

Karsa: Journal of Social and Islamic Culture

ISSN: 2442-3289 (p); 2442-8285 (e), Vol. 25 No.1, June 2017, pp. 228-248

The Discourse Perspective of Translation In Representing The Concept of *Thā'at*: Case Study of The Moral Ethic Book *Bidāyatul Hidāyah*¹

Muhammad Yunus Anis

Arabic Literature Department, Sebelas Maret University

yunus_678@staff.uns.ac.id

Abstract

Translation is a rendering of form and meaning, but in the other hand, translation also can be defined as the rendering of message (*amanah*) from the source/start text into target text. This research elaborate the Arabic - Javanese translation text. Arabic is the source language (L1) and Javanese is the target language (L2). The material object selected was the book of *Bidāyatul-Hidāyah* (Islamic Moral Ethic) written by Imam Al-Ghazali. This research investigate the personal image of Imam Al-Ghazali using the discourse perspective of translation. There are two basics problems in this research, (1) the translation of units language in the book of *Bidāyatul Hidāyah* in representing

¹ This research was supported by LPPM UNS. The Institution of Research and Community Services, under the fundamental research grant (*Hibah Penelitian Fundamental PNPB UNS 2017*).

the concept of loyalty (*thā'at*) using the discourse perspective of translation, and (2) the concept of loyalty based on Imam Al-Ghazali in the book of *Bidāyatul Hidāyah*. The method had been divided into three basic steps: collecting the data using the observation method, analysis data related with the distributional method, and reporting the data. The result had been concluded that Imam al Ghazali's method to delivering the concept of loyalty (*thā'at*) message was the balancing between *fiqh* and *sufism*.

[Penerjemahan tidak hanya mengubah bentuk dan makna saja, tetapi di sisi lain, penerjemahan juga dapat diartikan sebagai penyampaian pesan (*amanah*) dari sumber / teks awal ke teks target. Penelitian ini menguraikan teks terjemahan bahasa Arab - Jawa. Bahasa Arab merupakan bahasa sumber (L1) dan bahasa Jawa merupakan bahasa target (L2). Objek materi dalam penelitian ini yaitu teks terjemahan Arab - Jawa Kitab *Bidayatul-Hidayah*, yang ditulis oleh Imam Ghazali. Penelitian ini membahas sosok Imam Ghazali dengan menggunakan "perspektif wacana penerjemahan". Ada 2 persoalan utama dalam penelitian ini, yaitu: 1) penerjemahan unit-unit bahasa di buku *Bidāyatul Hidāyah* yang mewakili konsep ketaatan dengan menggunakan perspektif wacana penerjemahan; 2) konsep loyalitas di dalam *Bidāyatul Hidāyah*. Metode terbagi menjadi tiga langkah dasar : pengumpulan data menggunakan metode observasi, analisis data yang terkait dengan metode observasi, dan pelaporan data. Hasil dari penelitian ini menyimpulkan bahwa perspektif wacana Imam Al-Ghazali dalam konsep 'ketaatan' menggunakan sudut pandang *fiqh* dan *sufisme*.]

Keywords: the discourse perspective of translation,
Bidāyatul Hidāyah, the concept of loyalty,
Arabic-Javanese Translation

Introduction

The model of Arabic - Javanese translation had been developed massively in Islamic boarding school (*pesantren*) at Indonesia. This model of translation should be continued and preserved especially by the colleges and academicians, because this model of translation becomes the treasure and storage of knowledges of Indonesian people. This model of translation also becomes the main data to develop the translation studies in Indonesia during the process of giving meaning in translation theory. In fact, the effort to prevent the model of Arabic-Javanese translation is going down. The attempt of academiian was decreasing to preserve this model of translation. Some factors why the academiians underestimated the model of Arabic - Javanese translation, can be divided into two mains factors, such as: (1) the respon of the public to Arabic-Javanese translation model, and (2) the wrong judgment about old-fashioned model of Arabic-Javanese translation model in the modern era². The respon is correlated with the quality of understanding to the pegon orthography in Javanese language. Just a few people can read and write using the pegon orthography. The term of orthography is used for spelling in general and for correct or standard spelling, but in this case orthography is more likely to

