

## Modulation Technique in Clarifying the Implicature of Qur'anic *Kināyah* Verses

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**Abstract-** Modulation techniques are used when there is a gap in the lexical meaning of a translation, so a shift in semantic meaning is needed, such as a change in perspective, to avoid untranslatability in translation. This study analyzes the use of modulation techniques in translating Qur'anic *kināyah* verses. *Kināyah* is a figurative expression to describe something with a different meaning from its original. Therefore, translating *kināyah* verses requires an in-depth understanding of the implicature hidden in the utterance. This study uses a qualitative approach with a content analysis method. The researcher will examine the content of the study of Qur'anic *kināyah* verses and their translations from the Ministry of Religious Affairs. The research uses primary data sources in the form of Qur'anic *kināyah* verses with a law theme due to differences of opinion among scholars and researchers. Then, the research analyzes the application of the modulation techniques and their implicature meaning based on relevance. The research finds that the Qur'anic *kināyah* verses have shifted meaning from denotative to connotative, which aims to hide the original meaning and avoid inappropriate words. After analyzing the implicature meaning, it is found that the law-themed Qur'anic *kināyah* verses contain majazi (connotative) meanings that refer to the meaning of intercourse as seven utterances, marriage as two utterances, and menstrual blood as one utterance. The shift in meaning has implications for better understanding and avoiding ambiguity in the translated text. Also, it contributes to the improvement of the readability and quality of translated Qur'anic verses.

**Keywords:** *Kināyah*, Translation, Modulation, Implicature

### I. INTRODUCTION

In Islam, the Qur'an is a divine miracle that has endured for centuries and was revealed by God as *kalāmullāh*, both in its words and meaning, making it impossible to translate the whole text literally into another language (Al Farisi, 2023). The vocabulary choice in every Qur'an sentences are full of beautiful literary rhetoric; some words mean cryptic, sarcastic, and even have implied meanings (Nurwahdi, 2017). One of those literary rhetorics is *kināyah*, a figurative expression to interpret with a different

meaning from its original (Rahman et al., 2019). *Kināyah* focuses on using connotative words in a sentence that aims to embellish the text, show the speaker's nobility, or cover up the word's true meaning (Nurbayan, 2016). Therefore, *kināyah* studies have often become the center of attention in linguistic studies due to the different thoughts among scholars and researchers on understanding the meaning (Muluk, 2020).

*Kināyah* expressions often cannot be translated word by word due to cultural and semantic differences between the source and

target languages (Abdullah, 2017). *Kināyah* also cannot be understood by its language because it requires textual and contextually appropriate meaning choices (Azzuhri et al., 2021). Therefore, it becomes a challenge to translate Qur'anic verses full of miracles and characteristics (Rahman et al., 2019). In addition to tafseer studies, translator must know the appropriate translation methods and strategies when dealing with *kināyah* expressions in the Qur'an so that the messages within can be conveyed clearly and precisely (Wibawa, 2023).

A good translation result is a text that feels natural or does not feel like a translation in conveying the message (Putranti, 2018).

Newmark (2003) mentioned that there is frequently a gap in meaning, either lexical or grammatical, between the two languages which causes untranslatability in translation. Thus, a change in the semantic meaning, such as point of view or perspective, is required to make the translation more acceptable (Rahmatillah, 2017).

Vinay and Darbelnet (1995) stated that the translation technique of changing a sentence's point of view or perspective is called the modulation technique. Modulation technique is a process of equalizing semantic meaning by using different perspectives and scopes of meaning, but in context, they give the same message (Hoed, 2006). Based on this, it is understood that the modulation technique is carried out when the literal meaning in the translation feels unnatural or there is no equivalent word, so the translator provides meaning from a different point of view to make it easier to understand. The message can be adequately conveyed to the target language reader.

