Change in Religious Understanding and Language Shift of the Recitations of the Quran and Hadith in the Perspective of Islamic Jurisprudence

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Abstract

This writing aims to analyze the occurrence of changes in the understanding of the community and the shift in language of some recitations of the Quran and Hadith from the perspective of Islamic jurisprudence (fiqh). Understanding religion cannot be separated from the issue of language shift because the fundamental sources of Islamic teachings are the Quran and Hadith, both of which are in Arabic. The translation of verses from the Quran and Hadith into the Indonesian language is not without uncertainties. For example, the change in understanding of the word "telapak tangan" (palm of the hand) as a translation of the Arabic term "kaff," which excludes the back part of the palm, leading to difficulties in practice. This study is a literature review, and data collection and analysis were conducted using this method. Changes in the community's understanding of these words can be observed in the everyday practices of the community (observation). The results of the study indicate that one of the changes in the community's understanding is the shift from the term "kaff" to "telapak tangan." Its influence can be seen in the understanding and application of the boundaries of the female aurah (parts to be covered) and the attire during ihram. Based on Hadith, most people consider the boundaries of a woman's aurah to be everything except the face and both palms. In fiqh, it is mentioned that a woman in ihram is prohibited from covering her face and both palms. This understanding and practice differ from what is intended in the Hadith and fiqh texts.

Keywords: *Language Shift, Fiqh, Legal Understanding, Religious Application.*

A. INTRODUCTION

The level and quality of an individual's religious life depend greatly on their understanding of the teachings of the religion they follow. Incorrect understanding is unlikely to lead to good practice, such as the misconceptions about the patriarchal cultural concept based on the Quran and Sunnah (Nurmila, 2015), and the shifting meaning of hijab as stipulated by the Quran and Sunnah with the practices of hijabers (Istiani, 2015). Similarly, the patterns of groups or communities within the Muslim community are often related to their understanding, especially of the influential figures they look up to regarding the sources of Islamic teachings. The same text, when understood differently, will undoubtedly lead to different practices. This understanding can be related to the legal designation (dalalah) or what is meant by the party having the text (Faizan & Hussin 2014; Mansur 2008; Rahman 2018). In the context of legal designation, differences may arise around the obligatory,

recommended, permissible, discouraged, or prohibited nature of a particular action. For example, a text that demands the presence of two witnesses in divorce and reconciliation cases in Q.S. al-Thalaq (65): 2 is understood differently by scholars. Some consider it obligatory, while others argue that it is recommended (Syaukani n.d.). In the context of the meaning of a word, for instance, the term "yuharrikuha" in a hadith describing that the Prophet raised his index finger during the sitting tashahhud in prayer is interpreted differently by various individuals. Some understand it as moving the finger, while others believe that the correct interpretation is to continuously move it. For those who understand it as moving the finger, the number of movements may be minimal, even just once, whereas those interpreting it as continuously moving perform repeated motions.

The issue of differing understandings discussed here is not among scholars who naturally have the opportunity for such differences, but rather the understanding of the general public that does not align with the intended meaning of the texts, both from the Quran and Hadith. This arises due to various influences and issues related to language shifts (Azzuhri 2012), particularly from Arabic to English (Almubark 2017), to Latin (Ikhwan 2010), and especially from Arabic to Indonesian. This is because the teachings of Islam are based on revelation found in the Quran and Hadith, conveyed to the Muslim community in the Arabic language (Yusoff and Damit 2014). The use of the Arabic language is in line with the language of the community in the environment of the Prophet Muhammad (peace be upon him) so that the messages conveyed by him are easily understood. In Surah Ibrahim (14): 4 of the Quran, it is stated that every messenger is sent using the language of his people to provide clear explanations to them. To understand the religious messages in the Quran and Hadith, the Indonesian community needs knowledge of the translation of Arabic terms and interpretations of these terms, especially those mentioned in the Quran and Hadith. Translations of the Quran, its exegeses, and Hadiths, or even other Arabic-language literature, have been widely published and are easily available in bookstores, libraries, and digitally (Lukman 2018). This is because the study of Quranic exegesis in the Malay world has attracted considerable attention from scholars in recent decades. The volumes of Quranic exegesis have increased significantly, whereas before that, Quranic exegesis in the Malay world was rarely found (Riddell 2014).

