

**TEXTUAL EQUIVALENCE IN THE ARABIC JAVANESE  
TRANSLATION:  
CASE STUDY IN AL-HIKAM SUFISM BOOK OF  
APHORISM**

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Ibn Athaillah As-Sakandariy is a writer of *Al-Hikam*. He was Egyptian mystical author and hagiographer. He was a follower of Shafi'i and/or Maliki religious scholar, and also prominent member of the *Shadililiya thariqah*. The most influential of the 20 d works credited to him is the Book of Aphoristic Wisdom (*Kit b Al-Hikam*). This book of aphorism had been translated into Javanese language by Mishb chZainil-Mushthafa Al-BangilaniyAth-Thubaniy. In this Javanese translation book, there are two side of translation, literal and free translation. This article will investigate the textual equivalence between Arabic (L1) and Javanese (L2) in the aphorism book of Al-Hikam. This research had been used the qualitative method. The data will be analyzed by the descriptive method (describing the structure of language). The methods in this research was divided into three basic parts: (1) collecting the data, (2) analysis the data, and (3) reporting the data. Collecting the data had been used the observation method to gain the informations about Theme and Rheme in Arabic-Javanese translation. First problem is about the thematic structure between Arabic and

Javanese translation (theme and rheme), or Information structure between L1 and L2 (given and new). The second problem, this article will elaborate the strategies for minimizing linear dislocation in the Aphorsim book of Al-Hikam. There are four strategies for resolving the tension between syntactic and communicative functions in Arabic-Javanese translation, such as: (1) voice change, (2) change of verb, (3) nominalization, and (4) extraposition.

Keywords: Textual Equivalence, Arabic-Javanese Translation, Aphorsim, Al-Hikam.

## INTRODUCTION

Translation had the significant role to unlock the message from the text. To gain the message of the text, the translator should understand the construction of the message in the text. One of the way to elaborate the construction of the message is using the discourse analysis which had some parts such as the cohesion and the information structure (theme and rheme). In this article, the second part will be investigated comprehensively from the text of *Al-Hikam* aphorism. Renard (2009, 34-35) describes “*aphorism*” as a literary genre belonging to the larger category of wisdom literature made especially famous by Ibn ‘Ataillah As-Sakandariy (*Kitab al-Hikam*). *Al-Hikam* (sufi aphorisms) has a tendency to be short sentence, but concise and full meaning, generally paradoxial statements, in this case, the text of *al-Hikam* had all these categories, it has the short clause but deeply in meaning. Thus, it stimulates reflection on virtually every imaginable type of inward experience, like *majnun* (to be insane with the God), that makes the worshipers move toward deeper self-knowledge. *Al-Hikam* always describes many aspects of the divine-human relationship with their apparent contradictions. The book of *Al-Hikam* is the recorded behavior,

attitude, and feeling and sense of Syekh Ibnu Athaillah As-Sakandariy, in Javanese, it is termed “*rekaman laku*” (‘recordings of actions’) and “*rekaman roso*” (‘recordings of feelings’) (Soemarsono, 2004:1).

Today, *Al-Hikam* has been a popular genre of mystical expression into modern times, especially in Indonesia. This book basically had been translated into many languages, one of them is Javanese language using *pegon* font. The source language of this book is Arabic language and the target language is Javanese language. By looking and elaborating from two sides of language, this article will try to measure the textual equivalence of *Al-Hikam* aphorism, from Arabic language (L1) into Javanese language (L2). Baker (2011:190) had been concluded that this type of analysis becomes the part of connectivity analysis to distinguish between text and non-text. This analysis also can be classified as the type of difficulties and strategies of text level analysis. To find out the result of text analysis, the reader should make a position of clause a message. There are two main segments in this analysis, Theme and Rheme. Baker (2011:133) also had given a conclusion that theme is what the clause about. It has two functions: (a) it acts as a point of orientation by connecting back to previous stretches of discourse and thereby maintaining a coherent point of view, and (b) it acts as a point of departure by connecting forward and contributing to the development of later stretches. In this case, Baker (2011) has not explained about the comparison of construction theme between (L1) and (L2), thus this article will provide an example about the position of theme between Arabic and Javanese translation in the *Al-Hikam* aphorism written by Ibn Athaillah As-Sakandariy and Javanese translator Mishb chZainil-Mushthafa Al-BangilaniyAth-Thubaniy. From the first norm in *Al-Hikam* aphorism, there is a theme about indications of the dependence to acts (*al-i'tim du 'alal-'amal*) which had been acted as point of orientation, for example in this phrase(1) below.

