

Translation Errors in the Translation of the Qur'an in Indonesian into Arabic on AI Poe

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Abstract

This research aims to determine and classify the forms of morphological, syntactic, and semantic errors resulting from AI Poe's translation in translating the translated text of the Al-Qur'an. By applying descriptive qualitative research methods and a literature study research design, this research will reveal the forms of translation errors. The data was obtained from the results of AI Poe's translation of the verses of the Koran that appeared in the book Exemplary Stories of Muslim Children by Maulana Ar-Rosyid. The analysis is conducted through three main steps: identifying linguistic errors, classifying errors based on morphological, syntactic, and semantic aspects, and analyzing and interpreting the errors about the limitations of AI Poe and the complexity of the text. The validity of the data is strengthened through source triangulation, which involves comparing it with Arabic dictionaries, linguistic theories, and expert opinions on translation. The research results concluded that AI Poe had significant limitations in translating the translated text of the Al-Qur'an from Indonesian to Arabic. Of all the data translated by AI Poe, 58% was indicated to contain errors. From the analysis of 21 existing text data, several linguistic errors were found spread across three main aspects: namely syntactic 34 errors (51%), semantic 25 errors (37%), and morphological eight errors (12%).

Keywords

AI Poe; Al Qur'an; Arabic Indonesian Translation; Morphology; Semantics; Syntax.



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INTRODUCTION

The development of artificial intelligence (AI) technology has had a significant impact on various fields, one of which is text translation (Muttaqin et al., 2023; Noviany et al., 2024). AI plays a crucial role in translating texts from Indonesian to Arabic as it can overcome complex linguistic challenges, such as differences in grammatical structures, cultural nuances, and idioms (Nurullawasepa et al., 2023). AI-based technologies, such as Neural Machine Translation (NMT), provide faster and more contextual translations than conventional methods, thereby supporting cross-cultural and interfaith communication more effectively. According to Dino and Pestov (as cited in Untara & Setiawan, 2020), NMT systems have a more significant advantage in understanding synonyms, sentence usage, and interlanguage complexities, enabling them to achieve a translation accuracy rate of 60%. Nevertheless, AI also has limitations, particularly in terms of morphological, syntactic, and semantic errors in the target language, which can affect the accuracy and quality of the translation output (Badriyah, 2023; Ruhmadi & Al Farisi, 2023; Saimin et al., 2024).

Translating Indonesian into Arabic using AI presents complex challenges, especially since AI must deeply understand syntactic, morphological, and semantic contexts (Majid & Hermawan, 2024). One of the most urgent concerns is the quality of AI translation when translating the Indonesian-translated text of the Qur'an into Arabic. Errors in translating Qur'anic texts can lead to deviations in meaning and misinterpretations (Baihaki, 2017). This issue becomes even more significant when the translation is derived from an already interpreted version of the Qur'an, increasing the likelihood of meaning distortion.

This research is crucial as the advancement of artificial intelligence (AI) technology necessitates evaluating its application in Islamic studies, particularly in translating Qur'anic texts (Makhmudah et al., 2023; Ruhmadi & Al Farisi, 2023). As a sacred scripture with profound meanings, the Qur'an cannot be translated carelessly without considering accuracy and its sacred nature (Sari et al., 2024). The lack of oversight in applying AI technology to the translation of the Qur'an— which contains complex, implicit, and multi-interpretative meanings—poses a risk of misinterpretation that could deviate from its original message (Mauluddin, 2024). One of the AI systems utilizing Neural Machine Translation (NMT) that has gained widespread use recently is AI Poe. AI Poe holds significant relevance in supporting the translation of Indonesian Qur'anic translations into Arabic. With its natural language processing (NLP) capabilities, AI Poe can analyze and generate contextual translations while considering the deep and complex nuances within

Qur'anic texts. This is essential because translating the Qur'an requires linguistic accuracy and a profound understanding of theological, cultural, and spiritual contexts. Although AI Poe has excellent potential to streamline the translation process, challenges such as errors in Arabic morphology, syntax, and semantics and a lack of sensitivity to specific interpretations must be anticipated.

Research on error analysis in Indonesian-to-Arabic translation performed by AI systems, such as ChatGPT and Perplexity.ai, has identified various errors at the morphological and syntactic levels. A study by Saimin et al. (2024) found that ChatGPT made errors such as translating verb classes into nouns, altering noun cases from accusative to nominative, and omitting morphemes that led to changes in word class. Research by Ruhmadi and Al Farisi (2023) revealed errors in Arabic-to-Indonesian translation, including translating passive verbs into active verbs, adding inappropriate morphemes, and selecting inaccurate diction. Meanwhile, a study by Umam et al. (2024), found that Perplexity.ai frequently made semantic errors, where the chosen words did not match the intended sentence context. These findings indicate that while AI has significant capabilities in language translation, limitations still need to be addressed, particularly in the areas of morphology and syntax in the target language.

One of the main gaps this study addresses is the lack of research evaluating AI Poe's performance in translating Indonesian Qur'anic translations into Arabic. Furthermore, few studies have examined AI Poe's translation errors based on Arabic syntactic, morphological, and semantic analyses. Previous research has primarily focused on the general performance of AI in translation without providing an in-depth analysis of linguistic and semantic errors in Qur'anic translations. Additionally, no studies have explored how AI Poe can preserve the original context, meaning, and message of Qur'anic texts, especially when dealing with the complexities of translated language (Zulharby & Apriliani, 2021). Therefore, this study fills a critical gap in the academic literature. It also significantly contributes by enhancing AI Poe's capabilities while serving as a guide for users in interpreting the translations produced by this technology.

This study holds significant relevance across multiple fields. In Islamic studies, it supports integrating modern technology into Qur'anic studies, particularly in developing more effective and efficient methods for understanding Qur'anic texts. On the other hand, this research is also relevant in linguistics and artificial intelligence (AI), as it explores how AI is applied to high-value texts such as the Qur'an. This study presents a new contribution by being one of the first to conduct an in-

depth evaluation of AI Poe's performance in translating Indonesian Qur'anic translations into Arabic. Furthermore, it analyzes syntactic, morphological, and semantic errors, assesses AI performance in general, and identifies AI Poe's translation errors in Qur'anic texts. By integrating AI technology and Islamic scholarship, this research offers a new perspective on utilizing technology for Islamic studies while ensuring the accuracy and relevance of AI applications in religious text translation.