Considering the urgency of Qur'anic translation, the selection of a suitable translation technique is needed to maintain the rhetorical beauty and depth of meaning contained in the Qur'an so that the divine message can still be well understood by non-Arabic readers (Elimam, 2016). The study of the modulation technique is urgently needed to understand the Qur'anic verses, as not all literal translations can provide a relevant interpretation of the Holy Book text (Saad & Halim, 2021). So, the modulation technique is used to provide clarity of the contained meaning, such as implicature in the Qur'anic verses (Thoriquessu'ud & Maghfiroh, 2018). Implicature is a branch of pragmatics that studies the implied meaning of an utterance, where the speaker does not convey what is said (Al-Ananzeh, 2015). It is in line with the

utterances of *kināyah*, which hides the original meaning of a sentence.

Studies on modulation translation techniques have been conducted on several literary works, such as novels (Yahya et al., 2021; Efendi & Hardjanto, 2023; Zahra et al., 2023), poems (Delzendehrooy & Karimnia, 2013), comics (Yuniarsih et al., 2022), short stories (Karunananda & Hansani, 2023), magazines (Setiawan & Yuliasri, 2018), and movies (Multazim, 2019; Syaputri et al., 2023). Also, other study examined modulation technique in Qur'anic verses (Pashazadeh & Zoodranj, 2023).

Based on the previous studies written above, in this study, the researcher continues the novelty in state-of-the-art by examining the modulation translation techniques on the Qur'anic verses as a non-fiction work and the Holy Book of Islam in the context of *kināyah* verses studies with the assumption of finding clarity of the implicature meaning in the utterances conveyed in translation.

Furthermore, this study will answer the following research questions:

**Research question 1:** Does the modulation technique provide clarity of the implicature meaning in the translation of Qur'anic *kināyah* verses?

**Research question 2:** Is the resulting translation understandable after applying the modulation technique?

Overall, this study examines the modulation process of sentence structure according to Vinay and Darbelnet's theory. It also aims to identify the implicature meaning based on Sperber and Wilson's relevance theory in Qur'anic *kināyah* verses.

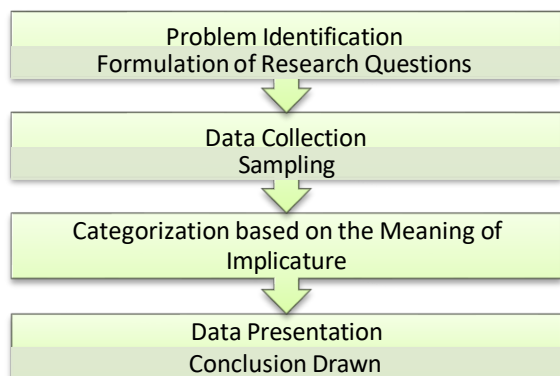
## II. METHODS

This research uses a qualitative approach with a content analysis method in which the researcher thoroughly examines the content published in the media (Asfar, 2019). The research uses primary data sources in the form of Qur'anic verses containing the meaning of *kināyah* and their translations from the Ministry of Religious Affairs. As for *kināyah* data, Zuhaili (1998) stated that 71 *kināyah* verses are contained in the Qur'an, while Shabuni (1981) noted 64 *kināyah* verses in the Qur'an. Then Nurbayan (2016) argued that there are 84 *kināyah* utterances in 77 verses of the Qur'an. The researcher triangulates the sources and obtains *kināyah* data as 90 utterances.

The data are collected purposively as

classifications of their meaning, divided into the themes of faith, law, morals, instructions, warnings, news, promises, threats, and humanitarian issues. The first sampling is taken based on the classification of law-themed because it is a study with often differences of opinion among *fiqh* scholars. So, the sampling of *kināyah* data with law-related themes is obtained as much as 24 data, then reduced the utterances that did not occur modulation technique as much as six samples. Then, the data with the same utterances are reduced again by eight samples, so the total sample becomes 10 data containing the modulation technique and the combined utterance.

