Between Arabic and Javanese Translation: Case Study in Textual Equivalence of Islamic Moral Ethic Book

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Abstract— One of the models of translation in Southeast Asia languages is “word for word translation” between Arabic and Javanese language. It has many characteristics based on grammatical and orthography aspects. This model of translation reflects a great relation of Asian, Arabic, and Javanese cultures. This cultural relation was shown in the moral ethic book of Bidayatul-Hidayah written by Imam Al-Ghazali, one of the famous Islamic Scholar. This book was translated into Javanese language by Kyai Hamam Nashiruddin from Magelang, Central Java, Indonesia. This translation model is considered to have been protected the indigenous language of Java among other languages in Indonesia. This paper is aimed to answer several questions: 1) what kind of theme is used in the translation book of Bidayatul-Hidayah, 2) how are the majority of themes progressed in the text of translation book of Bidayatul-Hidayah, 3) and then what kinds of the elements of textual cohesion are dominantly used in the text of translation book of Bidayatul Hidayah. The method in this research had been divided into three parts, collecting the data using the observation, analysis data using the distributional method, and reporting the data. The result of the article has shown that there are four dominant patterns in the construction theme- rheme pattern inside the Islamic moral ethic book, (1) theme using definitive marker (al) + ‘alu, (2) theme using the imperative verb, (3) theme in the headline of every chapter in the book of Bidayatul-Hidayah, and (4) theme in the conditional sentences. Thematic progression pattern in the book of Bidayatul Hidayah can be divided into four main items with their characteristics, they are: (1) the constant theme pattern, (2) the lineier theme pattern, (3) the split rhyme pattern, and (4) derived themes. The marker of theme in Javanese language can be concluded by the word “utawi”, and the rhyme (new information) in Javanese language as target language, can be considered by the word “iku”. The elements of textual cohesion in the translation book of Bidayatul- Hidayah can be divided into (1) reference, (2) substitution, (3) ellipsis, (4) conjunction, and (5) lexicalcohesion.

Keywords— Theme and rhyme, thematic progression patterns, textual cohesion, Arabic Javanese translation book of Bidayatul-Hidayah.

I. INTRODUCTION

Communication involves the actual use of language in real (Connolly, 1991:1). Many people had been known that language is the main medium of communication. To get a benefit communication, we should do a translation process from one language into the other language, from source language (SL) into target language (TL). Beyond the process of translation, there is a main purpose to transfer some messages. One of the resources to understand about the language, communication, and translation is SFL (Systemic Functional Linguistics). Matthiessen [1, p. 1] has described SFL for any number of purposes, they are: (1) to read SFL literature, (2) to analyze texts using SFL descriptions, to compare source and target texts in translation studies, to develop SFL description based on SFL theory. In this case, the purpose of this article is to develop the SFL theory in the Arabic – Javanese translation process and product in the translation book of moral ethic of BidayatulHidayah.

Bidayatul-Hidayah (ath-thariq al-‘uhudiyyah) or “the way of slavery to the God" is the famous book of moral ethic in the Islamic students at traditional boarding school in Indonesia. This book was written by Imam Al-Ghazali. This book had been translated into another language, such as in Javanese language. Kyai Haji Hammam Nashiruddin from Magelang, Central Java, Indonesia, was the translator of that book into Javanese language. There are several chapters about moral ethic in this book, such as: (1) preface of the book about how the etiquette of learning, (2) the obedience toward Allah SWT, (3) the moral/ethics/ ādāb to wake up from sleeping, (4) the moral/ethics entering the toilet or bathroom, (5) the moral/ ethics for going out from the mosque, and so on about the moral/ethics in daily life based on Islamic ethics. By looking the pattern of delivering the message in every single chapter, the author of the book had been used the constant pattern. This constant pattern in delivering the Islamic message becomes the main reason selecting Bidayatul-Hidayah as the main data in this research.

Thus, this article tried to find out the pattern of textual message and organizing the information for the sake of delivering the moral ethics tenets. In the case of organizing the information structure, we can look from the pattern of theme and rheme in the clause or sentence in the book of Islamic moral ethics, then how the theme was progressed in the text, finally, this article will figure out the elements of textual cohesion based on SFL theory. SFL also described the system of meaning. In this case, we will look how the information to be constructed in the book of Islamic moral ethic Bidayatul-Hidayah. This paper is mainly focused to the elaboration of theme and rhyme in the Arabic – Javanese translation book and how the theme was progressed in the Islamic moral ethic book (from Arabic to Javanese Language). This analysis has the significant correlation with the Haliday’s theory about clause as message. For further example, we can look at from the data (1) and (2) below.
John sat in the front seat

Subject Predicate

Theme Rheme

In the front seat sat John

Predicate Subject

Theme Rheme
John is the grammatical subject in both sentences, but theme in (1) and rheme in (2). Other terms used to refer to the theme – rheme distinction are (topic – comment), (background – focus), (given – new information). The theme in Arabic is a noun (phrase) that has been extraposed, or moved from its original position in the sentence, placed sentence-initially, is given the nominative status, has an anaphoric reference in the theme part of the sentence, and that the anaphora refers back to the extraposed theme and agrees with it in number and gender.