² Muhammad Yunus Anis, "Empowering the Arabic-Javanese Translation as an Indigenous Language Protection in Asia Toward The Books of Islamic Moral Ethic," *BAHASA DAN SENI* 44, no. 1 (2016): 45, <http://journal2.um.ac.id/index.php/jbs/article/view/203>

be used of alphabetic writing than of syllabic writing, and is unlikely to be used of ideographic writing (writing systems). There are two basic items that must be preserved seriously and massively, they are:

1. The model of Arabic - Javanese (or Melayu) using pegon orthography, maybe from the technique of translation, the method elaboration, and the specific orthography style. All of this items had been included the storage of knowledges belongs to Indonesian people.
2. The moral ethic messages (substantial item) which had been delivered to the Indonesia people from the text using the model of Arabic-Javanese translation.

The translation of Arabic - Javanese is the big potential item belongs to Indonesian people. This potential directly can be elaborated from the urgency of implementing the substantial matter from moral ethic book, *Bidāyatul Hidāyah*, written by Imam Al-Ghazali, among the Islamic boarding school students (*santri*) at Indonesia. This research will elaborate deeply based on the fundamental theory to unlock the evidence of the literal (*harfiah*) model of translation in the book of *Bidāyatul Hidāyah*, especially in the process of character building of Indonesian people. In this case, this research had hypothesized that *Bidāyatul Hidāyah* had the concept and substantial material about character building, integrity, proper behavior (*adab*) to face the God. This article particularity will elaborate one substantial material in the book of *Bidāyatul Hidāyah*, about thā'at (طاعة) using the discourse perspective of translation. This research also hypothesized that the specific lexems of Arabic-Javanese had the grammatical marker which makes some problems in the process of rendering and transferring the messages from source language (L1: Arabic language) into target language (L2: Javanese language). To elaborate and solve this problem, this research will use the "translation shift" theory and approach. The shifting of

translation can be divided into two basic items, such as: the shifting of form and the shifting of meaning. Therefore, by looking these problems, this research tried to give the suggestion to the accademians in Indonesia in an optimal fashion, to prevent and to preserve the model of Arabic-Javanese translation as the storage and treasure of knowledge belongs to Indonesian people. The great hope from this attempt to protect the Arabic-Javanese translation model is the emergence of some experts in translation studies and some lexicographers who had been arranged the Arabic-Javanese glossary.

Some innovations (state of the art) which had correlated with this research, such as: the glossary of Arabic - Melayu written by Muhammad Idris Abdur-Rauf Al-Marbawiy (1350 H), the writer of *Qāmūs Idrīs Al-Marbawiy* (قاموس ادریس المرَبَوِي). This glossary had 401 pages and included with some pictures to explain some lexical items. The research about Arabic-Javanese translation also had been done by Junanah (2010) in the research about "the loan words of Arabic language in the Serat Centhini". The present research will investigate comprehensively about Arabic-Javanese translation, especially from the discourse prespective of translation and the shifting of translation as the formal object of research. The material objects of the research is the units languages, such as word, phrase, clause, and sentences in the book of moral ethic "*Bidāyatul Hidāyah*" which had been translated from Arabic language (L1) into Javanese language (L2) by Kyai Haji Hammām Nāshirud-Dīn from Magelang, Central Java, it had been printed and published by *Maktabah* and Percetakan Manarah Kudus, Indonesia (1964).

The previous research about Javanese language related with machine translation had been elaborated comprehensively by Aji (2013). This research had investigated about the accuration

of Javanese translation³. Many west academicians had been elaborated and investigated about Javanese Grammatical, such as Ewing (2005) in the book under the title: “*Grammar and Inference in conversation: Identifying Clause Structure in Spoken Javanese*”. This research had some contribution to the present research, especially the mapping belongs to Ewing about the typology of Javanese language, specifically, in spoken Javanese language. In the other hand, Uhlenbeck (1969) had been investigated comprehensively the Javanese and Madura language, which had been focused in the extralingual aspects, until the readers can gain the information about the history of both languages and also the cultural items, especially the cultural relation between Islam and Javanese culture. In associated with the ancient texts of Javanese language and its correlation with the Arabic translation, it had been investigated before by Drewes (1969) in the research under the title: “*The Admonitions of She Bari: A 16th Century Javanese Muslim Text attributed to the Saint of Bonan*”. The previous research related with the discourse analysis and representation about public figure or person had been done by Kurniawan (2017). He had elaborated the representation of Joko Widodo in the Jakarta Post. This article concluded that the representation using DHA (Discourse Historical Approach) analysis can be investigated from the certain texts⁴. Generally, the present studies had some main problems to investigate, they are: (1) how is the translation of units language in the book of *Bidāyatul Hidāyah* in representing the concept of loyalty (thā'at) using the discourse perspective of translation. (2) how is the