METHOD

This study uses a descriptive qualitative method with an error analysis approach to evaluate the performance of AI Poe in translating the translated text of the Qur'an from an Indonesian book into Arabic. The focus of this research is to identify, classify, and analyze linguistic errors that include morphological, syntactic, and semantic aspects.

The source of data for this research is a book entitled "Kisah-Kisah Teladan Anak Muslim" by Maulana Ar-Rosyid, published by Aksara Press in 2022. This book contains moral messages quoted from translations of Qur'anic verses. The primary data of this research is in the form of the results of the translation of Indonesian book texts into Arabic generated by AI Poe. Meanwhile, secondary data was obtained from references related to Arabic linguistics, translation theory, and the study of artificial intelligence technology in translation.

The data collection process is carried out in several stages. First, the researcher selected several translated texts of the Qur'an that were contained in the book's moral message section in Indonesian. Next, the text is fed into AI Poe to be translated into Arabic. AI Poe's translation results are then documented as research analysis material. The stages of data analysis include three main steps, namely: 1) Fault identification, that is, it records all forms of linguistic errors found in the translation; 2) Classification of errors based on three aspects: (1) Morphological errors in the form of words, such as the use of affixes or patterns of word changes that do not match. (2) Syntax, which is an error in sentence structure, such as word structure or Arabic grammar rules. (3) Semiotic, namely errors in the choice of the meaning of words, phrases, or sentence contexts; 3) Researchers analyze and interpret these errors, both in terms of the technical limitations of AI Poe and the complexity of the translated book text.

The validity of the data is strengthened through source triangulation by comparing the results of AI Poe's translation with Arabic dictionaries, linguistic theories, and the opinions of Arabic

translators. The study's results are expected to map the types of errors that appear in AI Poe's translation, analyze the causes, and provide recommendations for improvement. This research will also yield insights into the extent to which AI Poe can handle the translation of book texts, especially in preserving the original meaning and context.

FINDINGS AND DISCUSSION

Findings

This study aims to identify translation errors in the translated text of the Qur'an generated by AI Poe and compare it with the original translated text. This study provides an overview of the accuracy and potential for meaning distortion in automatic translation, especially in religious texts with language nuances and deep meanings. The data analyzed included various verses from the Qur'an in the book "Kisah-Kisah Teladan Anak Muslim" by Maulana Ar-Rosyid, each showing significant differences between the source language text and the AI Poe translation results. Below is a table of data on AI Poe translation error findings as follows:

Table 1. AI Poe's Translation Error Findings

No. Date	Source Language Text (Translated by the Qur'an)	Original Text Translated into the Qur'an	Target Language (AI Poe Translation Result)
1.1	Dan sungguh, Kamilah yang menghidupkan dan mematikan dan Kami (pulalah) yang mewarisi (QS. Al-Hijr:23)	وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ	وَلَقَدْ كُنَّا نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ
1.2	Semua yang ada di bumi itu akan binasa. (QS. Ar-Rahman:26)	كُلُّ مَنْ عَلَيْهَا فَانٍ	كُلُّ مَا عَلَى الْأَرْضِ سَائِرٌ
1.3	Dia Pencipta langit dan bumi. Bagaimana Dia mempunyai anak padahal Dia tidak mempunyai istri. Dia menciptakan segala sesuatu; dan Dia mengetahui segala sesuatu. (QS. Al-An'am:101)	بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ أَتَىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ	هُوَ خَالِقُ السَّمَاوَاتِ وَالْأَرْضِ. كَيْفَ يَكُونُ لَهُ وَلَدٌ وَمَا كَانَتْ لَهُ زَوْجَةٌ؟ خَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
1.4	Dan agar orang-orang yang telah diberi ilmu, meyakini bahwasanya Al Quran itulah yang hak dari Tuhan-mu lalu mereka beriman dan tunduk hati mereka kepadanya dan sesungguhnya Allah adalah Pemberi Petunjuk bagi orang-orang yang beriman kepada jalan yang lurus. (QS. Al-Hajj:54)	وَلِيُعَلِّمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادٍ لِلَّذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ	لِيَتَّبِعُوا الَّذِينَ أُوتُوا الْعِلْمَ أَنَّمَا الْقُرْآنُ حَقٌّ مِّن رَّبِّكَ فَيُؤْمِنُوا بِهِ وَتَخْشَعُ قُلُوبُهُمْ لَهُ وَإِنَّ اللَّهَ لَمُهْدٍ مِّنْ أَمَنٍ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ
1.5	Allah (Pemberi) cahaya (kepada) langit dan bumi. Perumpamaan cahaya Allah, adalah seperti sebuah lubang yang tak tembus, yang di dalamnya ada pelita	اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ	اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ. مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا سِرَاجٌ،

