Javanese Phrase Construction in Classical Books Translation

Moh. Masrukhi
Faculty of Cultural Sciences,
Gadjah Mada University, Yogyakarta
Nusantara Street no.1 Bulaksumur,
Yogyakarta INDONESIA 55281
moh_masruhi@yahoo.com

Abstract

When the system or structure of language is used and influenced by other languages, it is called *interference*, and it may ruin the concept of structures. This research is about Arabic phrase construction that influenced Javanese phrase construction in classical books translation (TKK). This involvement appears when the concept of Arabic's construction is translated literally into Javanese. The research was carried out by applying theories of interference and translation. It's analysis approach with contrastive analysis which is allegedly enabled errors to be predicted from a comparison between Arabic's and Javanese's phrase construction. The data were found and collected from several classical books in Arabic language (KKbA) translated by different writers. The results show that Javanese phrase construction (*as the target language*), particularly, with noun phrases, with adjectival phrases, with numeral phrases, and with prepositional phrases was influenced by Arabic's *murakkab* or Arabic phrase construction (*as the source language*). Arabic has its own concept of phrase construction. The phrase construction cannot be translated into Javanese directly through *word-for-word translation* or *literal translation*. Thus, Javanese in TKK became inconvenient and ungrammatical. Arabic phrase construction is flipped around (with noun phrases and adjectival phrases) and prepositions are used and translated improperly or in the wrong position (with prepositional phrases). This research has many implications for further use, such as: for the identification and description of the deviation of Javanese phrase construction which has been affected by direct translation from the Arabic language, and furthermore, to increase the knowledge of those who are learning by increasing the realization and awareness in writing and translating (especially from Arabic to Javanese) about the fact that Arabic and Javanese have their own regulations or patterns which are different then the other language.

Abstrak

Ketika sebuah sistem atau struktur bahasa yang digunakan dipengaruhi oleh bahasa lain, maka hal ini disebut *interferens* atau gangguan bahasa, yang kemungkinan dapat pula merusak konsep struktur bahasa yang asli. Dalam penelitian ini, penulis meneliti tentang pengaruh susunan frase bahasa Arab terhadap susunan frase dalam bahasa Jawa dalam buku-buku terjemah kitab kuning (TKK). Pengaruh tersebut nampak ketika konsep susunan bahasa Arab diterjemahkan secara harfiah kedalam bahasa Jawa. Penelitian ini disusun dengan menerapkan teori interferens (gangguan bahasa) dan teori penerjemahan. Melalui pendekatan analisis dengan analisis perbandingan antara bahasa Arab dan bahasa Jawa, diharapkan penelitian ini dapat memprediksi kesalahan-kesalahan dalam penyusunan kata-kata yang digunakan. Data-data penelitian didapatkan penulis dari beberapa beberapa kitab kuning berbahasa Arab (KkbA) yang ditrjemahkan oleh beberapa penulis. Hasil penelitian ini menunjukkan bahwa susunan kebahasaan bahasa Jawa (sebagai bahasa target) terutama pada frase kata benda, frase kata sifat, dan frase angka serta frase preposisi telah dipengaruhi oleh susunan frase bahasa Arab (sebagai bahasa sumber) atau yang biasa disebut *murakkab.* Padahal bahasa Arab mempunyai konsep susunan bahasa sendiri yang berbeda dengan bahasa lain termasuk bahasa Jawa. Oleh karena itu, susunan kata-kata dalam bahasa Arab tidak dapat diterjemahkan secara langsung kata demi kata atau yang sering disebut dengan istilah terjemah harfiah. Itulah yang menjadi penyebab mengapa pada TKK yang sudah diterjemahkan ke dalam bahasa Jawa, bahasanya menjadi tidak terstruktur sesuai tata bahasa Jawa pada umumnya. Dalam penerjemahan kitab-kitab tersebut, susunan bahasa Arab banyak yang terbalik-balik (jika disesuaikan dengan susunan frase kata benda dan frase kata sifat) dan preposisi atau kata depan dan awalan yang digunakan pun diterjemahkan secara tidak tepat atau pada posisi yang salah (sesuai kaidah pembentukan frase preposisi). Oleh karena itu, penelitian ini mempunyai banyak kegunaan, seperti halnya dalam mengidentifikasi dan mendeskripsikan penyimpangan susunan bahasa Jawa yang dipengaruhi oleh penerjemahan secara langsung dari bahasa Arab, dan untuk meningkatkan pengetahuan orang-orang yang sedang mempelajari hal ini agar dapat meningkatkan kesadaran dan kewaspadaan mereka dalam menulis dan menerjemahkan (terutama dari bahasa Arab ke bahasa Jawa) karena pada kenyataannya masing-masing antara bahasa Arab dan bahasa

Jawa mempunyai aturan dan pola-pola kebahasaan tersendiri yang berbeda dari bahasa-bahasa yang lain.