The theme is referred to as (the person/ thing being talked about) or (someone/something being informed about). In terms of information structure, the theme usually represents known (old) information to the addressee while the sentence constitutes unknown (new) information to the addressee. Therefore, Arab grammarians have defined it as (it is someone/something known to the addressee)[2, pp. 299–300]. It is also worthwhile to mention here that this category of Arabic syntactic structure is referred to as „derived order” sentences whose sentence – initial noun (phrase) is labelled as the „theme” and is an extraposed constituent. It is through the grammatical process of extraposition that the theme occurs sentence – initially and is allowed to assume the nominative case marking regardless of the original case marking which reflects its original grammatical status. This category of Arabic constructions is triggered by discourse phenomena, and the re-ordering, different word orders, of the sentence constituents take place for rhetorical purposes such as emphasis and thematization.

Within that configuration, the theme is the starting- point for the message; it is the ground from which the clause is taking off. So, the part of the meaning of any clause lies in which element is chosen as its Theme. There is a difference in meaning between a half penny is the smallest English coin, where a half penny is theme (”I’ll tell you about a halfpenny), and the smallest English coin is a halfpenny, where the smallest English coin is theme (”I’ll tell you about the smallest English coin). The difference may be characterized as „thematic”; the two clauses differ in their choice of theme. By glossing them in this way, as „I’ll tell you about …”, we can feel that they are two different messages. Rhyme of a sentence is the core (focus) of an utterance from the point of view of functional sentence perspective (Vachek, 2003:141). rhyme in the headline with verbal predicate can be formed by jumlah fi ‘liyyah and the rhyme in the headline with non-verbal predicate can be formed by particle and adverb, and also by the construction of syihbal-jumlah. This construction consists of two patterns, they are: (1) jār majrūr and (2) zharar + mazhrūf. This article tried to find and elaborate the theme and rheme in Arabic – Javanese translation models. And then how both the theme and rheme in the Arabic – Javanese translation were progressed in the text of Islamic moral ethicbooks.

II. METHOD

This research had been used the qualitative method. The data analyzed by the descriptive method (describing the structure of language). The methods in this research were divided into three basic steps: (1) collecting the data, (2) analyzing the data, and (3) reporting the data. The data was collected through “content analysis approach” in order to gain the information about two mains problems, they are: (1) information packaging in the Arabic – Javanese translation, and (2) thematic progression patterns and textual cohesion. The interpretation of qualitative research is strongly required to gain the meaningful finding. There will be no comparison on the variables as a causal relation, like comparative study. Documentary study or literature study is the collecting data technique that is used in this research. It is a technique where the source of the data is written. The documents and literature that were used in this research were the references about information packaging (Theme + Rheme). The method in this research was divided into three parts, (1) collecting the data from the book of Bidayatul-Hidayah, the data is the clauses with nominal and verbal initial, (2) analysis data, using the descriptive analysis, (3) reporting the data. There are three main theories that have a great correlation with the research, (1) the theory of theme and rheme, (2) thematic progression pattern, and (3) the textual cohesion. This paper is based on theme and rheme theory of Prague School, (2) thematic progression patterns in the Arabic Language based on Mona Baker [6] and Ali Almanna [3], and (3) the elements of textual cohesion theory belongs to M.A.K. Halliday and Ruqaiya Hasan and Thomas Bloor and Meriel Bloor.

The data of the research is clauses with verbal and non-verbal predicate in the Arabic-Javanese translation book, Bidayatul- Hidayah. The reason for choosing this object material is a collaborative cultural translation which had been found from Bidayatul-Hidayah. There is some uniquely synthesis between Arabic and Javanese translation model of thematic progression pattern in that book. And also the book is very famous in the Islamic tradition students (santri) in Indonesia. Many Islamic traditional students in Indonesia have to read that book in the first class/ level during their study as an introduction of Islamic law and Sufism. The method used in this research is distribution analysis (metode Agih) with divided elements directly (bagi unsur langsung) to know the given and new information, the thematic progression, and the cohesive ties in the text of Bidayatul-Hidayah written by Imam Al-Ghazali. From the analysis, we will find how Imam Al-Ghazali delivers the Islamic message of moral ethic into the readers and also it was declared that the book of Bidayatul-Hidayah had been became the representation of Asian South-East language, because it had elaborated about the translation of Arabic and Javanese language.

