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Vernacularization of Paradise Verses in Indonesian Quranic Translation

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Abstract

The growing need for accessible and culturally relevant Quranic translations highlights the importance of vernacularization as a strategy for conveying Quranic meanings to diverse audiences. This article aims to examine the vernacularization of Paradise verses in Indonesian Quranic translations through a comparative analysis of the works of Quraish Shihab and the Indonesian Ministry of Religious Affairs. Employing a qualitative approach with content analysis, the study analyzes selected Quranic verses describing the delights of Paradise in both translations. Data were collected through documentary research and analyzed using comparative translation analysis to identify lexical choices, translation strategies, cultural adaptations, and interpretive tendencies adopted by each translator. The findings reveal that Quraish Shihab's translation tends to employ a contextual, communicative, and interpretive approach, enabling the meanings of Paradise-related verses to resonate more closely with the cultural and experiential backgrounds of Indonesian readers. In contrast, the translation of the Indonesian Ministry of Religious Affairs adopts a more literal and source-oriented approach, emphasizing textual fidelity and linguistic consistency. These differences demonstrate that vernacularization extends beyond linguistic transfer and involves a dynamic negotiation of meaning between the sacred text and the socio-cultural context of its audience. This article concludes that vernacularization plays a significant role in enhancing the accessibility and comprehension of Quranic messages. The findings contribute to the development of Quranic translation studies by providing insights into how textual accuracy and cultural relevance can be effectively balanced in translating sacred texts for contemporary Muslim societies.

INTRODUCTION

The translation of the Quran into Indonesian is an important part of the process of vernacularization that is, the effort to transform the messages of revelation into the local language and cultural context so that they can be understood more effectively by the target audience (Basthoh et al., 2026; Kuswandi & Syibromalisi, 2025). In translation studies, vernacularization is not merely understood

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as the linguistic transfer from the source text to the target language, but also encompasses a process of negotiating meaning that involves linguistic, theological, ideological, and cultural dimensions (Gunawan, 2024). Through this process, the universal values of the Quran can be presented in a form that is more closely aligned with the social and cultural experiences of the local community without compromising the substance of the message it contains (Lubis & Farid, 2025). Thus, the translation of the Quran serves not only as a means of language transfer but also as a medium for the transmission of knowledge, the formation of religious understanding, and the construction of Islamic identity within a local context.

In the Indonesian context, the most widely used and influential translations of the Quran are the official translation by the Ministry of Religious Affairs of the Republic of Indonesia and the works of M. Quraish Shihab (Farid, 2021). These two translations reflect different methodological approaches. The Ministry of Religious Affairs' translation tends to maintain a more formal language style that closely follows the structure of the source text, whereas Quraish Shihab has developed a more communicative, contextual, and interpretive approach to bridge the meaning of the Quran with the reality of Indonesian readers (Ningsih & Hamzah, 2026). These differences in orientation demonstrate that every translation is essentially a construction of meaning influenced by the translator's perspective, methodological choices, and the needs of the target audience.

These differences in vernacularization strategies can be clearly observed in the translation of verses describing the pleasures of paradise (Umam et al., 2025). Such eschatological verses contain complex symbols, metaphors, and linguistic imagery, thus requiring translation strategies capable of bridging the gap between the context of revelation and the cultural context of modern readers. In some cases, the Ministry of Religious Affairs' translation tends to present a literal and normative structure of meaning, whereas Quraish Shihab tends to present more communicative and contextual expressions (Hartafan & Hasan, 2025). These differences indicate that vernacularization is not merely a matter of word choice but also encompasses aspects of style, cultural adaptation, and interpretive orientation that influence how readers understand the reality of paradise as depicted in the Qur'an.

Research on the vernacularization and translation of the Quran has expanded in recent years. Salim & Abbas, (2020) show that Quraish Shihab's translation relies more heavily on domestication strategies than the Ministry of Religious Affairs' translation, which tends to preserve elements of the source language. Nursalam, (2025) found that differences in lexical choices in the translation of social verses result in variations in meaning that affect readers' understanding. Nurchakim, (2025) revealed that Tafsir al-Misbah is built upon a humanistic paradigm that emphasizes the relevance of the Quran's message to the contemporary social context.