Kata Kunci: *Pengaruh, Terjemah Literal, dan Konstruksi Frase atau Murakkab*

Introduction

"Pesantren" (Islamic boarding schools) regarded as having a noble or 'Great tradition', even though still in traditional way, have been participating or involving in educating the nation through education in Islamic boarding schools Since a long time ago until at present in Indonesia. They are generally located in the village area or far from the city. One of the objectives of that educational institution is to transmit the teaching of Islam. The transmission of religious teachings is generally done in traditional way and based on classic books (*Al-Kutubul- Mu'tabarah*) written in Arabic (KKbA), such as *nachwu*, *Sharaf* (Linguistics), *hadith, fiqh, ushul fiqh, tafsir* (the knowledge of syari'ah), *Tauchid* (Sufism), and so forth.

Along with the fast growth of the religion of Islam in this country, many people began to study Arabic (bA) and also the books that were written in bA. Therefore in later centuries, bA becomes an important device for the writing of religious books by the Indonesian clerics. The results of their works were written in bA, Malay language (BM), and even some people use Javanese language (BJ). The large number of this KKbA was followed by the effort of translating it into BM or BJ. Van Ronkel (1896) found a variety of Malay and Javanese manuscript as the translation of between lines translation, such as *Talkhis al-Minhaj* (the excerpt of *Minhâjul-`Abidin* (written by al-Ghazali), *at-Tamchid fi Bayânit-fi Tauchid* by Abu al-Kasyi as-Salimi which are very popular and widely read in India (the book became a

collection of Indian libraries.) Another Javanese Islamic Book is for instance *Syarch fid-Daqâ'iq* (the book which elaborate cosmology and eschatology *Daqâ'iqul-Akhbar*) (Van Bruinessen, 1999:27-28).

The translation of KKbA into BJ was intended to spread the teachings of Islam to the public especially for those who did not understand bA. However, as a result of that translation of KKbA emerged interference or influence which can not be denied, namely the symptoms of Arabic's syntactic influence on those translations (Van Ronkel, in Baroroh-Baried, 1977:6-7). That influence was caused by the translation of KKbA which was done literally and faithfully applying grammatical and the form of bA.

According to researcher's observation, the influence of bA which occurred on BJ in the translation of classical books can be seen on their phrase construction. The BJ phrase in this TKK is considered to be influenced greatly since the translation is still 'faithfully' following the *murakkab* or the 'construction' of bA (mbA). The constructions of the phrases are (i) the construction of nominal phrase, (ii) the construction of adjectival phrase, (iii) the construction of numeral phrases, and (iv) the construction of prepositional phrases. On the other hand, the construction of the verbal phrases is not available in bA since basically every verb of bA has been attached the 'pronouns' and' its 'tenses' so that the construction can not be said as a phrase, but clausal construction.

Interference, according to Poedjosoedarmo (1977), happens in all linguistic aspects, including the aspects of phonological, morphological, syntactical, lexical, and even the use of speech levels. In addition, according to Suwito (1983) interference also occurs in semantics.

From the above description, it is known that in fact the problems related with interference are so broad or unlimited. Therefore, in this research

the discussion will be limited to grammatical interference, especially the interference which occurs at the level of phrases.

In accordance with the focus of research above, theory that will be used as the basis of this research is grounded theory related to the phrase and its structure, the theory of inference and the theory of translation.

The theories of phrases had been argued by Verhaar (2001), Chaer (1994), Ramlan (2001), and Asmah (1980). From their opinions, it can be concluded that phrase is a grammatical unit consisting of two or more words, but not exceed the limits of functions and can take part in one of the syntactical function in sentence.

The theory of interference, among others, as proposed by Weinreich (1970:1) can be noted as *two or more languages will be said to be in contact if they are used alternately by the same persons*. The practice of alternately using two languages is called bilingualism, whereas the doer is called bilingual. At this point Emeneau (1980:38) calls it as "native-like control of two languages" or the equally-good-mastery of two languages. However, in reality, the equal mastery (*equivalent competence* or *balanced bilinguality*) of two languages can not be regarded that someone is capable of using both languages at once in line with the function and its domain, because each individual has their own capabilities (Hamers, 1989:8). Thus, two languages which is used interchangeably by bilingual are likely to cause the influence or interference one another. The coverage of the problem of interference ranges from how someone can keep those languages remain separate, how he can mix up and understand the influence of one language on the use of other languages.