The problem is that Indonesian words used for the translation/exegesis of the Quran and hadiths sometimes cannot fully capture the intended meaning of the texts of Islamic teachings, even though the acceptance of Indonesian Muslims toward these translations/exegeses is significant (Ismail 2017; Murodi 2007). This condition results in several messages in the Quran and Hadith being understood by the public differently from what is intended by the revealed texts. This can be seen, for example, from the differences in various translations of the Quran circulating among the public, both translations found in the Quran and its translations and those found in Indonesian-language Quranic exegeses such as Hamka's Tafsir Al-Azhar and M. Quraish Shihab's Tafsir Al-Mishbah. In data exploration, there are several words that

are part of the recitations of the Quranic verses and Prophet's Hadiths, which do not align between what is immediately understood by the general public and what is meant by the text. Among these words (recitations), some have entered the Indonesian vocabulary, even though they have undergone only slight changes in certain letters or pronunciations. The following are some examples of words that, after entering the Indonesian vocabulary from the Quran, have undergone changes or narrowing of meaning. For example, the recitation "al-yaqin" in Q.S. al-Hijr (15): 99 becomes "yakin" in Indonesian. In this verse, "al-yaqin" means death or demise, while "yakin" in Indonesian means to believe (know, understand) and sincerely. The term "ma'shiyat" in Q.S. al-Mujadilah (58): 8-9 means disobedience (Agama 1971: 910), becoming "maksiat" in Indonesian, meaning specific sins (Departemen Pendidikan dan Kebudayaan 1990: 549). The term "maqam" in Q.S. al-Baqarah (2): 125, which means a place of standing (Departemen Agama 1971: 33) becomes "makam" in Indonesian, meaning a grave (Departemen Pendidikan dan Kebudayaan 1990: 546). The term "al-fitnah" in Q.S. al-Baqarah (2): 191, 193, and 217, which means torment or persecution, becomes "fitnah" in Indonesian, meaning words intended to defame others (Departemen Pendidikan dan Kebudayaan 1990: 242). The term "an-nikah" in a hadith meaning sexual intercourse or conjugal relations is translated into Indonesian as "nikah" or marriage, with the intention of formalizing marriage through the marriage contract, an agreement between a man and a woman to become husband and wife (officially). The term "ad-du'a`" in Q.S. al-Rum (30): 52, which means a call (Departemen Agama 1971: 689) becomes "doa" in Indonesian, meaning a request (Departemen Pendidikan dan Kebudayaan 1990: 2010).

Furthermore, many Arabic words or recitations are translated into Indonesian using words that have no similarity in pronunciation or letters at all. This includes the term "kaff," which is translated into Indonesian as "telapak tangan" (palm of the hand), the term "sahun" in the Quran, surah al-Ma'un, translated into Indonesian as "lalai" (neglect), and the term "murtahin" in a hadith translated into Indonesian as "tergadai" (pledged). The following description will discuss some translations or language shifts that are not accurate and have a significant impact in their application.

B. METHOD

This research is a literature review. Data collection and analysis are conducted simultaneously using this analytical technique. The approach involves evaluating the meanings of these words by referring to Arabic language dictionaries and exegesis books, then comparing them to one another. The selected terms for analysis are those considered to have a significant and widespread impact among the Muslim community in Indonesia, namely the terms "kaff," "du'a'," "ma'shiyah," "nikah," and "sahun." However, changes in the understanding and practices of the community regarding these words are observed in their daily activities through observation. This observation includes instances such as observing the preparations for the departure of Hajj pilgrims, observing women getting ready for congregational

prayers, and examining their modes/methods of dressing and the processions of certain marriage contracts.