<p>besar. Pelita itu di dalam kaca (dan) kaca itu seakan-akan bintang (yang bercahaya) seperti mutiara, yang dinyalakan dengan minyak dari pohon yang berkahnya, (yaitu) pohon zaitun yang tumbuh tidak di sebelah timur (sesuatu) dan tidak pula di sebelah barat(nya), yang minyaknya (saja) hampir-hampir menerangi, walaupun tidak disentuh api.... (QS. An-Nur:35)</p>	<p>السَّرَاحُ فِي زُجَاجَةٍ، الزُّجَاجَةُ كَأَنَّهَا كَوَّكِبٌ كَوَّكِبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ، زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ، يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ</p>
<p>1.6katakanlah: "Maka siapakah (gerakan) yang dapat menghalang-halangi kehendak Allah jika Dia menghendaki kemudharatan bagimu atau jika Dia menghendaki manfaat bagimu. Sebenarnya Allah Maha Mengetahui apa yang kamu kerjakan". (QS. Adz-Dzariyat:55)</p>	<p>قُلْ: فَمَنْ يَمْنَعُكَ مِنْ أَمْرِ اللَّهِ إِنْ أَرَادَ بِكَ سُوءًا أَوْ أَرَادَ بِكَ رَحْمَةً؟ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا</p>
<p>1.7 Kepunyaan Allah-lah segala yang ada di langit dan segala yang ada di bumi. Dan sesungguhnya Allah benar-benar Maha Kaya lagi Maha Terpuji. (QS. Al-Hajj:64)</p>	<p>لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ</p>
<p>1.8dan Allah-lah yang Maha Kaya sedangkan kamulah orang-orang yang berkehendak (kepada-Nya).... (QS. Muhammad:38)</p>	<p>وَاللَّهُ هُوَ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ</p>
<p>1.9sesungguhnya Allah benar-benar Maha Pemaaf lagi Maha Pengampun.(QS. Al-Hajj:60)</p>	<p>إِنَّ اللَّهَ عَفْوٌ رَحِيمٌ</p>
<p>1.10 Maka Maryam menunjuk kepada anaknya. Mereka berkata: "Bagaimana kami akan berbicara dengan anak kecil yang masih di dalam ayunan?". (QS. Maryam:29)</p>	<p>فَأَشَارَتْ إِلَيْهِ قَالُوا: كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا؟</p>
<p>1.11 Maryam berkata: "Bagaimana akan ada bagiku seorang anak laki-laki, sedang tidak pernah seorang manusiapun menyentuhku". (QS. Maryam:20)</p>	<p>قَالَتْ مَرْيَمُ: كَيْفَ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ</p>
<p>1.12 Ketika pengikut-pengikut Isa berkata: "Hai Isa putera Maryam, sanggupkah Tuhanmu menurunkan hidangan dari langit kepada kami?". (QS. Al-Maidah:112)</p>	<p>إِذْ قَالَ الْحَوَارِيُّونَ: يَا عِيسَى ابْنَ مَرْيَمَ، هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ؟</p>
<p>1.13 Isa putera Maryam berdoa: "Ya Tuhan kami turunkanlah kiranya kepada kami suatu hidangan dari langit (yang hari turunnya) akan menjadi hari raya bagi kami yaitu orang-orang yang bersama kami dan yang datang sesudah kami, dan menjadi tanda bagi kekuasaan</p>	<p>قَالَ عِيسَى ابْنُ مَرْيَمَ: يَا رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ</p>

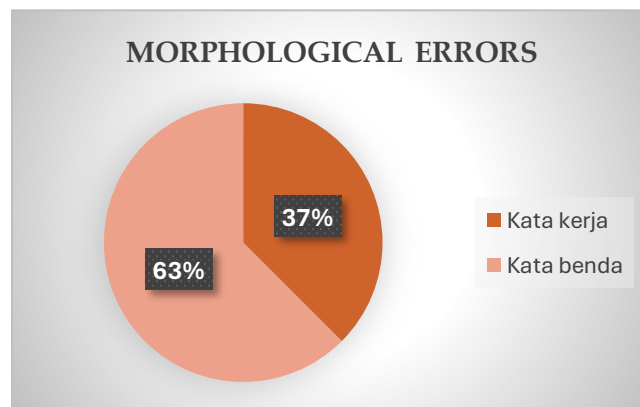
	<p>الرَّازِقِينَ Engkau; beri rezeki lah kami, dan Engkaulah pemberi rezeki Yang Paling Utama". (QS. Al-Maidah:114)</p>
<p>1.14 Allah berfirman: "Sesungguhnya Aku akan menurunkan hidangan itu kepadamu, barangsiapa yang kafir di antaramu sesudah (turun hidangan itu), maka sesungguhnya Aku akan menyiksanya dengan siksaan yang tidak pernah Aku timpakan kepada seorangpun di antara umat manusia". (QS. Al-Maidah:115)</p>	<p>إِنَّ اللَّهَ قَالَ: "إِنِّي سَأَنْزِلُ الْمَائِدَةَ عَلَيْكُمْ، فَمَنْ يَكْفُرْ مِنْكُمْ بَعْدَ مَا يَنْزِلُهَا، فَإِنِّي أُعَذِّبُهُ عَذَابًا أَحَدًا مِنَ الْعَالَمِينَ" قَالَ اللَّهُ إِنِّي مُرْسِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مَا يَنْزِلُهَا، فَإِنِّي أُعَذِّبُهُ عَذَابًا أَحَدًا مِنَ الْعَالَمِينَ</p>
<p>1.15 Sesungguhnya beruntunglah orang-orang yang beriman (QS. Al-Mu'minun:1)</p>	<p>إِنَّ الْمُؤْمِنِينَ فِي فَلَاحٍ، قَدْ أَفْلَحَ الْمُؤْمِنُونَ</p>
<p>1.16 Dan Sulaiman telah mewarisi Daud, dan dia berkata: "Hai Manusia, kami telah diberi pengertian tentang suara burung dan kami diberi segala sesuatu. Sesungguhnya (semua) ini benar-benar suatu kurnia yang nyata". (QS. An-Naml:16)</p>	<p>وَإِنَّ سُلَيْمَانَ وَرَثَ دَاوُدَ، وَقَالَ: يَا أَيُّهَا النَّاسُ، أَوْتَيْنَا مَفَاهِيمَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ، إِنَّ هَذَا لَهُوَ الْفُضْلُ الْمُبِينُ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفُضْلُ الْمُبِينُ</p>
<p>1.17 Hingga apabila mereka sampai di lembah semut berkatalah seekor semut: Hai semut-semut, masuklah ke dalam sarang-sarang mu, agar kamu tidak diinjak oleh Sulaiman dan tentaranya, sedangkan mereka tidak menyadari. (QS. An-Naml:18)</p>	<p>حَتَّى إِذَا اتَّوَا عَلَى وَادِ النَّمْلِ قَالَ نَمْلَةٌ: يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ حَتَّى إِذَا اتَّوَا عَلَى وَادِ النَّمْلِ قَالَ نَمْلَةٌ: يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ</p>
<p>1.18 Mereka berkata: "Apakah kamu hendak menjadikan kami buah ejekan?" (QS. Al-Baqarah:67)</p>	<p>قَالُوا: أَجْعَلْنَا مَحْضَ سُخْرِيَةٍ؟ قَالُوا أَتَتَّخِذُنَا هُزُوًا</p>
<p>1.19bahwa sapi betina itu adalah sapi betina yang tidak tua dan tidak muda; pertengahan antara itu; maka kerjakanlah apa yang diperintahkan kepadamu. (QS. Al-Baqarah:68)</p>	<p>إِنَّهَا بَقْرَةٌ لَا شِدَّةَ فِي الْكِبَرِ وَلَا صِغَرٍ، بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ إِنَّهَا بَقْرَةٌ لَا شِدَّةَ فِي الْكِبَرِ وَلَا صِغَرٍ، بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ</p>
<p>1.20bahwa sapi betina itu adalah sapi betina yang kuning, yang kuning tua warnanya, lagi menyenangkan orang-orang yang memandangnya. (QS. Al-Baqarah:69)</p>	<p>إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقِعَةٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ</p>
<p>1.21bahwa sapi betina itu adalah sapi betina yang belum pernah dipakai untuk membajak tanah dan tidak pula untuk mengairi tanaman, tidak bercacat, tidak ada belangnya. (QS. Al-Baqarah:71)</p>	<p>إِنَّهَا بَقْرَةٌ لَمْ يَكُنْ لَهَا لَشِيءٌ، لَمْ تَسْحَرْ لِلْحَرْثِ وَلَا لِلرِّيِّ، عَصِيمٌ، لَا شِيَةَ فِيهَا إِنَّهَا بَقْرَةٌ لَا دُلُولٌ تَسْحَرُ الْأَرْضَ وَلَا تَسْحَرُ الْحَرْثَ وَلَا لِلرِّيِّ، عَصِيمٌ، لَا شِيَةَ فِيهَا</p>