The definition of translation is the shift of a set of information or messages from the first language or source language into a second language or target language. Benjamin Jowett (in Suhendra, 1994:7) says: All

translation is compromise: the effort to be the literal and the effort to be idiomatic. Every translation result is the combination of transferring writing and getting the equivalent in another language. Nida and Taber (1969) consider such translation as the dynamic equivalent translation. They say that:

> "Dynamic equivalence is therefore to be defined in terms of the degree to which the receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language."

Another opinion is also expressed by Kridalaksana (1985, 1993:162) who said that translation is the transfer of a mandate from source language into target language which focus on the peculiarities inherently lies on the target language. This means that the first and the main problem in the translation effort is how the translator can find an equivalent translation of words, phrases, clauses, sentences, and the elements of source language in the target language. If that so, it can be found the result of good translation which is informative and it will not cause any improper influence on the target language.

In the practice of translation according to Nababan (1999), there are some types of translation. Some of them are: word-for-word translation, free translation, literal translation, dynamic translation, faithful translation, and so forth. According to Newmark (1981) (in Nababan, 1999:40) the main function of translation is a tool to deliver ideas or feelings to others. Therefore, the translation should not only have the form and meaning, but also has function.

It is quite different to the tradition of translation in *pesantren* (Islamic boarding school) which is generally done by combining literal translation and the faithful translation as stated by Machali (2000:51), when the translator

tried to reproduce the contextual meaning of the source language, but still keeping its purpose, goal and the grammatical construction. However, the results of the translation sometimes are still considered inconvenient and ungrammatical and therefore, they are difficult to understand. Therefore, this type of translation is considered can not provide the right and appropriate information. For example the following sentence in bA.

> (1) Maka andadeake Allah marang wong iku saking saben saben
> Ja'alal-lahu   lahu   min   kulli
>   V   N   Pre+ Pr   Pre   Pre
> Karupekan ing panggonane metu saking karupekan (I: 252)
>   dayyiqin   makhraja
>   N   Kt
>   "Allah (God) will surely give a way out of any difficulties
>   (Faced) by the person "

The above sentence translation is difficult to understand for the readers because the translator used the faithful literal translation. It means that, when the translator tries to translate the above sentence he shifted a train of words within the text into BJ and did not give the content or the deep structure of the text. The result is just the unclear or obscure sentence meaning. The Readers who do not understand bA are impossible to check the original texts for various reasons, like they do not understand the grammar of Arabic or they do not know the meaning of its words. As the effect, the reader will find it difficult to understand the sentence:

> *Maka andadeake Allah marang wong iku saben-saben karupekan ing*
> *panggonan metu saking karupekan*
> 'Creating Allah (God) to that person from every trouble in a place to
> go out from trouble'

By translating like that the meaning of the above sentence is on the contrary, it means "Allah makes difficulties for someone who will come out of his difficulty or problem'. In fact, the mandate or information of the text in

bA is not the same with the writer's aimed mandate, that is Allah will surely provide a solution to every difficulty (faced by the servant of Allah)'.

The translation which is considered natural or reasonable is the dynamic translation or communicative translation which can be defined an effort of delivering the mandate contained in the source language by the use of commonly used expression. To achieve such type of translation there are three can be done: (1) an understanding of ideas in the source language, (2) finding equality or similarity of ideas that fit in the target language, and (3) producing versions in accordance with the norms or the rules that exist in target language. Therefore, the bA sentence above (1) above if it makes use or utilize the dynamic and communicative translation will produce translations of bI as follows.

> (1a). *Maka Allah bakal maringi dalan (metu) marang karupekane wong iku*
> 'Then Allah will give a way (out) or solution of any difficulties underwent or experienced by the servants of Allah'

Research methods

The data research was obtained from the various title and the author of KKbA which have been translated into bJ, they are:

1. The translated book of *Durratu an-Nâsihîn* (the writing of Usman ibn Hasan ibn Ahmad ash-Shakir and translated in bJ by KH Asrori). The translated book contains 289 pages was printed by the Raja Murah Publishers, Pekalongan, in the year of 1400 Hijriyyah (Islamic calendar) or 1979. In this book describes about the 11th chapters about virtues in Islam, such as the excellence of the month of Ramadan, the virtue of fasting, the virtue of studying religion, and so forth. In this TKK data analysis then it is given a code of (I).