C. RESULTS AND DISCUSSION

1. The term of "Kaff"

The understanding of the palm of the hand (telapak tangan) in Islamic law, when viewed from a jurisprudential perspective, is at least related to two aspects. First, it concerns the clothing of women covering the aurat, commonly known as Muslimah attire, especially during prayers. Some scholars, particularly those of the Shafi'i school, understand that the clothing that covers a woman's aurat (merdeka) is clothing that covers the entire body except the face and both palms of her hands (Hakim 1956: 70). This ruling is based on the Quranic verse an-Nur (24): 31, which prohibits believing women from revealing parts of their bodies other than what is usually visible. According to Ibn 'Abbas, what is meant by "other than what is usually visible" includes the face and both palms of the hands (والكفين الوجه عدا ما). This interpretation is also endorsed by al-Albaniy (Fitria 2012). This ruling aligns with a hadith narrated by Abu Daud from 'Aishah (Daud 2000: 685). where Asma' bint Abu Bakar entered the presence of the Prophet Muhammad wearing thin clothing. Upon seeing Asma', the Prophet turned away and said, "O Asma', a woman who has experienced menstruation should not reveal parts of her body except this and this." In explaining "this and this," the Prophet pointed to his face and both palms of his hands. The hadith text regarding the limitations indicated by the Prophet is الى وأشار وكفيه وجهه. Therefore, the term "palm of the hand" is a translation of the term "kaff" (كف).

As for the meaning of "kaff" in Arabic, it refers to the outermost part of the hand, from the wrist to the fingertips, including both the front and back. Evidence that the front and back are part of the term "kaff" can be found in a hadith narrated by Abu Daud from Malik ibn Yasar (Daud 2000: 260). The hadith advises praying using the front part of the palm and prohibits using the back or rear part. In other expressions in the hadith, it instructs believers to raise their palms while praying and forbids placing them flat on the ground. This hadith aligns with the definition of "kaff" in the Qamus Idris al-Marbawi dictionary. The meaning in this dictionary is accompanied by an illustration of the hand from the wrist to the fingertips. The explanation of the meaning of "kaff" includes an image of the front part of the palm (Marbawi 1350: 189), while on the pages explaining the illustrations of various parts of the human body, the image of the palm shown is the back or rear part (Marbawi 1350: 31). This illustration indicates that the term "kaff" encompasses both the front and back of the palm.

The issue here is the understanding of some people regarding the limit of the meaning of the palm of the hand. Among the Muslim community in Indonesia, some understand that the term "palm of the hand" only refers to the front part from the wrist to the fingertips. This is evident, among other things, in the Indonesian language dictionary. In the Big Indonesian Dictionary published by the Department

of Education and Culture in 1990, page 902 mentions that the "palm of the hand" or "tapak tangan" means the area of the hand commonly used for receiving. It can be immediately understood from the area used for receiving that it refers to the front part. The community's understanding of the limitation of the palm of the hand influences its application in implementing jurisprudential provisions, both in clothing jurisprudence (libas) and worship jurisprudence, especially in prayer. Some Muslim women choose to wear long-sleeved shirts and gloves that cover the back of the palms, arguing that it covers the aurat because they consider the back of the palm not part of the palm.