III. RESULT AND DISCUSSION

Javanese as one of South-East Asian language had the pattern of information packaging based on lexical and grammatical aspects. This pattern becomes the models to elaborate the information structure in Arabic language. In this case Javanese is (L2) target language, and Arabic is (L1) source language. By using the functional grammar analysis, the readers can find from this research, two main paradigms of text as a massage and text as a source and target text of translation process (using the term from Mona Baker [6, p. 131] “equivalence in textual level). In every single text of Arabic and Javanese language, we will find the notion of theme and rheme. Theme is usually associated with the given element in a sentence, that is, the element which shared between reader and writer, while rheme contains new and focal elements. It is therefore natural in analysing text to assume that theme part of a sentence is related to something that has already been established, whereas the rheme part is the most likely location for what takes the text in new directions (Mauranen, 1993:95). If we look at the translation book of Bidayatul Hidayah from Arabic (ST) into Javanese (TL) language, we will consider some pattern of them and rheme in the text, they are the dominant one, such as, (1) theme using the definitive marker (al) + /u/, (2) theme using the imperative verb, (3) theme in the headline of every chapter, and (4) theme inside the conditional sentences.
A. Theme using the definitive marker (al) +/u/

<table>
<thead>
<tr>
<th>THEME</th>
<th>RHEME</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) f-al-fardhu (Arabic Language)</td>
<td>ra’s-al-maliwa huwa ashruti-tijari</td>
</tr>
<tr>
<td>(2) wan-naflu</td>
<td>huwa ar-ribchu wa bihi al-fauzu bid-darajati</td>
</tr>
<tr>
<td>(1a) mongko utawi perintah fardhu (Javanese Language)</td>
<td>iku ashi- bondho- ....</td>
</tr>
<tr>
<td>(2a) utawi perintah sunnah</td>
<td>iku utawi naflu-</td>
</tr>
</tbody>
</table>

By looking the example in the figure 1, the theme in Arabic language had been marked by the definitive marker (al) + vocal /u/. For example the word al-fardhu (ENG: obligation or duty in Islamic religion) (1) was translated into Javanese language using the marker (1a) utawi fardhu. The word “utawi” (ENG: that) in Javanese language is the marker of Theme. Thus, the translation marker for theme in Arabic – Javanese translation can be formulated by ((al)+/u/=utawi ).

B. Theme using the imperative verb

<table>
<thead>
<tr>
<th>THEME</th>
<th>RHEME</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3) i’lam (Arabic Language)</td>
<td>anna aw'amirallahi ta’alā farāidh wa nawāfīlu</td>
</tr>
<tr>
<td>(4) allahuma ij’al</td>
<td>lii nūran fī qalbiy wa nūran fī qabriy ....</td>
</tr>
<tr>
<td>(3a) weruha siro (Javanese Language)</td>
<td>setuhune piro-piro perintahe-gusti Allah- iku ana piro-piro fardhu- lan ono piro-piro sunnah (Nāshiruddin, 1964:33)</td>
</tr>
<tr>
<td>(4a) ya Allah- mugi dadeakentuhan</td>
<td>kerana kula- ing nur- ing dalam ati kula- lan mugi dadeaken ing nur- ing dalam- qubur kula (Nāshiruddin, 1964:107)</td>
</tr>
</tbody>
</table>

By elaborating the figure 2, the theme in Arabic language is the imperative verb, such as /i’lam/ “you have to know!”.

C. Theme in the Headline of every Chapter in the Bidayatul-Hidayah

<table>
<thead>
<tr>
<th>THEME</th>
<th>RHEME</th>
</tr>
</thead>
<tbody>
<tr>
<td>(5) fashlun (Arabic Language)</td>
<td>fī adābil-istaiqādīzī minān- naumi</td>
</tr>
<tr>
<td>(6) bābu</td>
<td>adābil-wudhūi</td>
</tr>
<tr>
<td>(7) adābul-ghusli</td>
<td>-</td>
</tr>
</tbody>
</table>

(5a) utawi iku fasal suwiji (Javanese Language) Ing dalam mertelaaken totokromone tangi sakingturuj
(6a) utawi iku bab Nerangake tata kramane wudhu (Nāshiruddin, 1964:55)
(7a) utawi iku iku tatakramane adus (Nāshiruddin,1964:79)

By looking the figure 3, we can conclude that there is a theme in Arabic language had been taken from the title of the chapter, for example (5) fashlun and babu (6) (ENG: chapter) both of them are the theme in Arabic language and they had been translated into Arabic theme using the marker “utawi” (ENG:that).