2. The translated book of Bulûghu al-Marâm min Adillati al-Ahkam (written by Ibn Hajar al-`Asqalani and translated by KH. Ahmad Subki Masyhudi). The Book containing 545 pages was printed by the Raja Murah Publishers, without mentioning the year of publication. The contents of this book are the traditions is associated with the problems of fiqh (Islamic law), such as the law of purification (Iistinja'), the law of fasting, the law of zakat (law of charity), and so forth. In this TKK data analysis then it is given a code of (II).

 3. The translated book the exegesis of Yaa sin (written by Ash-Sheikh Hamami and translated into bJ by KH. Misbachul Mustafa). The translated book contains 336 pages was printed by the Al-Hidayah Publishers, Surabaya, without mentioning the year of publication. This book explaining the various excellence and messages within surah Yaa sin (the 36th chapter of Al-Qur'an). In this TKK data analysis then it is given a code of (III).

4. The translated book of *Duraru al-Bayan* (the translated book of Syu `abul Iman written by Ash-sheikh Zainuddin bin Ali bin Ahmad al-Malibary (872 M). that book of Syu`abul-Iman originally written in a form of the poetry verses then translated and explained (syarah) into the bJ by KH Bisyri Mustafa. The book containing 70 pages of translation was printed by the Menara Kudus Printing, the 1st print in 1967. The book contains about issues related to faith or tauchid *(Islamic theology)*. This TKK data analysis was further given a code of (IV).

All of the above books consist of Matan (contents) with bA which has given "makna gandhul" (word-for-word translation attached to each word on the text) and Syarah or explanation with BJ.

The Data taken from these KKbA were in a form of speeches that contains a phrasal forms, i.e. the nominal phrase, adjectival phrase, numeral phrase, and prepositional phrases. The obtained data was observed and selected of the speech which reflects the use of language that is considered

non-standard. Furthermore, the collected data inventoried and recorded in the data card. After data have been collected, it is conducted the data selection and classification. The selection of data is done to select the data that is considered to represent the intended forms. Classification of data is done to choose the form that has similar elements. Furthermore, steps to determine why a particular form (in bJ construction in TKK) is considered non-standard and how the standard form should be performed. Therefore, since this study involves two different language structures, the method of data analysis that will be used is the contrastive method. Dealing with the name of this method Sudaryanto (1993) it is called the equivalent translational method and distributional method.

Contrastive method is an approach that assumes that the first language will affect the use of the second language or vice versa. The equivalent translational method is a method which is used to determine the degree of equivalencies of the research object by the used of standardizing device that has been determined. While the distributional method is a method to analyze what are the elements which had formed the phrases, how do they are distributed, and how do the relations between these elements. To describe the equivalent method and the distributional method for each of them there are two techniques, namely the basic techniques and advanced techniques.

The basic techniques on the equivalent method are technique of classifying the determiner's elements. After that, it is used the continuation technique, that is comparing and describing the differences   construction of bA and bJ phrases synchronically. The basic techniques of distributional method it called technique the technique of direct distribution of the element. The preliminary work of this technique of analysis is to identify and divide the elements that make up a phrase. After that, the continuation technique is

used, that is the deletion technique, the subtitution technique, and permutation technique (Sudaryanto, 1993:31-39).

The results and discussion

From the observation it can be found that the influence of mbA in the construction of fbJ in TKK occurred in the construction of the following phrases.

Nominal phrase

Nominal phrase of Javanese language (FNbJ) is formed from the noun as a core element and followed by other elements as modificators or attributes. However, in TKK, the construction of FNbJ is not like that, but on the contrary, the core is located behind its modificators. Thus, the construction is like the construction of an mbA. The reversal or permutation of the constituent place or the filler elements of FNbJ occurred in the following construction.

Deictic nominal phrase

The deictic FN (FND) is a phrase which its constituents consist of a noun as the core, followed by demonstrative pronouns (PrD) as a modificator. For example:

      (2) *calon lurah iki*   'the candidate of the head of this village'

Meanwhile, like the above bA construction its sequence or order is demonstrative pronouns (PrD) or ism-isyarah (IsI) and followed by ism (N). For example:

      (3) hâdzal-baitul - Wasi `u
         PrD   N   A
         Iki   omah (sing) amba   'this wide or vast house'

From the above two examples it can be compared that they have a different construction. On the example (2) its core constituents occupied by the noun of *calon lurah* followed by the PrD "iki" as its modificator¸ while on the example (3) its core constituencies would be preceded by the IsI *Hadza* 'Iki / iku' (modificator), followed by a noun +A "*al-Baitul-Wasi`u*" 'Omah amba' (the core). Thus, the construction pattern of the deictic nominal phrases of the bJ construction is N+PrD, while in bA is PrD+N. In the data of TKK data it can be found which used the form of PrD+N.