Secondly, it is related to the regulations of ihram clothing for women. In the jurisprudence of Hajj, there are regulations regarding ihram clothing. One of the generally applied regulations in Indonesia is that, during ihram, women are prohibited from covering their faces and both palms of their hands. This regulation is based on several hadiths that contain prohibitions for women in ihram wearing face veils (niqab) and gloves. This is based on a hadith narrated by al-Bukhari from Ibn 'Umar, which prohibits women in ihram from wearing face veils (niqab) and gloves (quffazain) (Bukhari 2008: 220). In the book "Bimbingan Manasik Haji" on page 20 and the book "Tanya Jawab Ibadah Haji" on pages 7-8, published by the Directorate General of Islamic Guidance and Hajj Affairs of the Department of Religion (now the Ministry of Religion) in 2001, it is explained that ihram clothing for women is clothing that covers the entire body except the face and both palms from the wrist to the fingertips (kaffain). Both books do not mention any exceptions to covering the back part of the palm. However, in the book "Tuntunan Praktis Perjalanan Ibadah Haji" published by the Directorate General of Hajj and Umrah Services, it is explained in the form of an illustration. On page 78, there is an illustration of a woman dressed in white covering her entire body except her face and the front part of her palms. Meanwhile, the back is covered with gloves that only cover the back part of the palms. The author has heard more than once that the gloves are referred to as ihram gloves. According to the author, this phenomenon adequately represents the views or understanding of Muslim men and women in Indonesia that what is called the palm of the hand only includes the front part (bathn al-kaff). This understanding will certainly narrow the scope of women's movement in their daily activities compared to the understanding that the so-called palm of the hand that should not be covered during ihram includes both the front and back. Moreover, if the prohibition of wearing gloves is understood as a prohibition of covering the entire palm, then wearing gloves that cover the back part of the palm would be a violation of ihram.

2. The term of “Du’a”

The term "du'a" in the understanding of the community is synonymous with a request to God. Thus, making du'a means asking or requesting something from God. In the Indonesian Dictionary, its meaning is mentioned as a plea to (hope, request, praise) God. Generally translating du'a as a request, hope, and general prayer seems

unproblematic. For example, when someone is invited to pray, the common perception is that they are asking for something from Allah, such as forgiveness of sins, safety in life, good health, abundance of sustenance, ease in affairs, protection from disasters, and so on.

However, when this translation is used to understand and implement all the messages found in the Quran and hadith, problems arise. This is because not all the messages of prayer in the Quran and hadith can be translated as requests. An example commonly found in daily worship activities is the opening prayer, known as du'a istiftah or iftitah. While the content of iftitah includes a request for the one uttering it to be kept away from sins, when the prayer reaches "wajjahtu wajhiya" until the phrase "wa ana min al-muslimin," not a single word or phrase contains a request in the sequence of the iftitah prayer. All of its sentences are in the form of statements or declarations known in Arabic as jumlah khabariyah.

A common issue among communities with a tendency to focus on ritual worship is how to implement the messages found in hadith that instruct believers to increase prayers while in prostration. In a hadith narrated by Muslim from Abu Hurairah, Prophet Muhammad (peace be upon him) stated that the closest a servant is to his Lord is when he is in prostration. Therefore, the Prophet instructed the believers to utilize that moment to increase their prayers (Muslim 2008: 133). Increasing prayers in this context is often translated as asking for anything, and by some, it is expanded to mean using any language.

Upon examining the meaning of the term "du'a" translated as prayer, in an Arabic-Indonesian dictionary, the most common meaning that can be used in various contexts is a call or invocation (Munawwir 1984: 439). Thus, in verb form, making du'a means to call or invoke Allah. Invoking Allah can simply involve mentioning His name within a specific sentence structure as part of worship or for the purpose of seeking something. For the sole purpose of worship, such as uttering specific phrases like al-hamdu lillah and other sentences during bowing and prostration in prayer, this is in line with a hadith narrated by al-Tirmidhi from Jabir ibn 'Abdillah, stating that the best prayer is al-hamdu lillah (Tirmidzi 2002: 940). In Surah Yunus (10): 10 of the Quran, the prayer of the inhabitants of paradise is mentioned as the expression subhanaka Allahumma, and their respectful greeting is salam, while the conclusion of their prayer is al-hamdu lillahi Rabb al-'alamin.

