a literal equivalent does not automatically indicate that a translation is incorrect. Translation accuracy should be evaluated according to whether the intended meaning is adequately preserved in the target language rather than through strict word-for-word correspondence alone.

The interpretation of Qur'anic texts also requires attention to the interaction between linguistic form and exegetical context. A translation that does not adequately represent a rhetorical construction may create opportunities for misunderstanding, particularly when readers interpret the translated expression without consulting its original Arabic structure (Jannah, 2022). Such misunderstandings may become more significant when interpretations are communicated to others or incorporated into religious instruction (A. Qomarudin, 2023). Nevertheless, the relationship between translation choices and actual reader misunderstanding cannot be established through textual analysis alone. Investigating this relationship would require additional empirical evidence concerning how Indonesian readers interpret different translation forms. The present study therefore demonstrates potential semantic differences rather than directly establishing the extent to which these differences influence readers' understanding.

The analysis emphasizes the importance of integrating Arabic rhetorical principles into Qur'anic translation practices. Translators should consider the functions of *innamā* within the framework of *ʿilm al-maʿānī*, including its relationship to restrictive meaning, grammatical organization, and communicative context. The selection of Indonesian equivalents should be guided by the intended semantic relationship rather than the mechanical replacement of an Arabic particle with a single Indonesian word. Where necessary, explanatory notes may be employed to clarify rhetorical distinctions that cannot be adequately expressed through direct translation. Such an approach would contribute to greater semantic precision while preserving readability and accessibility for Indonesian audiences.

The findings further indicate that Qur'anic translation should be understood as a process of semantic and rhetorical interpretation rather than merely lexical substitution. The rhetorical function of *qaṣr* contributes to the organization of meaning by specifying the scope of statements, emphasizing particular relationships, and distinguishing one proposition from alternative interpretations. Its accurate representation requires sensitivity to both Arabic linguistic conventions and the expressive possibilities of Indonesian. The analysis of the selected verses from Surah Al-Baqarah demonstrates that some Indonesian translations explicitly represent restrictive relationships, while others communicate them less directly. These variations provide a basis for further examination of the relationship between Arabic rhetoric and translation equivalence. A linguistically informed approach can therefore support more precise interpretations of Qur'anic discourse and contribute to the development of translation practices that balance semantic accuracy, rhetorical fidelity, and comprehensibility.

CONCLUSION

The findings of this study demonstrate that Qur'anic discourse employs *uslūb qaṣr* as a distinctive rhetorical construction to express restriction, exclusivity, and specification rather than merely conveying general statements or emphasis. The analysis identified nine verses in Surah Al-Baqarah containing the restrictive particle *innamā* (إنما), namely verses 11, 14, 102, 117, 137, 169, 173, 181, and 275. These verses illustrate the importance of Arabic rhetorical structures in communicating specific meanings within Qur'anic discourse. The initial analysis classified five verses (11, 14, 102, 169, and 181) as translations reflecting restrictive meanings, while four verses (117, 137, 173, and 275) were considered to convey primarily emphatic meanings (*tawkīd*). However, the presence of restrictive expressions in some translations, particularly verse 173, indicates that this classification requires further linguistic examination. The findings suggest that the representation of *innamā* in Indonesian translations varies according to lexical choices, sentence structures, and interpretive contexts.

The principal contribution of this study lies in highlighting the significance of Arabic rhetorical analysis for improving the semantic accuracy of Qur'anic translation. Translating *innamā* requires more than identifying its lexical equivalent because its restrictive function must be interpreted within the grammatical and contextual relationships of each verse. Translations that adequately represent *qaṣr* can help readers distinguish between general emphasis and specific semantic restriction, thereby supporting a more precise understanding of Qur'anic messages. Conversely, translations that do not explicitly communicate restrictive meanings may obscure certain rhetorical features of the original Arabic text. Nevertheless, the absence of a direct restrictive expression does not necessarily indicate an inaccurate translation, as equivalent meanings may also be conveyed through contextual and syntactic arrangements. A comprehensive linguistic approach integrating *balāghah*, semantics, and translation studies is therefore essential for evaluating the relationship between the source text and its Indonesian representation.

This study is limited to a qualitative content analysis of selected verses containing *innamā* in Surah Al-Baqarah and does not examine other restrictive constructions employed throughout the Qur'an. The analysis also focuses on textual and rhetorical relationships without empirically investigating how Indonesian readers interpret different translation choices. Future research should expand the scope to include other particles and constructions associated with *qaṣr*, compare multiple Indonesian Qur'anic translations, and incorporate perspectives from classical and contemporary Qur'anic exegesis. Reader-response studies could further investigate whether differences in the translation of restrictive expressions significantly influence comprehension and interpretation. Such investigations would strengthen the empirical and theoretical foundations of Qur'anic translation studies while contributing to the development of more linguistically informed, contextually appropriate, and semantically accurate translations.

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During the preparation of this work, the authors used **ChatGPT (OpenAI)** to assist with English language translation, academic writing refinement, and improvements in grammatical accuracy and clarity. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the content of the publication.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.
Author 2: Conceptualization; Data curation; In-vestigation.
Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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