Samsir et al., (2025) emphasize the importance of contextual understanding of religious texts in the process of cross-cultural meaning transmission. Poerwanto, (2024) explains that translation always involves a process of cultural adaptation in addition to linguistic transfer. Fitriansyah et al., (2025) identify the communicative dimension as a key element in conveying the meaning of the Quran to modern society. Addriadi et al., (2025), through the theories of domestication and foreignization, demonstrate that translators are constantly faced with the choice of either preserving the nuances of the source text or adapting them to the target culture. Yani et al., (2025) emphasize that translation is a process of cultural negotiation that produces new meanings within different social contexts. Meanwhile, Habiba & Khobirul., (2026) underscore the importance of striking a balance between textual accuracy and cultural acceptability in the translation process. Nevertheless, most previous research has focused on aspects of domestication, semantics, translation ideology, and interpretive approaches in general, while studies specifically

addressing the vernacularization of verses describing the pleasures of paradise from a comparative perspective remain relatively limited.

The verses describing the pleasures of Paradise hold an important place in the Quran because they depict eschatological hopes, eternal bliss, and the promised rewards for believers (Inayah, 2022). Descriptions of flowing rivers, abundant fruits, pure spouses, and various other forms of bliss serve not only as depictions of the afterlife but also as pedagogical tools to foster spiritual motivation, moral awareness, and religious orientation among Muslims. However, the symbolism and metaphors used in the depiction of paradise are often understood literally, which risks reducing the true spiritual, ethical, and theological dimensions contained within these verses (Fitriansyah, 2025).

In this context, an analysis of vernacularization strategies in the translation of verses describing the pleasures of paradise is essential for understanding how eschatological meanings are transformed into Indonesian. The process of vernacularization not only influences the linguistic form used but also affects how readers understand, interpret, and imagine the reality of paradise as depicted in the Quran. Therefore, a study of lexical choices, stylistic features, and cultural adaptation strategies in the translation of verses about paradise can provide a deeper understanding of the relationship between the sacred text, the translator, and the construction of meaning within the context of Indonesian society.

This article focuses on a comparative analysis of the vernacularization of verses describing the pleasures of paradise in the Quran translations by Quraish Shihab and the Ministry of Religious Affairs of the Republic of Indonesia. The study aims to identify the translation strategies, lexical choices, cultural adaptations, and interpretive tendencies used in presenting a depiction of paradise to Indonesian readers. Through this analysis, this article seeks to explain how the process of vernacularization shapes the public's understanding of the concept of the pleasures of paradise while also illustrating the relationship between the sacred text, the translator, and the cultural context of the audience.

Based on a review of the existing literature, most research on the translation of the Quran in Indonesia has focused on aspects of domestication and foreignization, semantic analysis, translation ideology, and the characteristics of Quraish Shihab's exegesis. However, studies that specifically analyze the vernacularization of verses describing the pleasures of paradise through a comparison between Quraish Shihab's translation and that of the Ministry of Religious Affairs of the Republic of Indonesia remain very limited. In fact, the verses about paradise contain symbolic, metaphorical, and cultural elements that require specific translation strategies so that their meanings can be contextually accepted by the Indonesian public.

Based on a search of the Scopus database, a study on the vernacularization of verses in translations of the Quran identified 13 documents from 2017 to 2026. Furthermore, regarding the distribution of researchers by author, the analysis shows that there are 27 researchers from different countries, but the field is dominated by four authors: Alimin, Muhammad Yunus Anis, Fahmi Gunawan, and Norhayati Che Hat. However, none of the previous studies were found to be related to the vernacularization of verses describing the pleasures of Paradise in Indonesian translations of the Quran, as shown in the following figure.