When connected with the recitation or wording of the prayer during prostration, as recommended in the hadith narrated by Muslim from Abu Hurairah mentioned earlier, the translation of a call or invocation for the term "du'a" is more accurate. In other words, mentioning the name of Allah alone can be considered a prayer. According to what is narrated from Prophet Muhammad (peace be upon him), mentioning the name of Allah in the context of prayer is within a complete sentence, both declarative sentences (jumlah khabariyyah) and imperative sentences (jumlah insyaiyyah). Only a prayer uttered by mentioning the name of Allah in a declarative sentence is called du'a al-tsana, meaning a prayer in the form of praise and commendation to Allah. On the other hand, a prayer expressed in an imperative

sentence is known as du'a al-masalah, which means calling upon Allah with the intention of asking for something. According to Ibn Qayyim al-Jauziyyah, both forms of prayer were often performed by the Prophet during prostration. Both have the potential to be answered or accepted by Allah, but the form of acceptance differs. The acceptance of du'a al-masalah results in the granting of what is requested, while the acceptance of du'a al-tsana is in the form of rewarding with blessings (Jauziyyah 1999: 83). Thus, the meaning of increasing prayers during prostration is to mention the name of Allah by using the sentence structures found in the phrases taught by Prophet Muhammad (peace be upon him) specifically recited during prostration. For example, subhana Rabbiyal a'la, subbuh quddus Rubb al-malaikat wa al-ruh, or subhanaka Allahumma Rabbana wa bihamdik Allahumma ighfirli. Both forms of prayer are encompassed in these recitations.

3. The Term of "Ma'shiyah"

Generally, the Muslim community knows that religion prohibits its followers from committing sinful acts. In the view of society, sinful acts are considered bad, disliked by those with morals, and perceived as defects in those who engage in them. However, the understanding of the community is not uniform regarding what constitutes sinful acts. Generally, people believe that the scope of the meaning of sin is limited to certain actions. This is marked by the use of this term in specific contexts, especially those related to social issues or sociopathic behavior. When there is news about raids on places of sin, public perception is directed towards practices such as prostitution, gambling, or drunkenness. Similarly, when there are Local Regulations related to sinful activities, it usually refers to specific crimes. For example, West Sumatra Provincial Regulation Number 11 of 2001 concerning the Prevention and Eradication of Sin. The meaning of sin in this Local Regulation includes acts of adultery, pornography, gambling, alcoholic beverages, and drug abuse. The limitation of this definition is stated in Chapter III. The prohibition of adultery is stated in Part One, the prohibition of gambling in Part Two, the prohibition related to alcoholic beverages and drug abuse in Part Three, while the prohibition of pornography is included in Part Four.

Part One includes specific prohibitions on committing acts of adultery as stated in Article 5 paragraph 1, pornography in the same Article paragraph 2 and paragraph 3, and the prohibition of protecting adultery in Article 6. Part Two consists of four articles, namely Article 7 which contains the prohibition of allowing business premises for gambling or providing gambling places. Article 8 contains the prohibition of directly involving and assisting in gambling. Article 9 contains the prohibition of becoming a protector and giving permission for gambling. Article 10 contains the prohibition of engaging in activities related to gambling. Part Three includes the obligation to prevent the circulation and spread of alcoholic beverages, drug abuse, and other addictive substances as stated in Article 11, paragraphs 1 and 2, the prohibition of producing and using alcoholic beverages except for medical purposes with a prescription from a doctor as stated in Article 12, paragraphs 1 and

2, the prohibition of producing, using, storing, carrying, selling or trading and using narcotics, psychotropics, and other addictive substances without the permission of the authorized official, as well as providing raw materials and authorizing distribution as stated in Article 13 paragraphs 1, 2, and 3, the prohibition of being a protector of the production of alcoholic beverages and drug abuse in Article 14. Part Four, namely pornography, is declared in the form of a prohibition to publish media that presents stories, images, posters, and broadcasts that stimulate sinful acts.

The limitation of the meaning of sin can also be seen in reports on cases of raids carried out by the police, especially the regional police or activists, against places referred to as sin locations. No news has been found about raids on places of Muslim gatherings that do not perform the five daily prayers and intentionally do not fast during the daytime of Ramadan. Similarly, actions taken by certain activist groups against usurious networks or, moreover, against practitioners of shirk practices such as worshiping graves and specific locations are not common. In other words, if there is news of a raid on a sin location, it means places of gambling, prostitution, intoxication, or drug abuse.