The research procedure using the content analysis method adapts from Asfar (2019), which begins with identifying the problem and formulating the research questions. The researcher collects the data taken thoroughly in various media and literature studies and then determines the sampling of it. After obtaining the data, the researcher categorizes the sampling based on the meaning of the implicature in an utterance. Then, Asfar continues the content analysis step by coding and creating a scale based on specific criteria. However, in this research, coding and scale-making are not applied, but the data is directly processed and the conclusions are drawn. The results are subsequently compiled using several techniques, including data collection, data reduction, data presentation, and conclusion drawing. In detail, the data is collected by studying documents or literature from various sources. The data is reduced and simplified based on the predetermined research focus. After that, the data is organized and summarized to get the results of the research conclusions. The research flow can be seen in Picture 1.



**Picture 1.** Content analysis research flow adapts from Asfar (2019)

### III. RESULT AND DISCUSSION

#### *Modulation and its implicature in the translation of Qur'anic kināyah utterances*

The modulation technique is first introduced by Vinay and Darbelnet (1995), who defined modulation as a translation technique that changes the point of view, perspective, or way of thinking in understanding a translation. One example of the application of modulation technique in Qur'anic translation is the use of the utterance '*bersentuhan*' which refers to the meaning of intercourse. The change in perspective on the word is to avoid an inappropriate word in the translation. Regardless of the purpose, the utterance '*bersentuhan*' is considered to give the same contextual effect as the meaning of the word intercourse so that it does not reduce the meaning contained in the original meaning.

Vinay and Darbelnet generally divided modulation technique into obligatory modulation and free modulation. Obligatory modulation occurs when the translator encounters a word, phrase, or structure in the source language with no equivalent term in the target language, so a modulation technique is needed to explain the clause (Rahmatillah, 2017). Modulation is mandatory if the source language text cannot be translated literally into the target language because it will sound awkward and unsuitable in the target language (Yahya et al., 2021). Meanwhile, free modulation occurs when the translator wants to expand the meaning or find another equivalent word in the target language (Vinay & Darbelnet, 2000). Thus, when the translator interprets the literal meaning of the source language and adds explanation of phrases using modulation technique, the result sounds just as good and natural in the target language (Alwazna, 2022).

Then, modulation technique is continued and developed by Newmark (2003), who divided modulation into eleven specific parts, there are: negated contrary, part for the whole, abstract for concrete, cause for effect, one part for another, reversal of terms, active for passive, space for time, intervals and limits, and change of symbols. The modulation technique also includes shifting the meaning from denotative to connotative words because the translator shifts the meaning and changes the way of thinking. Therefore, the modulation techniques are found in some Qur'anic verses where the original meaning is shifted and hidden in its connotative words. So, the modulation techniques also occur in the

Qur'anic *kināyah* verses.

In linguistic studies, Levinson (1983) explained that pragmatics is one of the types of semiotic science that studies the relation of meaning and intention of a sentence based on the context of the speech underlying the language. Pragmatics is divided into four types, namely deixis, implicature, presumption, and speech acts (Cap, 2011). Based on *kināyah* studies focusing on connotative words in sentences, pragmatics studies aligned with finding deeper meanings in an utterance, namely conversational implicatures (Saputro, 2021). Implicature is a branch of pragmatics that is first introduced by Grice (1975) regarding the analysis of understanding the context of conversation based on the cooperative principle and the four maxims. Grice explained that the principle of cooperation is a precept between speakers and listeners who try to work together to understand the meaning and purpose of a sentence. Meanwhile, the four maxims mentioned by Grice consist of the maxim of quantity, the maxim of quality, the maxim of relevance, and the maxim of manner (Hossain, 2021). From these principles, Sperber and Wilson developed a new theory, more specifically called relevance theory (Al Farisi, 2013).