....\_\_\_\_\_

*Min 'al m til-i tim di alal- amali (L1)*

*Ikutetep - setengahsangking - tondo-tondone -  
tetangganingataseamal(L2)*

(Musthafa, tt:4)

In the phrase (1), the theme was constructed by the phrase beginning with the preposition /min/ 'from' in Arabic language to show the part or section of the indications / al mat/ of people's dependence to their acts. This is what the clause is about (the dependence to acts). In this case, the phrase (1) had been translated into Javanese language using the literal method. At clause level, a speaker announces the topic of the message by thematizing it, by putting it in initial position or starting points. To get the other evidence that this phrase (1) becomes the theme of the clause, the readers of aphorism can read the free translation in Javanese language as follow. It means that the phrase (1) acts as a point of orientation.

*“setengahsangkingtanda-tandane yen muridikungandalake  
'amaleyaikukurangepengarep-pengarepemarangRahmate Allah  
nalikangelakonikesalahan”*

The second segment of a clause is called the rheme. The rheme is what the speaker says about the theme. It is the goal of discourse. As such, it is the most important element in the structure of the clause as a message because it represents the very important that the speaker wants to convey to the hearer. It is the rheme that fulfills the communicative purpose of the utterance.

In the above example, phrase (2), the rheme is:

*Nuqsh nur-raj ' (L1)*

*Utawikurange- arep-arepe (L2)*

(Musthafa, tt:6)

*indawuj diz-zalali (L1)*

*Ingdalemnalikanewujudekesalahan (L2)*

(Musthafa, tt:7)

By elaborating those two examples, we can conclude that actually the aphorism of al-Hikam also can be divided into two segments as the structure of information (Theme and Rheme) or (given information and new information). Consider the phrase (1), the writer and the reader had been understood and known about the information that will be elaborated and informed. By looking at the phrase (2) we can consider that the phrase (2) is new information (Rheme). In the other hand, the clauses and the sentences in the aphorism has not been segmented into the terms subject, predicate, object, but in this case, the aphorism had been divided based on the construction of information. Thus, this article will elaborate the segmentation of information structure from Arabic language (L1) and Javanese language (L2). This paradigm had been concluded by Mona Baker is the textual equivalent and also Halliday had been divided the clause into Theme and Rheme. This basically means that every clause has the structure of a message: it says something (the rheme) about something (the theme). Hatim and Mason (1990:220) had been concluded that understanding and elaborating thematic progression in different languages over a range of text types were very

important because this analysis can inform to the readers the pattern of thematic progression and how equivalence could be achieved between (L1) and (L2).

## **METHODS**

This research had been used the qualitative method. The data will be analyzed by the descriptive method (describing the structure of language). The methods in this article had been divided into three basic parts, they are: (1) collecting the data, (2) analyzing the main data, and (3) reporting the result of data analysis. The data were collected from Al-Hikam aphorism book written by IbnuAthallah As-Sakandary. . Collecting the data had been used the observation method to gain the informations about the textual equivalence in the book of aphorism. This paper is a descriptive qualitative research paper. It describes the condition, process, and the connection of information construction between Arabic and Javanese language.