Table 1 above shows various translation errors made by AI Poe when translating translated Qur'anic verses. These errors include distortion of meaning, inconsistency with the original text of the translation, and errors in the structure of the source language. These findings emphasize the need for a more in-depth evaluation of AI-based translation capabilities, especially in dealing with texts with linguistic complexity and meaningful contexts, such as the Qur'an.

Discussion

The findings of data analysis on the results of AI Poe translation of the data found, namely from 36 data obtained from the book *Kisah-Kisah Teladan Anak Muslim* by Ar-Rosyid (2022), the following are 21 translation errors generated by AI Poe. The commands used in using AI Poe are “*Terjemahkan kalimat berikut ke dalam bahasa Arab dan sertakan syakalnya!*”. Then, AI Poe replied with “*Silahkan berikan kalimat yang ingin Anda terjemahkan ke dalam bahasa Arab!*”. Then, the researcher entered the sentence to be translated, and AI Poe responded by providing a translation in Arabic along with syakal. The following is a classification of errors obtained from AI Poe's translation:

Figure 1. Percentage of Morphological Errors in AI Poe Translation



In data 1.3, errors were found in the morphological aspect of verbs. Namely verb “*tidak mempunyai*” which in the version of the Qur'an is interpreted by using *fi'il muḍāri'* “*لَمْ تَكُنْ*”, AI Poe is interpreted as using *fi'il maḍhi* “*مَا كَانَتْ*”. As a result, syntactically, the letters bound to the two verbs change from “*لَمْ*” become “*مَا*”.

Then, in data 1.4, morphological errors in nouns are found. Where is the noun “*Pemberi Petunjuk*”, which in the original version used *isim fā'il* “*هَادٍ*”, while AI Poe translates it using *isim*

maf'ūl “مُهْدٍ” (yang diberi petunjuk).

In data 1.6, there is a change in the form of a pronoun in the words “يَمْنَعُكَ” and “بِكَ”. The form of ا in both words is a pronoun of the second persona of the single masculine. While in the Qur'an, it is in the form of plural كُم at “لَكُمْ” and “بِكُمْ”.

In data 1.12 and 1.13, AI Poe made a morphological error in translating translated text QS. Al-Maidah: 112 and 114. Poe's AI translation results do not match the original text of the Qur'an in translating the word “hidangan” with “مَدَّةٌ” not following wazn “فاعلة”.

Data 1.14 morphological errors resulting from AI Poe translation in sentences “menurunkan” with “سَأَنْزِلُ” using shigoh fi'il muḍāri', while in the original text, it uses “مَنْزِلٌ” which comes from shigah isim fā'il.

Then in data 1.21, the use of verbs is in the form fi'il muḍāri' majhūl “لَمْ يُهْلِكْكَ” rated ambiguous. This is due to the continuation of the bound morphemes “تَاءُ التَّأْنِيثِ” at the end of the verb. Even though it can only be juxtaposed to verbs in the form fi'il maḍhi. So the correct writing should be to delete ta' ta'nīš and change ya' al-muḍāra'ah become ta “لَمْ تُهْلِكْكَ”.

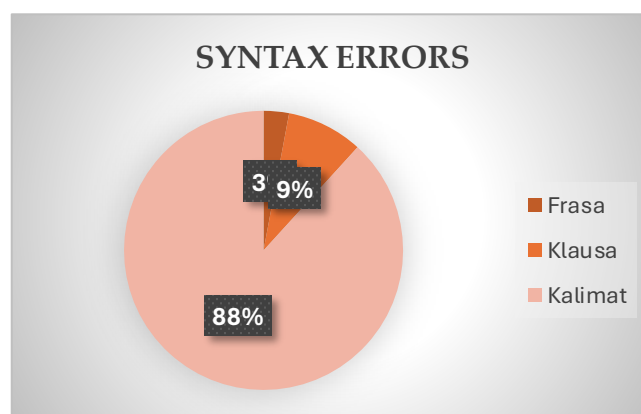
The findings of this study reveal that AI Poe, when used to translate translated texts of the Qur'an, shows several morphological errors. This error includes the change of the pronoun form from the plural to the singular form, similar to the study of Sujefri, et al. (2022), which changed from the female to the male form. In addition, there are changes in verb forms, such as the use of fi'il maḍhi, which is not in the context of fi'il muḍāri', as well as inaccuracies in the application of isim fā'il and isim maf'ūl. A similar error was also found by Zakraoui et al. (2021), who noted that the translation of the Qur'an by AI technology often faces challenges in morphological and syntactic aspects due to the lack of AI ability to understand complex Arabic grammatical structures.

In addition, in data 1.12 and 1.13 in this study, errors were found in translating special terms such as “hidangan” which uses inappropriate wazn. Aizouky (2020) explains that similar mistakes often arise in automatic translators such as Google Translate, especially when dealing with technical terms and words with specific contextual meanings in the Qur'an. He also emphasized the

importance of understanding semantics in the translation process, which is often overlooked by AI algorithms.