D. Theme inside the Conditional Sentences in the book of Bidayatul-Hidayah

<table>
<thead>
<tr>
<th>THEME 1</th>
<th>RHEME 1</th>
<th>THEME 2</th>
<th>RHEME 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>(8) fa idza istaiqādīzī minān- naumi</td>
<td>fajtahid</td>
<td>an tastaiqīdīza qbalahu’l’il-fajri</td>
<td></td>
</tr>
<tr>
<td>(8a) mongko tatkalane amrih tangi siro</td>
<td>Saking turu</td>
<td>Mangka nemen- nemen nane siro</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ing yento – tangi siro- ing sakdurungue – metune fajar....</td>
<td></td>
</tr>
</tbody>
</table>

From figure 4, we can conclude that there is a multiple or double theme in Arabic language, (theme 1) and (theme 2). How is the way to progress theme in the every sentences, in the Arabic – Javanese translation book of Bidayatul-Hidayah. We can consider some examples below.

(1) The Constant Theme Pattern

Bloor [8, p. 88] The constant pattern, where a common Theme is shared by each clause and this Theme equates with Given information, is common in short passages of biographical information and sometimes in narratives which focus on the behaviour of one person. It is also frequently found in textbooks and descriptions of factual information focusing on a particular thing thing or concept. Buchairiy [9, p. 75]defined this pattern as /at-tawāliy ma’a maudhu’āt mustanbithah/.

We can look this pattern in the book of Bidayatul- Hidayah, such as in this part of sentences below.

(Source Language: Arabic) Fa’tal’am (anta) ayyuhal-charishul-muqbilu „ala „iqītibāsīl-„ilmī al-mudžhīru min-nafṣīhī... (theme 1)
Fa anta sā’in fī hadmi diinika wa ihlākī nafṣīka wa bai’i aḥkiraītika bidunyakah... (theme 2)
Wa in kānāt niyyatuka (anta) wa qashduka bainaka wa bainallahī ta’alā min thalabāl-„ilmī... (theme 3)
Fabsyir (anta) fa’innal-malākata tabsuthu laka ajnichatahā idza
amsyaita (anta)
(theme 4)

(Target Language: Javanese)
Mongko weruho siro – hei iling-iling wongkang banget demenc- kang kumadep- ingtase
(theme 1)
ilmu- kang ngelaberaken saking awake charis.....
Mongko utawi iku wongkang lumalu- ingdalem ngerubuhaken- agama nira- lan
(theme 2)
gerusaaken- lan ngedol akhirate ira- kelawan dunyo nira.....
Lan lamun ana- apa niyat pro – lan sejo niro – antarane siro – lan antarane – Gusti Allah –
(theme 3)
sangking ohe amrih ilmu.....
Mangka bungaha siro – mangka setuhune malaikat- iku nebar sopo malaikat- kerono siro- ing
(theme 4)
suwiiwine – malaikat – tatkalane lumaku siro .......
[4, pp. 8–12]

IV. CONCLUSION

After doing the analysis of the data, using the functional grammar approach, we can conclude about the form of the theme and rheme in the translation text of Islamic moral ethic book Bidayatul-Hidayah. First, there are four dominant patterns in the construction theme-rheme pattern inside the Islamic moral ethic book, (1) theme using definitive marker (al) + /u/, (2) theme using the imperative verb, (3) theme in the headline of every chapter in the book of Bidayatul-Hidayah, and (4) theme in the conditional sentences.

Thematic progression pattern in the book of Bidayatul Hidayah can be divided into four main items with their characteristics, they are: (1) the constant theme pattern, (2) the linier theme pattern, (3) the split rheme pattern, and (4) derived themes. The marker of theme (old/ familiar information) in Javanese language can be concluded by the word “utawi”, and the rheme (new information) in Javanese language as target language, can be considered by the word “iku”. The elements of textual cohesion in the translation book of Bidayatul-Hidayah can be divided into (1) reference, (2) substitution, (3) ellipsis, (4) conjunction, and (5) lexical cohesion. The marker of the reference as the elements of textual cohesion in target text (Javanese translation) is “utawi” and “kelawan” + the word being referred to.

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