This understanding relatively creates the impression that other bad behaviors are less severe or not as bad as the mentioned actions. For example, practices such as usury, bribery or corruption, seizing the wealth of orphans, giving certain positions to unqualified individuals based on personal preferences, biased or unfair decisions in legal matters, hurting parents' feelings - all of these are bad deeds that are not considered less significant than pornography and adultery, gambling, and intoxication. As a result, the position of the perpetrators of these actions is not considered as bad as the position of those committing sins according to the understanding of society. When measured against the provisions of the Qur'an and Hadith, the prohibition and the threat of sins such as engaging in usurious transactions are not less severe than the others.

The term "maksiat" originates from the Arabic word "ma'shiyah," as a form of mashdar or a derivative word from the verb 'asha-ya'shi, which literally means to disobey, be disobedient, break loyalty, oppose, resist, and fly away. In the Big Indonesian Dictionary, the meaning of the word "maksiat" is an act that violates Allah's command and a sinful act (Departemen Pendidikan dan Kebudayaan 1990: 549). In the Qur'an, the term "ma'shiyah" in various forms is used for all attitudes or actions that involve disobedience to Allah and the Prophet, both in the form of committing prohibited acts and neglecting commanded ones. Someone is considered disobedient or committing a sin against Allah if they deny or oppose His command. Adam was forbidden from approaching a specific tree in paradise, but he violated this prohibition, and as a result, Adam was considered disobedient ('asha) to God (Q.S. Thaha (20): 121). Pharaoh is called disobedient ('asha) to Prophet Musa because he refused to follow Allah's guidance (QS. an-Nazi`at (79): 21).

4. The Term of "Nikah"

The term "nikah" in Arabic has a broader meaning than its counterpart in Indonesian. The Arabic term "an-nikah" is a masdar (verbal noun) derived from the root word: نكح – ينكح. In specific contexts, it refers to the marriage contract (akad nikah), and in other contexts, it signifies the act of sexual intercourse (jima'). According to al-Ishfahani, its fundamental meaning is related to the marriage contract, but in certain contexts, it is metaphorically used to convey the meaning of sexual intercourse, maintaining linguistic delicacy (Ishfahani 1961: 505). In Indonesian, the term "nikah" is commonly used to denote the marriage contract, which is a formal agreement between a man and a woman to become husband and wife. The act of getting married is expressed as "menikah" (Departemen Pendidikan dan Kebudayaan 1990:614). Notably, none of the meanings provided in the Indonesian dictionary include the sense of sexual intercourse (*jima'*).

This difference in understanding may have implications in the application of religious regulations, particularly in the field of Islamic jurisprudence (fiqh munakahah). Cases have arisen where questions were raised about the status of a marriage contract conducted when the bride was menstruating. The inquiry stemmed from the fact that the wedding day coincided with the celebration day (*walimat al-'urs*). The menstruation occurred just before the marriage contract, and all the preparations for the wedding had been completed, including sending out invitations and arranging the wedding ceremony. Postponing the marriage contract was deemed challenging. The question was raised because of the belief held by a religious figure in the area that there is a hadith prohibiting marriage when the bride is menstruating.The religious figure was asked why such a question arose, and the response was that, according to another religious figure in the location, there is a hadith prohibiting marriage when the bride is menstruating. The person who was asked firmly stated that the marriage contract could proceed and that this action did not violate any prohibitions outlined in the hadith. Furthermore, it was explained that the term "nikah" in the hadith refers to the marriage in the sense of sexual intercourse (*jima'*).