Overall, this study's results support the view that translating religious texts using AI technology still requires the development of more sophisticated algorithms. As proposed by previous studies, adding better semantic and pragmatic processing elements could improve the accuracy of AI translation, especially for Qur'anic texts that are rich in linguistic nuances and religious contexts.

Figure2. Percentage of AI Poe Translation Syntax Errors



In data 1.1 surah Al Hijr verse 23, in the sentence “dan sungguh, Kamilah yang menghidupkan” translated by AI Poe into “وَلَقَدْ كُنَّا نُحْيِي”. While in the original version which reads “وَإِنَّا لَنَحْنُ نُحْيِي” shows more emphasis with the presence of huruf ta’kīd “إِنَّا” (sungguh Kami) and “لَنَحْنُ” (benar-benar Kamilah). In the original version, the sentence emphasizes that only Allah can perform the act of reviving. As for the AI Poe translation, the meaning of the affirmation contained is reduced. Where there are only words “قَدْ” as tahqīq, with اللّامُ in the preceding letter as لّامُ الْإِبْتِدَاءِ (indicates the beginning of a sentence). In this context, lām al-ibtida' serves as an affirmative only for the word after it قَدْ, not to “Kami”.

Furthermore, a syntax error also occurred in data 1.4, namely the sentence “bahwasanya Al Quran itulah yang hak”. AI Poe actually translates it into “أَنَّمَا الْقُرْآنُ حَقٌّ”. Huruf مَا in this word cancels the charity of anna as ta’kīd. AI Poe also translates “Al Qur'an” in zāhir, while in the original

version, it was written in the form of *ḍamir muttaṣil* “أَنَّهُ”^{١١}. Then the removal of the articholy prefix “ال” at “حَقُّ” makes the word indefinite. In the original translation, “الْحَقُّ” shows definitively. The khabar that should be in the form of *nakirah* is in *ma'rifah* to strengthen the fact that the Qur'an is an essential truth. With the elimination of this aspect, the content of the emphasis meaning of the verses translated by AI Poe is reduced.

In addition, in the same data, there was also a change in the word structure in the AI Poe translation by prioritizing *fā'il* over *maf'ul* in “تَخَشَعُ قُلُوبُهُمْ لَهُ”^{١٢}. In fact, in the original version, *fā'il* was terminated to “تُخِيتَ لَهُ قُلُوبُهُمْ” to emphasize Allah as the main object to be obeyed by His servants. Then, in the sentence “orang-orang yang beriman”, if in the original version, it reads “الَّذِينَ”^{١٣} with a plural number through *ḍamir muttaṣil waw*. Meanwhile, AI Poe translates it into a single form “مَنْ آمَنَ”.

In data 1.6 of surah Al-Fath verse 11, there is a syntactic error in the sentence

فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا is a question sentence that uses a verb يَمْلِكُ (memiliki atau menguasai) and objects شَيْئًا (sesuatu). This structure asks who has something for you if Allah wills something, whether it brings harm or benefit. Meanwhile, the results of AI Poe sentence translation فَمَنْ يَمْنَعُكَ مِنْ أَمْرِ اللَّهِ turns into the question of who can hinder you from Allah's command, using verbs يَمْنَعُ (menghalangi) and objects أَمْرِ اللَّهِ (perintah Allah). This structure differs from the original text, where the question is who has power over something, not who can stand in the way of Allah's commands. Changes from يَمْلِكُ (memiliki/menguasai) to يَمْنَعُ (menghalangi) changing the intent of the question. In the original text, the question emphasizes Allah's power over all things, while the AI Poe translation emphasizes prevention more. This changes the sentence structure significantly.

In data 1.7 surah Al-Hajj verse 64 there is a syntactic error in the first sentence لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ which literally means "milik-Nya apa yang ada di langit dan apa yang ada

di bumi." This sentence emphasizes that everything in the heavens and on the earth belongs to Allah with **لَهُ** the subjective is bound by the singular masculine persona, indicating Allah's ownership of all things. Meanwhile, in AI Poe translation, the sentence becomes **لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ**. Changes from **لَهُ** to **لِلَّهِ**. While it does not change the meaning substantially, it does change the grammatical form that should lead to **لَهُ**. Pronouns in the form of **ḍamir** become **isim ḡahir**.

Furthermore, in data 1.11, there is a change in the word structure, from the subject in the form of **ḍamir mustatir** to **isim ḡahir**. As a result of literal translation, AI Poe comes up with the phrase **”مَرْيَمُ”**, which does not follow the original text of the Qur'an. A variety of translation techniques can be used, including modulation and amplification, that can help maintain the original meaning (Akmaliyah et al., 2020). In this case, AI Poe should consider using modulation techniques to capture the deeper nuances of Maryam's question rather than just translating it literally. So translators must pay attention to the broader context and meaning in translating texts, especially the Qur'anic texts, which are rich in meaning (Kasmanah et al., 2024).

From data 1.14, which is the translation of QS. Al-Maidah: 115 grammatical structure (syntax) errors, where AI Poe uses **”إِنَّ اللَّهَ قَالَ”** (sesungguhnya Allah berkata), which is different from the original text that uses **”قَالَ اللَّهُ”** (Allah berfirman). AI Poe translates using a noun sentence structure starting with **taukid**, while in the original text, it uses a verb sentence structure. The noun sentence structure is more narrative than verb sentence structure, which is closer to the meaning of a direct statement. Then, in the following data, there is also a change in the form from a bound pronoun to a concrete noun. That is **إِنِّي مُرْسَلَةٌ عَلَيْكُمْ** become **إِنِّي سَأُنزِلُ الْمَائِدَةَ**. Then there is a shift in the structure of the phrase from **فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ** become **فَمَنْ يَكْفُرْ مِنْكُمْ بَعْدُ**.