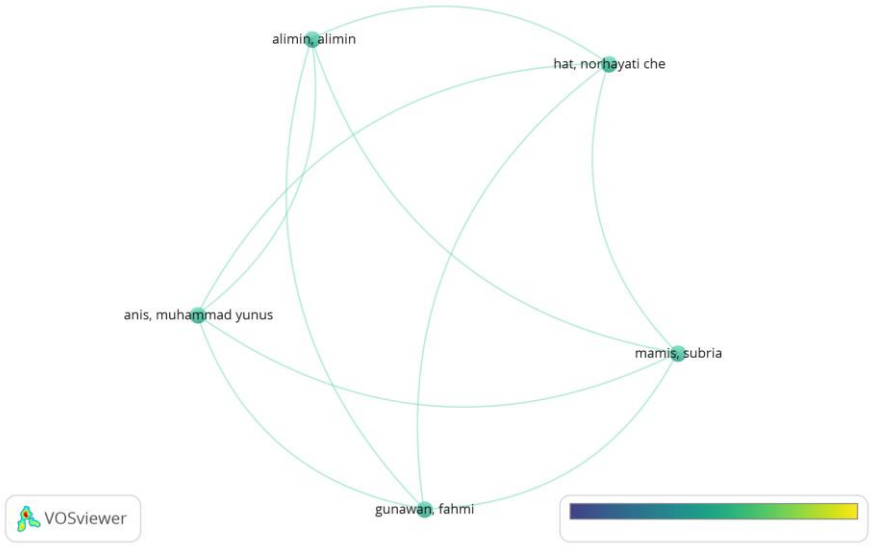


Fig 1. An analysis of Vosviewer visualizations based on author names regarding the vernacularization of verses describing the pleasures of paradise in the Indonesian translation of the Quran

The novelty of this article lies in its focus on the process of vernacularization of the verses describing the pleasures of paradise in two models of the Quran translation that have different translation orientations. Unlike previous studies, which have placed greater emphasis on the ideological aspects of translation or general semantic analysis, this article employs a comparative approach to identify the strategies of vernacularization, lexical choices, cultural adaptations, and interpretive tendencies used in translating representations of paradise. Thus, this study offers a new perspective on the relationship between Quranic translation, the construction of meaning, and the cultural context of Indonesian society.

The findings of this article are expected to contribute to the development of studies on the translation of the Quran, particularly in the field of vernacularization of religious texts. Theoretically, this research enriches the discourse on the relationship between translation, culture, and the construction of meaning in sacred texts. Practically, the research findings can serve as a reference for translators, exegetes, scholars, and Quran publishing institutions in formulating translation strategies that balance textual accuracy and cultural relevance. Furthermore, this study contributes to enhancing the religious literacy of the public by providing a more contextual understanding of the concept of the pleasures of paradise, so that the messages of the Quran can be understood more comprehensively and in line with the sociocultural dynamics of contemporary Indonesian society.

METHODS

This article was written to analyze the vernacularization of verses describing the pleasures of paradise in the translations of the Quran by M. Quraish Shihab and the Ministry of Religious Affairs of the Republic of Indonesia. This study is based on the assumption that the translation of the Quran involves not only a process of language transfer but also a process of cultural adaptation, negotiation of meaning, and reproduction of religious messages within the social context of the target audience. Therefore, this research employs an approach that allows for an in-depth exploration of the lexical choices, translation strategies, and interpretive tendencies employed by each translator. Consequently, the analysis focuses not only on linguistic aspects but also on how the meanings of the verses describing the pleasures of paradise are constructed and communicated to Indonesian readers through the process of vernacularization (Armita, 2025; Dasrizal et al., 2025; Engkizar et al., 2025; 2026; Khaerussalam & Hasbi, 2025).

Methods and Types

This article was written using qualitative methods, specifically content analysis and a comparative approach. Qualitative methods were chosen because the research focuses on the interpretation of meaning, translation strategies, and cultural adaptation aspects that cannot be measured quantitatively. Meanwhile, content analysis was used to identify, classify, and interpret elements of vernacularization found in the translations of the verses describing the pleasures of paradise. A comparative approach was used to compare the translation patterns applied by Quraish Shihab and the Ministry of Religious Affairs of the Republic of Indonesia in order to identify the characteristics, similarities, and differences between these two translation models (Eltoukhi et al., 2025; Engkizar et al., 2026; Krippendorff, 2022; Muhlasin et al., 2026).