Sperber and Wilson (1986) suggested that relevance theory is a cognition-centered pragmatic approach to human communication based on a hypothesis about the capacity of human reason to seek the most relevant information from incoming stimuli. The principle of relevance is closely related to communication concept, where an utterance will present as many contextual implications as possible with the least amount of processing effort (Al Farisi, 2013). Salkie (2001) stated that the interpretive process leads to constructing a cognitive representation when someone hears an utterance. The purpose of a translator is to provide a text in the target language that allows the reader to create an emotional response similar to the source language text. So, modulation technique with relevance theory is defined as a relation of communication between two languages that results in the same perception but through a distinct method of interpretation. In this approach, two texts can have different semantic interpretations while producing the same cognitive representation.

Although this theory is an adaptation of Grice's cooperative principle theory, relevance theory criticizes Grice's cooperative principle

and its four maxims due to the difference in function between maxims and human cognition (Anisa & Al Farisi, 2023). Grice's principle of cooperation is tightly bound to the rules of the four maxims, which not all social arrangements can comply with but can still be said to be relevant. Sperber and Wilson's relevance theory focuses more on how human cognition works to understand the interpretation of an utterance (Wilson, 2019). This theory also presents the fundamental assumption that everyone has relevant intuition and ostensive ability. Humans are given the ability to distinguish a relevant information, which is called the cognitive principle of relevance (Wilson & Sperber, 2006). This theory also refers to the contextual effect behind a communication so it can be relevant if it has a contextual impact (Baiti & Yanti, 2021). In addition to contextual and cognitive effects, relevance theory relies on processing effort, where the greater the cognitive effect and the smaller the processing effort, the greater its relevance (Pateman et al., 1986). Thus, referring to the translation of Qur'anic *kināyah* utterances, relevance theory is used to understand the relevant cognitive meaning and its implications based on the contextual impact and processing effort of *kināyah* utterances (Al Farisi, 2013).

### ***Comprehension of translation after the application of the modulation technique***

This research shows how the modulation technique gives a different interpretation to convey the message contained in *kināyah* utterances, such as the meaning of intercourse, marriage, and menstrual blood. The results of the analysis of modulation techniques and their implicatures on law-themed *kināyah* verses are explained as follows:

#### ***Kināyah* utterances refer to the meaning of intercourse**

Data 1

الرَّفْتُ إِلَىٰ رَسَائِكَ (Bercampur dengan istrinya)

The utterance *ar-rafaṣ* comes from the verb *rafīṣa-yarfaṣu* which means 'speak vile or filthy words.' In the Ministry of Religious Affairs translation, the utterance *ar-rafaṣ* is translated as '*bercampur*.' Nurbayan (2016) explained that in the Qur'an, many words express the meaning of marital relation, such as القرب، الإتيان، اللمس، المس، المباشرة، الدخول. Using the word '*bercampur*' from the original meaning aims to avoid profanity or taboo words in translation.

**Explicature 1:** Munawwir (1997) explained that the utterance *ar-rafās* means 'ucapan kotor.'

**Explicature 2:** Suyuthi and Mahalli (2003) explained that this verse was revealed to abrogate the law that prevailed in the early days of Islam, where Muslims refrained from marital relations, eating, and drinking until Isha in Ramadan. Years ago, the starting point of fasting was waking up after Isha time, so the Sahabah could only eat and drink before its time. One day, a man fainted because he had fallen asleep and had not eaten. This verse is a relief for the permissibility of eating, drinking, and having marital relation until the arrival of Fajr.

**Explicature 3:** Zajjaj (2005) explained that the utterance *ar-rafās* is a word that refers to the activities performed by a married couple.

**Implicature:** The utterance *ar-rafās* is translated to refer to the meaning of intercourse (*jima*').

Data 2

بِأَسْرٍ وَهْنٍ (Campurilah mereka)  
لَئِنْ لَمْ يَنْتَهِ وَهْنٌ (Jangan campuri mereka)

The utterance *bāsyirū* has two meanings: 'to take care of' or 'to have marital relation with.' In the Ministry of Religious Affairs translation, the utterance *bāsyirū* is interpreted as 'bercampur.' This usage also aims to avoid profanity or taboo words in the translation.