The results of AI Poe's translation of data 1.15 translated QS. Al-Mu'minun: 1 **”إِنَّ الْمُؤْمِنِينَ فِي فَلَاحٍ”** not in accordance with the original text of the Qur'an. The results of AI Poe's translation show syntactic errors; AI Poe uses the noun sentence structure to translate the sentence, while in the original text, it uses a verb sentence structure. So, the position of the grammatical structure of the AI

Poe translation results is different from that of the original text. Use “إِنَّ” (sesungguhnya) menashabkan phrase “الْمُؤْمِنِينَ” and using the phrase jar majrur “فِي فَلَاحٍ” (dalam keberuntungan). In comparison, the correct structure and following meaning is to use “قَدْ” (sungguh), the phrase “أَفْلَحَ” (beruntung) positioned as fi'il, and the phrase “الْمُؤْمِنُونَ” (orang-orang beriman) positioned as Fa'il.

Then, in data 1.16, namely in the translation of An Naml verse 16, there was a syntactic error in changing the form of verb sentences to noun sentences. Where in the Qur'an a sentence begins with a verb “وَوَرِثَ سُلَيْمٰنُ دَاوُدَ”. Meanwhile, in the AI translation of Poe, the noun begins with the addition of the letter inna “وَإِنَّ سُلَيْمَانَ وَرِثَ دَاوُدَ”. Sentences in AI Poe translation using an إِنَّ provide additional emphasis that is not needed in the context of the sentence. Semantically, the use of inna changes the sentence's meaning to emphasize reinforcement, whereas what is meant in the original text is the usual statement that Solomon inherited David.

In data 1.17, there is an error in the AI Poe translation of the word “قَالَ” (qāla), which means "berkata", and it is the form of the verb used for masculine (male) or general subjects. Meanwhile, in the correct translation of the Qur'an, the word “قَالَتْ” (qālat), which is the verb form for the feminine (female) subject. The verb used should be قَالَتْ to match the gender of the feminine subject, i.e. female ants (نَمَلَةٌ).

Data 1.20 shows a change in the structure of the masculine single noun to the feminine. The word “sangat kuning atau kuning tua” AI Poe translates to “فَاقِعَةٌ”, while in the Qur'an it reads “فَاقِعٌ”. This happens because AI may consider the word to be a manifestation of بَقْرَةٌ صَفْرَاءٌ. Actually, this understanding is not wrong because according to Al-Qadhi (2010) the position of the word fāqi' is indeed na'at sababi from launuhā, some say it is taukid. While Thanthawi (2011) understands it as khabar muqoddam from mubtada' muakkhar لَوْنُهَا.

Then in the last data 1.21 it was found that the change in form from verb to noun was found, namely in sentences “untuk membajak sawah dan tidak pula untuk mengairi tanaman”. Where are verbs “membajak” that is “تَسْبِرُ” changed to noun “pembajakan” (حَرْثٍ). Likewise with verbs “mengairi” that is “تَسْقِي” changed to “pengairan” (رِيٍّ).

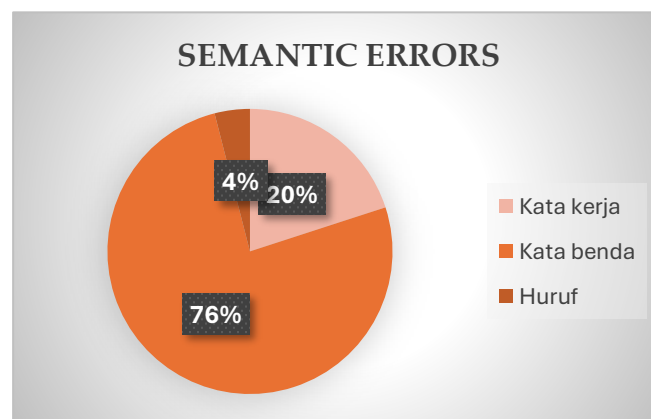
On the other hand, AI Poe often changes the sentence structure either by removing (reducing) or adding (amplification) linguistic elements that are not present in the source language (Molina & Albir in Utara & Setiawan, 2020). Usually, the translation is carried out to clarify the meaning of the target language (Afifah, Y. & Sajarwa (2023). However, in the translation of the Qur'an, it can reduce the meaning it contains. As in data 1.3, there is a reduction translation technique, where AI Poe removes the letter aṭaf in the form of a waw in “وَحَلَقَ”. Then, in data 1.4, AI Poe also reduces huruf al-isti'nāf in the form of waw at the beginning of the sentence “وَلْيَعْلَمَ”. This is the case with data 1.19 and 1.21 with a reduction in word details such as “عَوَانٌ” (pertengahan usia antara tua dan muda) lalu “الْأَرْضَ” (tanah) dan “الْحَرْثَ” (ladang). Then, in data 1.7, there was a reduction in the details of letters in the form of lam taukid and waw aṭaf in “وَإِنَّ اللَّهَ لَهُوَ”.

On the contrary, in data 1.3 and 1.8, AI Poe carried out an amplification translation technique, namely by adding details that were not formulated in the source language text, namely the word “هُوَ” (Dia). Then there is also an additional phrase in data 1.8 in the form of “إِلَى اللَّهِ” (kepada Allah). Then in data 1.6, 1.14, 1.19 and 1.21 there are words such as “أَمْرٍ اللَّهِ” then “إِنَّ” and phrase “مَا يَنْزِلُهَا” then مَحْضٌ (murni) then “لِشَيْءٍ” (untuk sesuatu) dan “لَمْ تُسَخَّرْ” (belum digunakan).

The above findings reinforce the theories of Ruhmadi & Al Farisi (2023) and Saimin et al. (2024) that AI still frequently changes the syntax of the target language. For example, a similar error occurred in writing the subject of the prular to singular form in Google Translate (Sa'diyah, 2014). Then, the incompatibility of writing verb sentences to nouns (Saimin et al., 2024) or nouns to verbs is very common. The change of form from mudzakkār to muannaṣ; ma'rifah to nakirah; isim ḍamir becomes isim ḡahir is also not uncommon to be found in Google Translate if translated directly per

sentence (Arifatun, 2012). Although AI Poe has promising innovations such as ChatGPT and Bing Chat by often translating to the target language in the style of amplification and reduction (Framestia et al., 2024; Maulidina, 2024), but in the context of translating the Qur'an, it threatens to change the meaning it contains. On the other hand, there is a discrepancy in the pattern of syntactic forms between Indonesian and Arabic, which is a challenge in the translation process (Nurbayan, 2014).