Data Sources

The primary data sources in this article consist of verses from the Quran that describe the pleasures of Paradise, as translated in Tafsir Al-Misbah by M. Quraish Shihab and the Ministry of Religious Affairs of the Republic of Indonesia's translation of the Quran. Primary data was selected because it directly represents the forms of vernacularization that are the focus of this study. Secondary data sources were obtained from books, journal articles, previous research findings, and literature discussing the theories of vernacularization, translation studies, domestication, foreignization, and Quranic exegesis. These sources were used to strengthen the theoretical foundation and support the interpretation of the analysis results (Engkizar et al., 2025; Saminu et al., 2025; Shihab, 2016; Wahyuni & Fitriana, 2021).

Instruments

The primary instrument in this study was the researcher (human instrument), who was responsible for determining the focus of the study, collecting data, categorizing the data, interpreting the findings, and drawing research conclusions. To support this process, additional instruments were used, including data documentation sheets, translation comparison tables, the translated text of the Quran, Tafsir Al-Misbah, and various scholarly references relevant to the fields of translation and Quranic studies. The use of these instruments aims to enhance the accuracy of the analysis and ensure consistency in the data interpretation process (Moleong & Surjaman, 2017).

Data Analysis Tools

The data analysis tools used in this study include the theory of vernacularization, the theory of translation, and the concepts of domestication and foreignization. The theory of vernacularization is used to analyze how the meaning of a verse is transferred and contextualized within Indonesian culture. Meanwhile, the theories of domestication and foreignization are used to identify the translator's tendencies to preserve elements of the source culture or adapt them to the target culture (Venuti, 2018). In addition, semantic analysis is used to examine lexical choices and shifts in meaning that appear in both translations, while discourse analysis is used to understand the interpretive implications resulting from different translation strategies (Baker, 2018; Engkizar et al., 2025).

Data Analysis Techniques

Data analysis was conducted through several interrelated stages. First, identifying and cataloging the verses of the Quran that contain descriptions of the pleasures of paradise in the two translations under study. Second, classifying the data based on lexical choices, forms of cultural adaptation, translation strategies, and interpretive tendencies employed by each translator. Third, a comparative analysis was conducted to identify similarities and differences in the vernacularization strategies found in both translations. Fourth, the findings were interpreted based on theories of vernacularization, domestication-foreignization, and translation studies to

explain how the process of meaning negotiation takes place between the source text and the target culture. Fifth, synthesize all analysis results to gain a comprehensive understanding of the characteristics of the vernacularization of the verses describing the pleasures of paradise in the Indonesian translation of the Quran. The results of the analysis are then presented in a descriptive-analytical manner so as to address the research objectives systematically and in depth (Nuryani, 2018; Wahyuni, 2021; Venuti, 1995).

RESULT AND DISCUSSION

This study found that the vernacularization of verses describing the pleasures of paradise in Indonesian translations of the Quran occurs through different translation strategies between the translation by the Ministry of Religious Affairs of the Republic of Indonesia and the translation by M. Quraish Shihab. These differences are evident in the choice of diction, linguistic structure, level of interpretation, and the ways in which the two translators connect the meaning of the verses to the cultural experiences of Indonesian readers. From the perspective of Sally Engle Merry's theory of vernacularization, translation is understood not only as the process of transferring language from one linguistic system to another but also as a process of meaning transformation that enables a universal idea to be understood through a local cultural framework (Farhan, 2024). Thus, the translation of the Quran can be viewed as an effort to present the message of revelation which originated in the 7th-century Arab sociocultural context so that modern Indonesian society can understand it and perceive its relevance. In this context, the translator acts as a cultural intermediary who bridges the source text with the readers' social reality.