In a qualitative research, interpretation is strongly required to gain the meaningful finding. In a descriptive research, 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 Theme and Rheme (textual equivalence). Inductive analysis is used as the data analysis technique in this research. In this research, the data analysis was done as long as the process of collecting data, not after the collecting data has finished. It must be done to meet the complete finding, so that the collecting data still can be done if there was a shortage of the data. The process of analysis data in this research can be divided into three parts. The first is the observation towards the finding of the research about the construction of Theme and Rheme between Arabic and

Javanese language followed by suggested strategies for minimizing linear dislocation in the book of Al-Hikam.

## **FINDINGS AND DISCUSSION**

Communication involves the actual use of language in real (Connolly, 1991:1). As we have known that language is the main medium for 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). This article will elaborate comprehensively about suggested strategies for minimizing linear dislocation in the book of Al-Hikam aphorism which had been translated from Arabic language (SL) into Javanese language (TL). A number of linguists have suggested a variety of strategies for resolving the tension between syntactic and communicative functions in translation and language learning. In this case, the translation of Al-Hikam also used some strategies to unlock the gaps between grammatical choices in source language (L1) and target language (L2). There are four main strategies had been implemented in the text of al-Hikam translation (Arabic – Javanese), such as: (1) voice change, (2) change of verb, (3) nominalization, and (4) extraposition. After elaborating some data in the al-Hikam text, this research had concluded in the other words that the strategies 1,2, and 3 were classified into the morphology case (sharf) and then the strategy 4 had been classified into the syntax problems. For example, most of the Arabic – Javanese translation had the special marks for translating from Arabic language into Javanese language. The term *mubtada/subject/* or *primate* had been marked in the (L2) with the word “utawi” (or), for example the word /*al-chamdu/* (L1) was translated into “utawi kabeh puji”. The subject that was related with the verb had been marked with the word “sopo” (who), for example the phrase /*fayaq lu al-murtajiy/* (L1) had been translated into (L2) with the phrase “mongko dawuh sopo wongkang arep-arep”. This

article will focus to the language of aphorism. It has the short sentence and minimal words but it gain a deeply meaning. How was the strategy for minimizing linear dislocation implemented inside the translation text from (L1) into (L2) will be elaborated case by case in this section below.

**(Strategy no. 1: voice change).** Baker (2011:176) had concluded that this strategy involves changing the syntactic form of the verb to achieve a different sequence of elements. A good example of this is voice change in languages with a category of voice. The reverse, the substitution of passive for active, is of course possible. By looking this example in al-Hikam aphorism, we will consider that there is an implementation of strategy number 1 to alleviating the gaps between the morphological case with the communicative style in translation from Arabic language to Javanese language. The underline word in Arabic /yuhaiyi'u/ is a passive voice (majhul) from the verb /hayya'a/ the meaning is "to prepare". The subject was not shown in the (L1), who was preparing. But if we look at to the translation in Javanese language (L2), the subject had been appeared in the process of translation the word /yuhaiyi'u/, its mean that the translator want to minimize the gaps between Arabic and Javanese language. "Allah had been preparing for the case of reasons belongs to the people" is the free translation from Arabic passive voice /yuhaiyi'u/. Thus, the translator had made a clear the product of translation in Javanese language by changing the passive voice verb /yuhaiyi'u/ 'being prepared' becomes the active voice verb /nyawisake Allah/ 'Allah is preparing'.

يَهَيِّئُهَا لَكَ (passive voice) (L1) (Arabic)

Utawitondone- mengkono2- ikuyentho-nyawisakeAllah-  
ingasbamarangsira. (active voice) (L2) (Javanese)

(Musthafa, tt:11)

**(Strategy no. 2: change of verb)**. Baker (2011:177) had been concluded that the strategy no.2: change of verb involves changing the verb altogether and replacing it with one that has a similar meaning but can be used in a different perspective in English include give/get and like/please. Those often allow reordering the sequence of elements in a clause without a significant change of meaning (cf. I like it and it pleases me). For example the word *tajrid*(English: divestment – freeing from) had been translated into many forms, such as: /at-tajrid/ = maqamtajrid, the word tajrid have the same meaning with the phrase: /mailunafsika/ = tegesecondongenafsuniro. In the other hand, the word *tajrid* had been translated into: /at-tajridanil-asbab/ = nyepakake (ninggalake) sangking piro2 sebab.