**Explicature 1:** According to Munawwir (1997), the utterance *bāsyirū* comes from the verb *basyara*, which means 'mengupas.' Meanwhile, *bāsyirū* means 'mengurus, mengendalikan, menjalankan.'

**Explicature 2:** Suyuthi and Mahalli (2003) explained that this verse was revealed to abrogate the law that prevailed in the early days of Islam, where Muslims refrained from marital relations, eating, and drinking until Isha in Ramadan. Years ago, the starting point of fasting was waking up after Isha time, so the Sahabah could only eat and drink before its time. One day, a man fainted because he had fallen asleep and had not eaten. This verse is a relief for the permissibility of eating, drinking, and having marital relation until the arrival of Fajr.

**Explicature 3:** Zajjaj (2005) explained that the utterance *bāsyirū* means 'al-mubāsyarah' or touching each other.

**Implicature:** The utterance *bāsyirū* is translated to refer to the meaning of intercourse (*jima*').

Data 3

فَا عَزَّلُوا لَئِنْ شَاءَ (Karena itu jauhilah istri)

Data 3 shows that the utterance containing the *kināyah* expression is *i'tazilū* which means to 'isolate oneself.' In the Ministry of Religious Affairs translation, it is translated as 'jauhilah' which has the same cognitive effect as self-isolation. However, the intentions of the two have different meanings. Self-isolation is an activity to isolate oneself from the crowd, while *i'tazilū* here means staying away from doing something.

**Explicature 1:** Munawwir (1997) explained that the utterance *i'tazilū* means 'menyingkir' or 'mengasingkan diri'. Yunus (1973) argued that *i'tazilū* means 'terpisah' or 'terasing.'

**Explicature 2:** Zamakhshari (2009) described that during the Jahiliyya era, the Sahabah did not even approach their wives on their periods to eat, drink, sit, and stay together. That was an influence of Jewish and Magi habits. When this verse was revealed, the Sahabah came to the Prophet, and he explained that what is meant by *i'tazilū* (stay away) here is the prohibition of having sexual relations with their wives, not physically staying away from their wives who are on a menstrual period.

**Explicature 3:** Jauzi (2002) said that the utterance *i'tazilū* means *i'tizālul waṭ'i fīl farji* or abstinence from sexual relations.

**Implicature:** The utterance *i'tazilū* refers to the meaning of intercourse (*jima*').

Data 4

فَأْتُوا (Campurilah mereka)

Data 4 shows that the utterance *fa'tūhunna* is derived from the verb *atā-ya'tī* means 'to come.' In the Ministry of Religious Affairs translation, the utterance *fa'tūhunna* is interpreted as 'campurilah.'

**Explicature 1:** Munawwir (1997) explained that the utterance *fa'tūhunna* comes from the verb *atā-ya'tī* means 'datang.'

**Explicature 2:** Zamakhshari (2009) described that during the Jahiliyya era, the Sahabah did not even approach their wives on their periods to eat, drink, sit, and stay together. That was an influence of Jewish and Magi habits. When this verse was revealed, the Sahabah came to the

Prophet, and he explained that this verse is explained the permissibility of having marital relations after they had purified themselves from menstruation.

**Explicature 3:** Jauzi (2002) said that the utterance *fa'tūhunna* means it is permissible to approach the wife.

**Implicature:** The utterance *fa'tūhunna* is intended to convey the meaning of intercourse (*jima'*).

Data 5

نَخْلُكُمْ (Bercampur dengan istrinya)

In Data 5, *kināyah* expression is found in the utterance *dakhaltum*, which comes from the verb *dakhala-yadkhulu-dukhūl* means 'to enter.' In the Ministry of Religious Affairs translation, the utterance *dakhaltum* in Surah An-Nisa verses 23-24 is interpreted as '*kamu campuri*' or '*bercampur dengan istrinya*.'