For instance:

(4) Dadi tambahan rong dirham ingdalem **iki sorah** ora jeneng riba (I:176)
waz-ziyâdatu aidhan fî hâdzihish-shûrati laisat bi riban
    N   Ad   Pre   PrD   N   Neg Pre N

"The addition of two dirhams (like that) is not a form of riba"

(5)..... lan aja janabat adus wong iku mahu ing   dalem banyu (II: 14)
                                      fi- dzalikal ma'i
                                      Pre PrD   N
    '... And don't do *janabat* shower using that water'

The construction of "Iki sorah" and "iku banyu" on the above instances clearly a direct translation of the bA construction "hâdzihish-shûrati" and "dzâlikal-mâ'i". Actually such construction can be interpreted naturally and in accordance with the rules of the construction in FND bJ, that is "sorah Iki" this depiction or illustration' and "banyu iku" 'this water'.

Nominal quantitative phrase

The quantitative of FN (FNK) is the nominal phrase which its modificatiors stating the quantity of its noun as its core of the construction. For instance:

(6) *kembang kanthil saler* 'a kantil's flower'

The Modificators on FNK can be the numeralia stating the uncontable number, like "akeh", the number of one quantity, like "sakampung" means "one village", the value of ordering (ordinal value) , such as "pasa kasepuluh" the 10th fasting day; the noun classifier words, such as "Gedhang satundhun" "bunch of bananas". However, the data which is found in the TKK construction of FNKbJ is precisely inverted or permutated in its arrangement. The following examples are the construction ofFNK bJ which its translation refers to the mBA.

(7) ... mangka anjupuka sira ing papat   saking Manuk (I: 103)
       ... Fa   khudz-   arba `atan   minath thuyûr
                   V+ Pr   Num   Pre   N
        'So   Please, take   four   birds'
(8) Kula lajeng nyiduk sak gelas   saking toyanipun telaga (I: 142)
         Akhadztu   ka'san   minhu
         V+Pr   N+Num Pre+Pr
     'Then I took a glass of the lake's water'
(9) ... nuli anjupuk rong gelintir   saking lempung (III: 48)
     ... Fa-   akhadza   bundûqataini   minath-thin.
            V+Pr   N+Num   Pre   N
      'Then (he) took two lumps of clay'

The construction of the phrase of *papat saking manuk, sak gelas saking toyanipun telaga,* and *rong gelintir saking lempung* can not be found in bJ. Such phrase construction is not in accordance with the rules of bJ. The thing that can be found in the construction of bJ is the nominal construction which the noun core is followed by numeralia as its modificators such as *manuk papat, toya telaga sagelas,* and *lempung rong gelintir.*

Possessive Nominal Phrases

The Possessive nominal phrases (FNP) are the phrase construction in which the   core element serves as 'the possessed' and the modificator's

element as the 'the possessor or the owner'. In the construction of FNP BJ's the core relation and its modificators stated by the use of −e, ne, -ing, or − ipun which are attached to the core of phrase construction, such as:

(10) jarane Muhammad ' the horse (owned by) Muhammad'

In the bA, such construction is called murakkab idhâfiy (MI), that is the construction in which the two filler elements contains *"Charf Jar"* ('*min'* means 'from' or '*li* ' means 'the property or possession') which are hidden on the construction . Basically, the positions of the elements of of this MI are the same to FNPbJ (the possessed and the possessor or the owners). Consider the following example and translation's construction.

(11) *Chishânu Muhammadin*

      Jarane   Muhammad 'horse (owned by) Muhammad'

However, the data found in TTK, the construction of FNP like this was enormous in number have been translated similar to the original text and they are not like as mentioned above so that it becomes the unusual or weird FNP construction. For instance:

(12) kubur punika .... utawi dados luwangan saking   neraka (I: 119)
      Aw-   chufratan   min   chufarin nairani
        N   Pre   N   N+Num
        "The cemetery .... or become a the hole of hell "

(13) Kutha kang kebak   saking anak   turun Adam   (III: 110)
      madînatan mamlû'atan   min   bani Adama
       N   A   Prep   N   N
      'The town is full of the descent or generation of Adam'

(14) Tegese ngreksa   bekakas keduwe lanang utawa wadon (IV: 29)
           wachfazha   farjaka
          V +Pr   N+ Pr
          'It means keeping his genitalia'

From the examples above it can be observed that the construction of the phrase *luwangan saking neraka* is the literal translation of *chufarin - nairâni* '(12), *anak turun Adam* (13), and *bekakas keduwe lanang utawa wadon* from *farjaka* (14).