Based on an analysis of the verses describing the pleasures of paradise, it was found that the Ministry of Religious Affairs' translation tends to preserve a form and structure of meaning that closely follows the Arabic text. This approach results in a more formal, literal, and textual translation. In contrast, Quraish Shihab's translation shows a tendency to adjust meaning through a contextual and interpretive approach, making the message of the verses more communicative and relatable to the experience of Indonesian readers. This difference indicates that the process of vernacularization in Quraish Shihab's translation is more intensive than in the Ministry of Religious Affairs' translation. Quraish Shihab not only conveys lexical meaning but also strives to present emotional, psychological, and cultural nuances that allow readers to understand the Quran's message in a more contextual manner. In contrast, the Ministry of Religious Affairs focuses more on preserving the original form of the verses' meaning, so the scope for cultural adaptation is relatively more limited.

The Vernacularization of the Description of Paradise in Surah Al-Baqarah, Verse 25

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۗكُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙقَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ۗوَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ

Meaning: *And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.* (QS. Al-Baqarah: 25)

Translation by Quraish Shihab, "Tafsir Al-Misbah":

"*And give glad tidings to those who believe and do righteous deeds that for them are gardens beneath which rivers flow. Whenever they are provided with fruits from those gardens, they will say, 'This is what we were given before.' They will be given similar fruits, and for them therein*

are (also) pure spouses, and they will abide therein forever."

Comparison:
تَحْتِهَا in the Quran and Its Translation (Revised Edition 2019) is translated as "beneath it," whereas in Quraish Shihab's translation in the book Al-Misbah, تَحْتِهَا is translated as "around it."

One of the most prominent forms of vernacularization is found in the translation of Quranic Surah Al-Baqarah, verse 25, which describes the pleasures of paradise through symbols such as gardens, rivers, fruits, pure spouses, and eternal life. In classical Arab tradition, these symbols carry profound significance because Arab societies lived in a geographical environment dominated by deserts and limited water sources (Assidiq, 2025). Therefore, the image of a river flowing through the center of a garden represents the pinnacle of prosperity, serenity, and the happiness that is so deeply desired. When these symbols are translated into Indonesian, there arises a need to convey meanings that are not only understood literally but also resonate with readers who have different geographical and cultural backgrounds.

In this verse, differences in translation strategies are evident in the phrase تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ. The Ministry of Religious Affairs' translation renders it as "*paradises beneath which rivers flow*," while Quraish Shihab translates it as "*paradises with rivers flowing around them*." This difference indicates a shift in translation orientation. The Ministry of Religious Affairs preserves the spatial meaning found in the Arabic text namely, the position of the rivers beneath the gardens of paradise. This choice reflects fidelity to the structure and imagery established by the source text. In contrast, Quraish Shihab reinterprets the text by shifting the spatial perspective to around them. This choice is not merely a linguistic variation but a form of semantic adaptation aimed at presenting an image that is easier for Indonesian readers to visualize. In the context of vernacularization, this strategy demonstrates an effort to create cultural resonance that is, a connection between the text's meaning and the lived experiences of local readers (Karimah et al., 2026).

In addition, Quraish Shihab also tends to portray paradise not only as a realm of physical pleasure, but also as a symbol of spiritual and moral happiness (Erdian et al., 2026; Mansyur et al., 2023). In his interpretation, a sacred marital relationship is not merely understood as biological pleasure, but as a representation of a pure, honorable relationship, free from the various forms of imperfection found in worldly life. This approach indicates that Quraish Shihab seeks to shift the focus of interpretation from material aspects toward a broader spiritual dimension. This strategy is relevant to the development of modern Indonesian society, which tends to understand the concept of happiness not only in physical terms but also in moral, psychological, and spiritual dimensions (Wirani & Ramli, 2025).