**Explicature 1:** Munawwir (1997) defined the verb *dakhala-yadkhulu-dukhūl* as '*masuk*.'

**Explicature 2:** Ibn Katsir (2010) explained that the context of this verse is an explanation of relatives (*mahram*) who are forbidden to marry. For example, the mother-in-law is forbidden to marry her daughter to her stepson.

**Explicature 3:** Suyuthi dan Mahalli (2003) stated that the utterance *dakhaltum* means '*jāma'tum*.'

**Implicature:** The utterance *dakhaltum* or *ad-dukhūl* refers to the meaning of intercourse (*jima'*).

Data 6

فَلَمَّا تَعَمَّدَهَا (Kemudian, setelah ia mencampurinya)

In Data 6, the utterance that contains *kināyah* expression is *tagasysyā* which means 'to cover.' In the Ministry of Religious Affairs translation, the utterance *tagasysyā* means '*mencampuri*.'

**Explicature 1:** Yunus (1973) explained that the utterance *tagasysyā* means '*menutupi diri dengan sesuatu*.'

**Explicature 2:** In context, this verse explains the nature of Allah, who can create descendants of the Prophet Adam and his partner, Hawa. It also explains how Hawa's stomach will enlarge until she gives birth to a child (Ibn Katsir, 2010).

**Explicature 3:** Suyuthi dan Mahalli (2003) explained that *tagasysyā* means '*jāma'ahā*.' Qasim (1914) also explained that the utterance *tagasysyā* means '*al-gasyyān*' or '*al-ityān*' as the thing that comes or does something.

**Implicature:** The utterance *tagasysyā* is intended to the meaning of intercourse (*jima'*).

Data 7

يَتَمَسَّكُ (Sebelum kedua suami istri itu berhubungan badan)

In Data 7, the utterance that contains *kināyah* expression is *yatamāssā* means 'to touch.' In the Ministry of Religious Affairs translation, the utterance *yatamāssā* means '*berhubungan badan*.'

**Explicature 1:** Yunus (1973) explained that the utterance *yatamāssā* means '*bersentuhan*.'

**Explicature 2:** In context, this verse explains the law of *zihar* where there was a Sahabah, Khaulah bint Tsā'labah, who complained to the Prophet Muhammad regarding her household problems that her husband told her: "You are like my mother's back." Because she did not get the solution she wanted, Khaulah finally complained directly to Allah. Eventually, Allah revealed to the Prophet Muhammad surah Al-Mujadalah as a solution to Khaulah's household problems (Ibn Katsir, 2010).

**Explicature 3:** Suyuthi dan Mahalli (2003) explained that the utterance *yatamāssā* means '*al-waṭ'u*.' Wahidi (1914) also explained that the utterance *yatamāssā* means '*yajjāma'ā*.'

**Implicature:** The utterance *yatamāssā* refers to the meaning of intercourse (*jima'*).

**Kināyah utterances refer to the meaning of marriage**

Data 8

لَا تُؤَاخِذُوا هُنَّ سِرًّا (Janganlah kamu berjanji secara diam-diam)

In Data 8, the utterance containing the *kināyah* expression is *sirrā* which comes from the noun *as-sirru* means 'hidden, secret.' In the Ministry of Religious Affairs translation, this utterance is interpreted as '*secara diam-diam*.'

**Explicature 1:** Munawwir (1997) gave many interpretations for the utterance *sirrā*, there are '*rahasia, jalan, tengah, and inti*.'

utterance *azā* means 'kotoran.'

**Explicature 2:** Ibn Katsir (2010) explained that this verse is revealed in the Prophet's era. One day, a man promised marriage to a woman undergoing *iddah* by saying "I will marry you because I am interested in you" which aimed to prevent the woman from marrying another man besides him. It is prohibited because it causes harm, so Allah revealed this verse.