In essence, the phrase construction should be translated the same as FNP bJ construction, namely *luwangane neraka, anak turune Nabi Adam,* and *bekakase wong lanang utawa wadon* 'the genitals of men or women'.

Adjectival phrases

Adjectival Phrases (FA) is a phrase construction which consists of adjectival phrases as the core and followed by other elements as modificators. The characteristics of adjectives generally can be seen if that word can accompany nouns, and it can be attached to Javanese adverbs like *rada, luwih, banget*, etc. the presence of these adverbs complements form the construction like *rada putih, luwih ayu, manis banget, ora ayu* etc.

However, the above definition is quite different from the adjectival construction in bA. In bA, the adjektival construction is a construction which is composed of the maushuf 'the characterized' as the core (in a form of a noun) and followed by *shifat* 'the things which is describe or elaborate' as a modifier (adjective form). The filler element of Washfiy murakkab may consist of nouns + adjectives, adjectives, adjective + adverbs, or nouns + nominal phrase. For example:

(15) sayyâratun jadîdatun
          N   A
      The new car
(16) charâratun syadîdatun
         A   Ad
     Hot   very "very hot"

It should be elaborated that in the adverbs of bA it can not be found the synonym of 'banget' which means 'very' (superlative form) . However, to produce a meaning which is equivalent it can be obtained through the formation of *Shighah mubâlaghah* (SM), that is Ism Fa'il 'the doer as noun ' which is formed by the pattern of *fa` il,* such as `Azhim, syadîd, and so forth. In bJ, the word is translated as an example of (16).

In addition, *Murakkab Washfiy* as in example of (16) can be changed on reverse order that is the emphasis on the element of its modificator (topicalization) which is placed before the core of the phrase. Such topicalization can be formed with *Murakkab Idhafi* (MI) or a possessive phrase. However, the translation into bJ should be kept like the adjectival phrase of (example 15) because if it is translated as the usual or common translation of MI it becomes the unacceptable phrase construction. For example:

> 17. syadîdatul-harârati
>   Ad   A
>   Very   hot

In TKK the founded data the translation is as common as the translation of how to translate MI exactly similar like the above example. For instance:

> (18) ... jalaran   bangete panas iku   saking   umube Jahanam
>   (II: 131)
>   ... Fa'inna   syiddatal-charri   min   faichi Jahannam
>   Ad   A   Pre   N   N
>   '... That intense heat is caused by the outburst of Hell'

> (19) Daging iku padha meretheli saking bangete panase   banyu
>   (III: 290)
>   waqa `at   min   syiddati -charârati
>   dzâlikal-mâ'i

<pre>
    V+ Pr   Pre   Ad   A
    PrD   N
    'The flesh was falling due to the intense heat of water'
</pre>

The phrase of *bangete panas* in the example of (18) and (19) above is clearly the result of the direct translation of the construction of *syiddatal-charri* which consists of *syiddatun* and *chârrun* for expressing the sense of 'ownership', as an example (16), namely the existence of additional   -e or ne on the element 'the posessed', as an example (11).

Numeral phrase

Numeral Phrases (FNum) or in bA called `*murakkab 'adadiy* basically has the same definition, namely the phrase construction which consists of numeralia as the first constituent which is called "*adad*" or 'the counter' and the other one in a form of noun which is called *"ma'dud"* which means "the counted" or "the calculated'.

The interference of numeral phrase construction in TKK is assumed to occur because of the habit of translating the typical bJ on pesantren (Islamic boarding school) on plural nouns, i.e. *pira-pira* which means 'some or several'. For example:

> (20) / *tumla'u / kang di kebaki apa kutha/ min ni`amil-lahi/*saking
>   pira-pira nikmati Allah/ (I: 31)
>   Kutha kang dikebaki saking pira-pira nikmate Allah
>   'A town which full of various grace of Allah'

The construction of pira-pira nikmat "beberapa nikmat" is the translation result of plural noun of bA *ni'amun* from *ni'matun*. *Pira-pira* is the main re-shaped or re-constructed uncountable which is the form variation of the form *pirang-pirang*, but each of them has different meanings. The

difference of meaning of those two numeralia can be seen in the following phrase.