Figure 3. Percentage of AI Poe Translation Semantic Errors



In data 1.2 of surah Ar Rahman verse 26, a translation error was found that was not in accordance with the context of the meaning. Namely the sentence “semua yang ada di bumi itu akan binasa” translated by AI Poe into “كُلُّ مَا عَلَى الْأَرْضِ سَائِرٌ”. The use of the word “مَا” is inappropriate because the word mā only refers to something that does not make sense (Ghani, 2010). While in the verse, the word “semua” refers to both sensible and non-sensible (مَنْ) from humans, genies, or animals (Saa’di, 2006). Then, the use of the word “سَائِرٌ” with the meaning of “yang berjalan atau bergerak” is also not following the intended meaning, namely “binasa” (فَانِ).

A similar error occurred in data 1.3 of surah Al An'am verse 101. The word translation “Pencipta” by AI Poe is correct. However, the meaning in question does not follow the context of the existing verse. The word “خَالِقٌ” that AI Poe uses is more meaningful to create something from existing materials. Medium said “بَدِيعٌ” in the Qur'an means to create something without prior raw materials and unique, perfect, and unparalleled (Ali, 2023). Then, the use of the word “كَيْفٌ”

(bagaimana) in AI Poe translation is also considered inappropriate. According to Kamus Al-Ma'any (2024), the meaning contained is not as deep as the word "أَنَّى" in the Qur'an, which can mean how, where, and when. The use of the word أَنَّى in the Qur'an shows the emphasis on the impossibility and illogical of Allah having children or spouses. Then, the use of the word "زَوْجَةً" in AI Poe's translation is also out of context. Because the word is only used when there is a relationship between a woman and a man accompanied by the harmony of thoughts, harmony, and love Thariqah Islam (2020). Meanwhile, Allah as the Creator cannot have a partner and such a relationship with His creatures. So the word "صَحَابَةً", with the meaning of the severance of the relationship between the couple, is more appropriate to show the absolute and detailed rejection of the existence of a partner for Allah.

The word's use discrepancy also occurs in data 1.4 Surah Al Hajj verse 54. Word "meyakini" interpreted by AI Poe to be "لِيَتَّجَابَبَ" with dictionary meaning "agar mereka merespon", while in the Qur'an the word is used "لِيَعْلَمَ" by feeding "agar mengetahui atau supaya menyadari". This makes the meaning contained deviate from the purpose of the verse in question. Then the word "tunduk (hati)" AI Poe translated into "تَخَشَعٌ" while in the Qur'an "تُخِبْتُ". Although both have the same meaning, namely submission, in the context of the meaning "تُخِبْتُ" it is an attitude of humility (submission), which is the first step towards inner peace (heart). While "تَخَشَعٌ" is the actual form, namely where the whole body follows the calm in the heart (Qathani, 2010). So, the word used by AI Poe does not follow the intended meaning.

As for the data 1.5 surah Nur verse 35, a semantic mistake occurred, namely in the word "pelita" which should be interpreted "مِصْبَاحٌ" become "سِرَاحٌ". Although the two have similar meanings, in the context, the word misbāh is more interpreted as everything that shines, while the word sirāj is usually broader than misbāh. In the context of the verse, the light in question is as if it can arise inside "hati," a believer, and lies on a glass. Hence, the more appropriate meaning is misbāh because the use of the context of sirāj in the Qur'an is usually for more extensive light sources such

as the sun or stars.

Then, in data 1.6 surah Al Fath verse 11, there is a change in the structure of words and meanings in sentences "Sebenarnya Allah Maha Mengetahui apa yang kamu kerjakan". What in the Qur'an reads *بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا*. AI Poe actually translates it into "dan orang-orang itu tidak

memperoleh bagi mereka pelindung dan penolong selain Allah" *وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا*. Then said mudarat (*ضَرًّا*) interpreted to be "سُوءًا" and manfaat (*نَفْعًا*) interpreted to be "رَحْمَةً".

The word *ḍarrā* is interpreted as a calamity that occurs without knowing in inverse proportion to *sūu'*. Then, the word rahmah means more grace or forgiveness, with a broader scope than *nafā*.

In data 1.9 Surah Al-Hajj verse 60, there is a semantic error *إِنَّ اللَّهَ لَعَفُورٌ* emphasizing that Allah is Forgiving (*عَفُورٌ*) and the Most Forgiving (*عَفُورٌ*). Meanwhile, in the AI translation, Poe

only mentions the nature of *عَفُورٌ* (Maha Pengampun) and replaces *عَفُورٌ* with *رَحِيمٌ* (Maha Penyayang). Even though *رَحِيمٌ* is also a good trait, it replaces a more specialized trait, which is *عَفُورٌ*.

In the context of the original verse, it is important to distinguish between the qualities of Allah that *عَفُورٌ* (pemaaf dengan kemurahan hati) and *عَفُورٌ* (sering mengampuni). *رَحِيمٌ* cannot wholly replace *عَفُورٌ* because *رَحِيمٌ* It depicts compassion in general and does not place the same emphasis on the nature of forgiveness of sins.

In data 1.10 surah Maryam verse 29, there is a semantal error, namely the use of the word *سَيِّئًا*. This word comes from the root of the word *س ب ي* which means "tawanan" or "yang ditawan." Literally, *سَيِّئًا* refers to a child who is in a state of captivity or who has been taken as a prisoner in war. This word tends to have negative nuances because it is related to the condition of the child who is not free or in a difficult situation. It is usually used in historical contexts or events involving slavery, war, or similar situations. While *صَبِيًّا* derived from the root of the word *ص ب و*, which means "masa kanak-kanak" or "bermain-main." *صَبِيًّا* Refers to a small child or a child who

is still in the early stages of growth, such as toddlers or young children in general. This word has a neutral or positive tone, referring to an innocent, pure, and cheerful childhood.