(Musthafa, tt:11)

In the other hand, the word /musyahadah/ in Arabic language had been translated into two forms in Javanese language, first using the word /ningali/ and the second using the word /nyawang/, both of them in Javanese are synonym. Finally, the implementation of strategy number two had been implemented in the book of aphorism, replacing verb with one that has a similar meaning but can be used in a different perspective.

مشاهدة قلبية

Oponingali Allah- kangbangsaati (literal)

(nyawang Allah kanthiatine) (free)

**(Strategy no. 3: nominalization)**. Baker (2011:178) explained that the nominalization involves replacing a verbal form with a nominal one (e.g. describe – description).In the al-Hikam translation, the nominalization as a

verbalization: involves replacing a nominal one form a verbal form. To minimize the gap between grammatical form and communicative style in translation, the translator had been used the strategy number 3 to change the category of nouns into verbs, or vice versa. In this case, the verbalization in Arabic – Javanese translation was very dominant. For example the nominal phrase in Arabic language /nisbatul-amal/ had been translated into verbal phrase in Javanese language /nebangsaake/. The suffix /e/ is the strong indication of verb form in Javanese language.

The word /nisbatul-amal/ (nominal phrase) translated with the verbal phrase “nebangsaakepiro-piroamal”.

(Musthafa, tt:5)

The example of the implementation of Strategy number 3

**(Strategy no. 4: extraposition).** Baker (2011:179-180) had been elaborated that extraposition involves changing the position of the entire clause in the sentence, for instance by embedding a simple clause in a complex sentence. By looking the example below, we can find that in Javanese translation the word /allati/ had been translated into free translation form using a simple clause in a complex sentence. The word /allati/ had been described by using the other clauses marangsirosupayasironurutikesenenganehowonafsu. The word /syahwah/ (English: appetite, desire) had been translated using the other form in Arabic language to explain the meaning using the explanation or embedding a simple clause to minimize the gaps between the syntax and communicative style in Arabic language and its translation into Javanese language.

(من الشهوة) أي من شهوات النفوس التي تدعو إليها ..

Ikusetengahsangking – kesenenganenafsu –  
 tegesetengahsangkingpiro-pirokekenenganenafsu – kangajak-ajaksiro-  
 marangallati

Artinesyahwatun-nafsi,  
 setengahsangkingkesenenganenafsukangsamarajakajakmarangsirosupayasiron  
urutikesenenganehowonafsu..

(Musthafa, tt:12)

## CONCLUSION

This research has tried to make the case that texts in the translation book of *Al-Hikam* aphorism have texture as a result of a complex interaction of linguistic resources which are used by writers and speakers to construct coherence and equivalence between Arabic and Javanese language. This resources include the information structure (organization of Given and New information) and the thematic structure (theme and rheme) at clause level and also suggested strategies for minimizing linear dislocation in the book of *Al-Hikam*. The above strategies are potentially available for resolving the tension between word order and communicative function. In practice, syntactic and semantic considerations often override or interact with communicative considerations to produce structures that do not follow the arrangement of the source text. After elaborating some data in the *al-Hikam* text, this research had concluded in the other words that the strategies 1,2, and 3 were classified into the morphology case (*sharf*) and then the strategy 4 had been classified into the syntax problems (*nahwu*). The aphorsim of *Al-Hikam* had been divided into two segments Theme and Rheme which had textual equivalence between L1 (Arabic) and L2 (Javanese).

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