(21) *bojone pirang-pirang* 'he has so many wife'
(22) *dhuwit pira-pira entek* 'No matter how much money he has it always runs out'
(23) * *pira-pira dhuwit*

If we consider the above examples, it can be proved that *pira-pira* has different meaning compared to pirang-pirang. While the form of *pira-pira* if its construction is modified or changed it become unacceptable one (Example of 23). Similarly, the phrase construction of *pira-pira nikmat*, if the intended meaning is 'some or several' is considered as an unacceptable construction. In bJ, in expressing the uncountable amount which have the meaning of 'some or meaning' is sawetara (Sudaryanto, 1991:106, Wedhawati et al., 2001:279).

In TKK the form of such translation can be found as follows:

(24)... Siji masjid   saking   pira-pira masjide Allah (I: 32)
   ... Fi masjidin   min   masjidil-Lahi
      Pre N.t   Pre   N.j   N
   '... One of the mosques of Allah'

(25) Para ulama' iku anduweni pira-pira drajat kang ngungkuli..........
   (I: 66)
   lil-`ulamâ'i   darajâtun   fauqa
   Pre   N. j   N. j
   'Those clerics/islamic sholars have the degree above the Believers'

If it is observed of the above example, it can be seen that the phrase of pira-pira masjide Allah and pira-pira drajat is actually a numeral phrase. However, the translation was influenced by the habitual ways of translating the plural noun of bA into bJ of the typical pesantren, that is by adding the word *pira-pira* over the noun which "can be counted'. According to the rules of acceptable shape of the numeral phrase bJ is:

(24a) masjid-masjide Allah
'Some or several of the mosques of Allah'

(25a) *sawetara drajat*
'Few degrees or position'

Prepositional phrase

Prepositional phrase (FP) is a prepositional phrase which its constituents has the stringing up or c combining function and the other constituents following them serves as the axis or centre, such as *saka Ngajogjakarta* which 'from Jogjakarta'. However, the finding data TKK's construction has the prepositional phrases which imitate dan make the direct translation from the original text so it is very often the form of the translation does not fit or match to the context, it is not in the right place, and even more, there are the excessive use of words. For example:

(27) Kanjeng Nabi iku   siram   saking   patang perkara (II: 92) 4x
    Kana Rasulullah   *yaghtasilu*   *min*   *'arba'in''*
   V   N   V   Pre   Num
'The Messenger of Allah takes a bath or shower because of four matters'

(28) ... andadekna sira-   ing atase   saben-saben   gunung   saking manuk papat ing sak perangan (I:102)
    "tsummaj `al*         *`ala   *kulli*   *jabalin minhunna*   *juz'an*
     V +Pr   Pre   Pre   N
Pre+ Pr   N (Num)
'Then put the parts (of those birds) in each mountain in its place.

If we observe it partially the phrase of *saking patang perkara* and *saking manuk papat* from the above example, it is true that it is the FP (prepositional phrase) construction, but if the FP is put as the part of the

function of the sentence it becomes unacceptable. That unacceptance is caused by the existence of prepositions that is not in line and gives influence to the contextual meaning of the phrase. To achieve the accordance over the context, the used preposition should be replaced in the form of conjunctions like *kerana* (example of 27).

The example phrase of (28) saking *manuk papat ing sak perangan* is the result of a confusing translation. It happened when the translator only shifted or transferred the original text into bJ. The real idea contained in the source language is in fact that Allah (God) commanded the people to cut up those four birds. Then each piece was placed in four directions of (the mountain). Thus, the use of preposition in the phrase of *saking* in that phrase is not precise or accurate. The true form should be the noun of *perangane* should become the core or main phrase. In the dynamic translation, a translator is not necessarily to be faithful to the source language texts so that the result of the sentence would be easily to understand and comprehend by the reader. The above sentence should be translated as follows.

> (27a)   *Kanjeng Nabi iku siram kerana patang perkara*
>   'The Prophet is commanded to take shower because of four matters'

> (28a)   *Ing-saben saben gunung selehana perangane manuk papat mahu*
>   or
>   *perangane manuk papat mahu selehna ing saben-saben gunung*
>   'Put the parts of those four dead bird in every direction of the mountain'

In the preposition of bA the word *min* can be used to express various meanings, as in the use in bJ, among others *bayaniah* 'the explanation' or 'made of /made of the material', *ibtida'iyah* ' the beginning' (of place or time),

zharfiyah 'place', *sababiyah / ta `lil* ' causation or purpose' and so on (al-Ghalayayniy, 1986, III: 173-175, al-Hasyimi, 1345:277-278).