In data 1.11, which is QS translation. Maryam: 20 Seminary errors occurred. AI Poe's translation did not match the original text in the Qur'an. Translation editor Maryam said: "Bagaimana akan ada bagiku seorang anak laki-laki, sedang tidak pernah seorang manusiapun menyentuhku" Translated using phrases كَيْفَ (bagaimana), The choice of the phrase reduces the intensity of the astonishment expressed by Maryam when she is in dialogue with the angels. Poe's AI translation uses literal translation techniques, focusing on word-for-word translation. However, there is a significant shift in meaning. In the original text, the use of the word "أَيُّ" (bagaimana mungkin) hints at a more profound question about the origin or way things happen. While Poe's AI translation only uses "كَيْفَ" (bagaimana), it is simpler and does not include the nuances of more complex questions. This aligns with the findings (Riana et al., 2022), which indicate that semantic errors often occur in translation, where deeper meanings are lost in the translation process.

Data 1.13 contains QS translations. Al-Maidah: 114 semantic errors, where AI Poe translates sentences "Ya Tuhan Kami" in a literal way to be "يَا رَبَّنَا" by using harf nida "يَا" (Ya), while in the original text, it uses "اللَّهُمَّ رَبَّنَا" (Ya Tuhan) which is the munada of harf nida mahdzuf. The use of harf nida by AI Poe is more impressive as a general call and is much closer to the meaning of the request. This error indicates a lack of deeper context understanding, which is often a challenge in automated translation (Latifah & Djamilah, 2024).

In data 1.16 translation of surah An Naml verse 16, sentence "kami telah diberi pengertian tentang suara burung" Poe is interpreted as "أُوتِينَا مَفَاهِيمَ الطَّيْرِ" while in the Qur'an it reads "عَلَّمْنَا مَنطِقَ الطَّيْرِ". Word translations by AI Poe أُوتِينَا (diberi) are considered inappropriate. Because the intention in the verse is to be given a lesson or knowledge from the sound of birds, it is more suitable to use عَلَّمْنَا (diajari). Likewise, the word "suara" by AI Poe was removed and replaced with مَفَاهِيمَ. What is meant is to be given an understanding of bird sounds, not an understanding of birds. Semantically, translation أُوتِينَا مَفَاهِيمَ leads to shared understanding or knowledge, while the original

translation **عَلَّمَنَا مَنطِقَ** illustrates that Sulaiman was given the ability to understand the language of birds.

Furthermore, in data 1.18 surah Al Baqarah verse 67 translation on the word **سُخْرِيَّةً** (sukhriyah) is a form of the word that comes from the root of the word **سَخِرَ**, which means "ejekan" or "permainan". In this context, the form is isim, which indicates a state or property. While the translation of the Qur'an uses **هُزُؤًا** (huzuwan), which also means "ejekan". It's just that huzuwan is more meaningful in the insult to something that the Israelites take seriously, namely, killing the cow they are supposed to worship. Meanwhile, sukhriyah focuses more on insults carried out to shame or degrade other parties. In addition, there was a change in the sentence in "Apakah kamu hendak menjadikan kami". In AI Poe translation: **أَجْعَلُنَا** following the question, but with the addition of words **مَحْضًا** (murni). Although the meaning is similar, **أَتَتَّخِذُنَا** more special.

In data 1.19 surah Al Baqarah verse 68, there is a less specific word translation regarding age explanation. Word "tidak tua dan tidak muda" translated into Poe **لَا شِدَّةَ فِي الْكِبَرِ** (tidak terlalu tua) and **وَلَا صِغَرَ** (dan tidak muda). The use of these two words is considered more general, while the use of words in the Qur'an is considered more specific and specific in explaining age both from old age (**فَارِضٌ**) and young (**بِكْرٌ**). Then the word "pertengahan antara itu" translated in Poe only **بَيْنَ** **ذَلِكَ** (di antara itu) by removing the **عَوَانٌ** (usia pertengahan antara tua dan muda) which has a more specific literal meaning.

Finally, several semantic errors are also found in data 1.21 of surah Al Baqarah verse 71. In a sentence "belum pernah dipakai" AI Poe translates to **لَمْ يُهْلَكْ**, while in the original version it reads **لَا ذُلُولٌ**. According to Munawwir (1997), the word choice is considered inappropriate because lam yuhlak is interpreted as "belum dibinasakan," which does not have the same meaning as the original context. The same thing happens with the translation "tidak cacat" or "sehat." If in

the Qur'an it is interpreted as “مُسَلِّمَةً” (sehat), AI Poe actually translates it with “عَصِيمٌ” (terlindungi).

Many of the words translated by AI Poe do not match the meaning of the context in the Qur'an. Either the sentence has experienced a reduction in meaning from the target language or even experienced a total change in the word's meaning (Anisya, 2021). Mistakes in choosing these words can undoubtedly confuse the meaning of a sentence (Prihantoro, 2019).

The findings of the many semantic errors above are parallel to the theories of Khoiriyah (2020) and Badriyah (2023), which state that AI, such as Google Translate and Bing Translator tend to randomly pick up words that, according to him, most appropriate using algorithms that have been formulated without paying attention to the context of the sentence. Likewise, AI Poe does not fully conform to the original text of the Qur'an, especially in grammatical aspects and word choice. This error indicates a lack of attention to literal accuracy. These translation errors also reflect translators' challenges in maintaining accuracy and appropriateness. Translation of religious texts requires a deep understanding of cultural and linguistic contexts (Anis et al., 2021). In this case, AI Poe does not seem to fully understand the context contained in the Qur'anic text, which can lead to errors in interpretation.

CONCLUSION

The research results indicate that AI Poe has significant limitations in translating Qur'anic translation texts from Indonesian to Arabic. Of the total data translated by AI Poe, 58% contained errors. An analysis of 21 text samples revealed various linguistic errors spread across three main aspects: syntactic 34 errors (51%), semantics 25 errors (37%), and morphology 8 errors (12%). Syntactic errors include: a change in form from plural to singular; noun to verb; or verb to noun; mudzakkar to muannaś; ma'rifah to nakirah; pronouns to concrete nouns; incongruity in the use of ta'kid; precedence of fā'il muakkhar; change in structure from sentence to clause; word shift; word reduction; or amplification of phrases and words. Semantic errors include: inconsistency in the use of isim zahir 56%; verbs 20%; isim fā'il and isim istifhām 8% each; and isim mauṣūl and letters 4% each. Morphological errors include: the change from fi'il muḍāri to fi'il maḍī; isim fā'il to isim maf'ūl; isim fā'il to fi'il muḍāri; incompatibility of isim with wazan; and the incompatibility of pronouns and morphemes bound to fi'il.

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