From the perspective of Sally Engle Merry's theory, Quraish Shihab's actions can be understood as a process of cultural translation. The universal values contained in the verse are translated into idioms that are closer to the Indonesian people's way of thinking. Through this process, the meaning of paradise is understood not only as a place full of physical pleasures but also as a symbol of the perfection of life that every human being hopes for. Thus, the vernacularization carried out by Quraish Shihab touches not only on linguistic aspects but also on the construction of meaning (Fitriany et al., 2026).

The Vernacularization of the Meanings of Mercy and Tranquility in Surah Al-A'raf, Verse 49

أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ۚ ٱدْخُلُواْ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ

Meaning: "*[Allah will say], "Are these the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy? Enter Paradise, [O People of the Elevations]. No fear*

will there be concerning you, nor will you grieve.'"" (Quran 7:49)

Translation by Quraish Shihab, "Tafsir Al-Misbah":

"*Are these not the very people about whom you swore that Allah would not bestow His mercy upon them? (Now it is said to them), 'Enter Paradise. You will have no fear, nor will you grieve.*"'

Comparison: In the Ministry of Religious Affairs' translation, the translation style tends to use formal, neutral, and literal wording. For example, the word "أَقْسَمْتُمْ" is translated as "you have sworn," while "يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ" is rendered as "will not receive Allah's mercy." Word choices such as "mercy," "concern," and "will not (either) be saddened" reflect an approach focused on fidelity to the Arabic language structure without much stylistic or emotional adaptation into Indonesian. Even the imperative sentence "Enter Paradise" is conveyed directly and literally.

In contrast, in Quraish Shihab's translation, the choice of words is more communicative, emotional, and contextual. Pronouns such as you all are used instead of you, creating a more intimate and conversational tone. The word "*rahmat*" is rendered as "Allah's love," which conveys a gentler and more emotional tone. Furthermore, the phrase "there is no worry for you" is translated as "no fear haunts you," which deepens the psychological nuance and conveys spiritual peace. The word "haunts" adds an emotional effect not found in the Ministry of Religious Affairs' translation.

Another instance of vernacularization is found in the translation of Quranic Surah Al-A'raf, verse 49. This verse describes the situation of a group of people who were previously looked down upon by society but ultimately received Allah's mercy and were granted entry into Paradise. From a social perspective, this verse conveys a message criticizing social prejudice, discrimination, and the judgment of people based on their worldly status. In the context of early Islamic Arab society, the poor and the weak were often viewed as lacking honorable standing. Therefore, this verse serves as an affirmation that the measure of honor in the sight of Allah is not determined by social status, but rather by the quality of one's faith and piety.

Differences in vernacularization are evident in the choice of diction used by the two translators. The Ministry of Religious Affairs' translation uses the phrases will not receive Allah's mercy, you have nothing to fear, and nor will you grieve. These word choices are formal, neutral, and closely follow the structure of the Arabic language. The meaning of the verse is conveyed directly without emotional nuance. This approach demonstrates a strong orientation toward textual fidelity.

In contrast, Quraish Shihab translates the term *rahmat* as "God's compassion" and renders the phrase "there is no cause for concern for you" as "no fear haunts you." This shift reflects an effort to convey a meaning that resonates more closely with the reader's emotional experience. The word "*rahmat*" is indeed rich in theological meaning, but for some modern readers, the term is often understood as an abstract concept. By replacing it with "God's love," Quraish Shihab presents a more concrete and easily understandable meaning. Similarly, the phrase "fear that haunts you" conveys a stronger psychological image than the term "concern."

These choices indicate that Quraish Shihab seeks to build an emotional connection between the text and the reader. Readers not only understand that the inhabitants of Paradise are free from fear but can also imagine a state of inner calm and peace after being freed from life's various anxieties (Farid, 2021; Rahmatullah et al., 2021). In Merry's theory of vernacularization, this condition indicates the translator's success in establishing cultural resonance that is, the ability of a message to be accepted because it aligns with the experiences and meaning systems of the target audience (Julian, 2025). In other words, Quraish Shihab's translation not only conveys meaning but also brings to life the spiritual experience contained within the verse.