The bJ preposition which in its use also gets the influence of bA is the preposition of `an. The preposition of `an usually translated into *saking*, although such preposition can be used to show the other meaning, such as *amarga* and *ngenan*i. However, the TKK preposition it is only translated saking therefore the construction form is uncommon in bJ. For instance:

(29) Kanjeng Nabi iku   ditakoni saking   tentang aling-alinge salat (II: 180)

            su'ila   rasulul-Lahi   'an   sutratil-mushalli

            V   N   prep   N   N

'The Prophet was asked about the borderline of shalat (Prayer)'

On above example actually the case of that phrase construction it should be translated as *ngenani* or bab aling-alinge salat "it is about the borderline of salat (prayer)'. The other use of preposition in bJ which is influenced by the use of the particle of bA is *ing dalem* which means "di dalam". That preposition is the typical translation of *pesantren* in translating *fi* in bJ. Because of that the word *fi* is always translated as *ing dalem*, although for the purpose of translating "ing to be only said as "in"y, then on that arranged constituents meaning becomes unclear in meanings. For instance:

(30) Ing dalem tentang sifat   hajine   Kanjeng Nabi (II: 46)
       Fi-   shifati   hajjin-nabiy SAW
     Prep   N   N   N
        'it is about the nature of the pilgrimage of the Prophet SAW'

The use of the preposition *Ing dalem* in above sentence is not appropriate because the prepositions of ing *dalem* usually used to express the meaning of 'place'. Meanwhile, *tentang* is not the preposition of BJ.

Therefore, the unfit or unmatch elements should be deleted (*ing dalem*) or replaced (*tentang*) with the correct preposition, namely *ngenani, ngingingi* or *bab* for the misuse of *tentang*. Thus, it is not all the existing particles in the text should be translated, particularly if the translation in the target language becomes the unacceptably and uncommonly used construction.

Conclusions and Suggestions

From the result of the above data analysis, it can be seen that the construction of fbJ in TKK have been greatly influenced or interfered by the construction of mbA so that the translation result of fbJ construction becomes uncommon or unusual. The peculiarity of the use of that construction is generally caused by the frequent use of the mbA construction, particularly the nominal phrases and the prepositional phrases. A translator is very often just seeking for and presenting the equivalent of the words (they do not present the content within the phrase) into bJ, while its construction is still faithful or in line with the construction of mbA.

From the above elaboration, it can be concluded that the translator of TKK can be described as follows.

1. The translators have been affected by the habit of translating KKbA at the pesantren (Islamic boarding school).

2. The translators tend to use the methods of literal translation rather than the method of dynamic translation or the natural, flexible and communicative.

3. Translators give more emphasis or faithful to the form or the grammar of source language rather than the grammar of target language.

4. The competence of the translator towards the grammar of bJ or the other linguistic problems is weak, so the result of the translation is very often

look inflexible, difficult to understand, and deviant from the grammar of bJ.

From the above explanation, then there are some questions arise. One of them is the question whether the interpreter is greatly influenced by the previous translator or they do not understand or they never fully study the grammar of bJ through formal education, such as schools. If this is the case, presumably it can be understood that there is no balance between level of mastery of grammar B1 (Javanese language) and their mastery of grammar B2 (Arabic).

There are some suggestions as the consideration for further improvement as follows.

1. There should be a training and workshop for translators, especially the Arab-Java translator by the department concerned with this group.

2. The translator should carefully accurately the best he can do in shifting or transferring the author's mandate or meaning from source language to target language in the hope that the result of his translation can be easily understood and comprehended by the public.

3. It is no need for the translator to be faithful to use the language construction of the source language if in the target language has its own language construction.

4. The translator can choose the appropriate translation method, such as the dynamic translation methods so that the author's mandate or meaning can be translated naturally to the target language. All the rare or foreign entities or less natural as far as possible can be avoided.

Furthermore, for the researchers who have an interested in the field of language research (especially the interference of bA in bJ or bI) there is a widely open opportunity to investigate this problem since the research materials in the form of manuscripts, both in bJ and the Malay language is

still abundant which has not been investigated and studied. For this purpose, it should be conducted the more complete research which cover other level areas for the opportunity for other researchers.

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