The hadith in question, which includes the prohibition of marriage for women in menstruation, is narrated by Imam Muslim from Anas (Muslim 2008: 93). This issue is related to the revelation of verse 222 of Surah Al-Baqarah. The hadith recounts a practice among the Jews where they would separate from their wives during menstruation, avoiding both shared meals and physical intimacy. When the companions inquired about this practice, the verse was revealed, clarifying the impurity of menstruation and prescribing the proper conduct during that period. After the revelation, the Prophet Muhammad (peace be upon him) stated, "Do everything except sexual intercourse." Here, the term "nikah" in the hadith refers to the marital relationship between spouses, consistent with the context of the discussion regarding the actions of husbands towards their wives during menstruation. Understanding the term "nikah" incorrectly, divorced from its context, can lead to difficulties for the community, especially in matters involving the

marriage of women experiencing menstruation during the marriage ceremony. This misunderstanding may result in sudden delays in the marriage contract, causing financial losses and potential accusations due to abrupt postponements in the name of religious regulations.

5. Term Term of "Sahun"

The term "sahun" in the Quran, specifically in Surah Al-Ma'un (107): 5, is commonly translated as negligence. In the Quran and its translation by the Department of Religion (now the Ministry of Religion), the translation of the verse is given as "those who are negligent in their prayers." The intended meaning of the term "sahun" in this verse refers to errors that occur due to forgetfulness, and forgetfulness is caused by the actions of the individual, such as consuming intoxicants that lead to drunkenness and, in a state of intoxication, committing mistakes (Ishfahani, 1961: 246). This includes the error of performing prayers outside their designated times. The negligence in prayer mentioned in the verse implies forgetfulness. This understanding becomes clearer when considering the term "sahun" in its ism al-fai'il masdar form, which is "sahw." The word "sahw" is often associated with the term "sujud," forming the compound term "sujud sahwi." Strangely, in its masdar form, there is no direct translation equivalent to "negligence" as in the ism al-fai'il form.

In the context of Fiqh (Islamic jurisprudence) discussions in the Indonesian language, "sujud sahwi" is interpreted as prostration performed due to forgetfulness. For example, in the book "Fiqh Islam" by H. Sulaiman Rasyid, it is mentioned that "sujud sahwi" is performed for reasons such as missing the first tashahhud. Second, performing additional units, bowing, and prostrating due to forgetfulness. Third, having doubts about the number of units prayed. Fourth, praying fewer units than required due to forgetfulness (Rasjid, 2005:100-102).

The term "lalai" in the Indonesian language is used to mean negligence, being careless, or not paying attention to duties or tasks. The phrase "berlalai-lalai" implies being inattentive, lazy, or delaying things (Departemen Pendidikan dan Kebudayaan, 1990:489). In the context of traffic regulations, "lalai" is commonly interpreted as being careless and inattentive. For instance, on traffic signs, the term "lalai" is often understood as implying danger, signifying that negligence and lack of caution are causes of fatal accidents. However, in the context of neglecting prayers (shalat) in Indonesian, "melalaikan" is often interpreted as performing prayers at the end of their designated times. If someone performs prayers within the time limit but towards the end of that period, it is often considered as neglecting the prayer. Being labeled as someone who neglects prayers implies the risk of harm and punishment (Shabuni, 1981:609). This understanding is not aligned with the reality of the stipulated prayer time limits. For example, the time limit for the Dhuhr prayer extends from when the sun begins to move towards the West until the shadow is equal to the length of the object. If someone performs the Dhuhr prayer within this time frame, the prayer is considered valid. This is understood from several hadiths

stating that whoever performs one unit of prayer within the designated prayer time is considered to have completed the entire prayer (Bukhari, 2008:76).