Vernacularization Through Diction, Language Structure, and Cultural Experience

An analysis of the two verses shows that the process of vernacularization occurs through three main aspects: the choice of diction, the construction of language structure, and adaptation to the readers' cultural experience. In terms of diction, the Ministry of Religious Affairs' translation tends to retain terms that are close to the original meaning, whereas Quraish Shihab chooses vocabulary that is more communicative and closer to contemporary Indonesian (Hanafi, 2015). In terms of language structure, the Ministry of Religious Affairs maintains sentence patterns that relatively follow Arabic syntax, while Quraish Shihab is more flexible in adapting sentence structures to sound natural in Indonesian.

In terms of cultural experience, the differences between the two become even more apparent. The Ministry of Religious Affairs strives to preserve the authority of the text by minimizing interpretive intervention, whereas Quraish Shihab seeks to bridge the cultural gap between Arab and Indonesian societies through adjustments in meaning. This approach allows Indonesian readers to understand the verses about paradise not only as theological information but also as a spiritual experience closely tied to their daily lives (Rezwandi et al., 2025).

Overall, this study shows that the vernacularization of verses describing the pleasures of paradise in Indonesian translations of the Quran occurs to varying degrees in the two works examined. The Ministry of Religious Affairs' translation is more oriented toward fidelity to the structure and literal meaning of the source text, resulting in a formal, textual, and relatively conservative translation (Nadhifah, 2023). In contrast, Quraish Shihab's translation emphasizes a contextual, communicative, and interpretive approach through the use of more familiar vocabulary, a more natural linguistic structure, and adaptations of meaning that align closely with the cultural experiences of the Indonesian people (Arjuna & Munfarida, 2023; Dedi et al., 2022; Nimah et al., 2024). These findings indicate that Quraish Shihab engages in a more robust process of vernacularization because he not only translates the language but also transforms the message of the Quran into a local cultural framework, making its meaning easier for Indonesian readers to understand, feel, and internalize.

CONCLUSION

This article aimed to examine the vernacularization of Paradise verses in the Quranic translations of M. Quraish Shihab and the Indonesian Ministry of Religious Affairs. The findings demonstrate that the two translations represent different models of vernacularization in conveying eschatological meanings to Indonesian readers. Quraish Shihab tends to adopt a contextual, communicative, and interpretive approach that brings the meanings of Paradise-related verses closer to the socio-cultural experiences of contemporary Indonesian society, whereas the translation of the Ministry of Religious Affairs emphasizes fidelity to the source text through a more literal and formal rendering. These findings indicate that vernacularization in Quranic translation is not merely a process of linguistic transfer but also a process of meaning construction, cultural adaptation, and negotiation between the sacred text and the cultural context of its audience. The novelty of this article lies in its comparative analysis of Paradise verses as a specific object of vernacularization, offering a new perspective on how representations of Paradise are reconstructed and communicated within the Indonesian cultural setting.

The implications of this study highlight the significant role of vernacularization in shaping readers' understanding of Paradise and the broader eschatological messages of the Quran. Theoretically, this research contributes to the development of Quranic translation studies by demonstrating the interrelationship between lexical choices, cultural adaptation, and the construction of religious meaning. Practically,

the findings provide valuable insights for translators, Quranic scholars, academics, and translation institutions in developing translation models that balance textual accuracy with cultural relevance while preserving the essential message of the Quran. In the context of globalization and increasing cultural diversity, the study further suggests that contextual and communicative translation strategies can enhance the accessibility of Quranic teachings and promote a more inclusive and relevant understanding of Islam in contemporary society. Future research may expand this discussion by examining other Quranic themes and employing interdisciplinary approaches to further explore the dynamics of vernacularization and the reception of sacred texts in modern Muslim communities.

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Author contribution

Ahmad Khanifudin: data curation, writing-original draft preparation**, Rakhma Haqi & Siti Abidah Subkiyah:** analysis, conceptualization, **Istianatul Machmudah & Agung Priyanto**: methodology, visualization, and **Elya Munfarida**: editing.

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The authors declare that this research was conducted without any conflict of interest in the research.

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