**Explicature 3:** Ibn Qutaibah (1978) argued that *sirrā* means 'at-tazwīj.'

**Implicature:** The utterance *as-sirru* refers to the meaning of marriage (*nikāh*).

Data 9

فَمَا اسْتَمْتَا بِمَنْ تَيْنِ (Karena kenikmatan yang kamu

dapatkan dari mereka)

In Data 9, the utterance *istamta'tum* is a *kināyah* expression that means 'taking advantage' or 'having fun.' In the Ministry of Religious Affairs translation, the utterance *istamta'tum* means 'kenikmatan yang telah kamu dapatkan.'

**Explicature 1:** Munawwir (1997) explained that the verb *istamta'a-yastamti'u* means 'mengambil manfaat, merasa senang dengan (sesuatu).' While the utterance *istimtā'* means 'kenikmatan, kesenangan.'

**Explicature 2:** This verse is revealed after the Fathu Makkah, in which *mut'ah* (contract) marriage was still allowed and had not yet been made haram (Ibn Katsir, 2010). Overall, this verse explains the giving of *mahr* to the married wife.

**Explicature 3:** Zajjaj (2005) said that the utterance *istamta'tum* means 'nakahtumūhu.' Moreover Zamakhsyari (2009) argued that the meaning of *istamta'tum* is having fun with women.

**Implicature:** The utterance *istamta'tum* refers to the meaning of marriage (*nikāh*).

**Kināyah utterances refer to the meaning of menstrual blood**

Data 10

قُلْ هُوَ أَذًى (Katakanlah, "Itu adalah kotoran.")

In Data 10, the utterance *azā* is a *kināyah* expression means 'danger' or 'disease.' In the Ministry of Religious Affairs translation, the

**Explicature 1:** Munawwir (1997) gave the meaning of *azā* as 'bahaya, sesuatu yang menyakitkan or merugikan.' Yunus (1973) gave the meaning as 'kesakitan, kemelaratan.'

**Explicature 2:** Zamakhsyari (2009) described that during the Jahiliyya era, the Sahabah did not even approach their wives on their periods to eat, drink, sit, and stay together. That was an influence of Jewish and Magi habits. The utterance *azā* refers to the women's period.

**Explicature 3:** Thabari (2001) explained that the utterance *azā* has several meanings, including dirt and blood.

**Implicature:** The utterance *azā* is intended to the meaning of menstrual blood.

#### IV. CONCLUSION

*Kināyah* expressions often cannot be translated word by word due to cultural and semantic differences between the source and target languages. Therefore, translating Qur'anic verses, mainly figurative expressions such as *kināyah*, is challenging for the translator. Choosing the proper translation technique, such as modulation, can overcome the difficulties. Based on the results of the research analysis, the semantic meaning shifts is found in ten utterances that experienced modulation, namely *ar-rafāṣ*, *bāsyirū*, *i'tazilū*, *fa'tūhunna*, *dakhaltum*, *tagasysyā*, *yatamāssā*, *sirrā*, *istamta'tum*, and *azā*.

After analyzing the modulation techniques used in *kināyah* utterances, the meaning of implicature is taken based on the **Explicature** and its context. The results of the analysis show that *kināyah* studies with law-themed contain *majazi* (connotative) meanings that refer to the meaning of intercourse in seven utterances, namely in *ar-rafāṣ*, *bāsyirū*, *i'tazilū*, *fa'tūhunna*, *dakhaltum*, *tagasysyā*, and *yatamāssā*; the meaning of marriage in two utterances, namely in *sirrā* and *istamta'tum*; and the meaning of menstrual blood in one utterance, namely in *azā*. Based on the analysis, it is understood that connotative words aim to avoid inappropriate words in the translation and give a more profound

meaning effect. The shift in meaning has implications for better understanding and avoiding ambiguity in the translated text, as well as its contribution to improving the readability and quality of the Qur'anic verse translation. The researcher hopes that further studies will analyze



the survey of Qur'anic *kināyah* verses using other translation techniques, such as adaptation, amplification, borrowing, and other techniques. That is because *kināyah* utterances still need to be studied more extensively regarding their semantic meaning, pragmatic meaning, context, and relevance in the target language translation.

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