A person is considered negligent in their prayers if, firstly, they delay the prayer until the time has passed, considering it trivial. Secondly, they perform the prayer not sincerely from the heart but merely to be seen by others (Qurthubi 1993: 144). Thirdly, if they perform the prayer without expecting reward. Fourthly, if they neglect the prayer without fearing the threat of punishment (Shabuni, 1981:609). Understanding neglecting prayers to mean not praying at the beginning of the designated time may make this religious teaching seem rigid. However, many examples found in various hadiths indicate that these religious rules are not rigid. There is a hadith stating that if someone is at a banquet, and the meal has not been served, but the prayer time has begun, they are instructed to eat first without haste. Similarly, when someone feels discomfort in their stomach, needing urgent relief, and the prayer time has started, Prophet Muhammad (peace be upon him) demonstrated that they should complete the process of relieving themselves, even if it risks being late for the prayer, and the congregational prayer was led by 'Abdurrahman ibn 'Auf (Muslim, 2008:120-121). In another context, when faced with the choice between praying at the beginning of the time while feeling sleepy, it is better to delay (meaning not at the beginning of the time) but perform the prayer in a refreshed state (Bukhari, 2008:35). Likewise, when someone encounters a situation where danger threatens others and the danger can be averted at the cost of being unable to pray at the beginning of the time, Al-Bukhari narrates an incident where Prophet Muhammad (peace be upon him) resolved an issue with Bani 'Amr, resulting in a delay in performing the Asr prayer. Abu Bakar led the congregation in prayer because Prophet Muhammad (peace be upon him) had not yet appeared (Bukhari, 2008:86).

The change in the understanding of religion among the community (Muslims) and the translation of Quranic and Hadith texts cannot be entirely separated from the understanding derived from those they consider as role models, both scholars and experts in interpretation who have previously attempted to comprehend and translate these texts. Although there may be errors or differences in understanding and translation originating from the practitioners themselves. Therefore, other factors contribute to the changes in the understanding of religion in the community and the translation of Quranic and Hadith texts, leading to differences in practice among them. The influencing factors may come from the interpreter's own characteristics, such as the spiritual influence of Sufism on their interpretation (Al-Amin, 2015; Anis, 2018; Rofiq, 2009), the adoption and adaptation of language and script usage (Gusmian, 2010), and language accommodation (Adyana 2015). Other transformative factors can also be identified in terms of the methods used, such as the apparent and hidden interpretation (tafsir zahir batin) of Fayd al-Rahman (Mustaqim, 2017), the rationalist interpretation method of Nash Hamid Abu Zayd (Kadir & Majid, 2014), the transition from the personal sharia to the hudud sharia

introduced by Shahrur (Khusen, 2012) or interpretations using regional languages (Rohmana, 2018; Taufiq, 2014) and the tsaqifa method according to (Prasetiyo, 2011).

Changes in the understanding of religion always occur within the community, both among the common people and even among academics (M 2012). Changes in the understanding of religion stemming from the practitioner's personal perspective not only occur in the five mentioned aspects above. Differences and errors also occur in other fiqh aspects, such as Muslim women's mistakes in understanding and distinguishing between menstruation (haid), postpartum bleeding (nifas), and irregular bleeding (istihadah) (Idri 2012; Romdlon 2014), ven though these topics have been repeatedly explained by scholars. There are also uncertainties in understanding a woman's voice as part of the 'awrah (Husin 2014) or the body as the 'awrah itself (Janah 2010). Differences in views (even becoming controversial) also exist regarding the use of hijab in Indonesia and other countries like America (Thoyibi 2011) or hijab in the form of a full face veil (cadar) (Kudhori 2018; Sidiq 2013). Both Muslim men and women also differ in understanding women working to earn money alongside their husbands, relying on examples of women working alongside the Prophet Muhammad (peace be upon him) (Syafuri 2013) just as the Muslim community also varies and may be mistaken in understanding the concept of usury (riba) and its application in the banking world (Muflih 2013).

D. CONCLUSION

From the explanation above, several conclusions can be drawn. First, the translation of certain words found in the texts of the Quran and Hadith into Indonesian does not fully capture the meanings present in those texts. Second, errors in the translation of a text affect the understanding and application of that text. Third, its influence on the application of textual demands can take the form of creating difficulties, such as the translation of the words "kaff" and "du'a`," or downplaying something that is actually significant, as seen in the translation of the word "ma'shiyyah." Additionally, in the field of jurisprudence (fikih), errors in translating the wording of certain verses of the Quran and Hadith can result in the prohibition of something that is allowed, as seen in the misunderstanding of translating the word "nikah." It can also lead to the annulment of a deed that is, in fact, valid, as seen in the case of someone praying at the end of the prescribed time.

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