³ Wibawa Aji P, “Indonesian-to-Javanese Machine Translation”. *International Journal of Innovation, Management and Technology*, Vol. 4, No. 4, (2013): 451-454, DOI: 10.7763/IJIMT.2013.V4.440

⁴ Eri Kurniawan, “The Representation of Joko Widodo’s Figure in The Jakarta Post”. *Indonesian Journal of Applied Linguistics*, Vol. 6 No. 2, (2017): 341 – 350, <http://ejournal.upi.edu/index.php/IJAL/article/view/4920>

concept of loyalty based on Imam Al-Ghazali in the book of *Bidāyatul Hidāyah*. The second problem will give the evidence that Al-Ghazali had the balancing proportion between Tasawuf and Fiqh, between Sufism and Islamic Jurisprudence, between Syari'ah and Hakikat, from the side of Arabic-Javanese translation perspective.

Abu Hamid Al-Ghazali (450/1058-505/1111) was born in Khurasan⁵. He was a great Islamic scholar, very expert in theology, mystical, very productive in writing. The life of Al-Ghazali had been colored by Syafi'I and Ash'ari theology. He had moved from Baghdad in 484/1091 in the Saljuqid government. He ever felt psychosomatic which made him left his teaching process at 488/1095 and after that, he finished his 11 years of his time in Suriah. In this period, he wrote his magnum opus under the title: *The Revitalization of Religious Disciplines (Ihya Ullum ad-din)*. In this time, he felt the deep spiritual phase and pastoral.

Methods

The scientific research always had been started by the accurate plan. This plan, in the field research, appropriated the same logic, because the plan actually a part of instruction constructed logically and systematically⁶. 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

⁵ John Renard, *Historical Dictionary of Sufism* (Toronto: Scarecrow Press, 2005), 94.

⁶ Mely G Tan, *Masalah Perencanaan Penelitian* dalam buku *Metode-Metode Penelitian Masyarakat* (Jakarta: PT Gramedia Pustaka Utama, 1991), 14.

to gain the informations about Arabic-Javanese translation representing the concept of loyalty belongs to Imam Al-Ghazali in the book of *Bidāyatul Hidāyah*. This research was using the discourse analysis and translation theory. The three basic steps in this research had been implemented to solve the main problems, such as: (1) collecting the data from the unit language in the book of *Bidāyatul Hidāyah*, (2) analyzing the data using the discourse and translation theory, and (3) reporting the findings and result⁷.

The first step in this research is preparing the data, the unit of language in this research was collected using the deeply observation using the sence of language. The data which had the great validation will be analyzed in the discourse analysis correlated with the representation of Imam al-Ghazali in his concept about loyalty. The data was written up and classified in the certain data cards. The data should gain the adequate size.

The second step using in this research is the data analysis. The top step of this research had been used the distributional method and approach to process the main data. The distributional method (also called with "metode Agih) is the method that used the tool determiner from the pertinent language its self⁸. The data had been gained from the certain unit of language. The data was correlated with the representation of Imam Al-Ghazalin representing the loyalty concept. For the last step, reporting the data analysis can be presented by written and oral language. This paper is a descriptive qualitative research paper. It describes the condition, process, and the connection of important aspects that found in the phenomena of al-Ghazali concepts among Arabic-Javane translation.

⁷ Sudaryanto, *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan secara Linguistik* (Yogyakarta: Duta Wacana University Press, 1993), 5.

⁸ Tri Mastoyo Jati Kesuma, *Pengantar (Metode) Penelitian Bahasa* (Yogyakarta: Carasvatibooks, 2007), 54.

Discussion

Based on the main problem in this research, the part of findings and discussion had been divided into two parts: (1) the translation of units language in the book of *Bidāyatul Hidāyah* in representing the concept of loyalty (thā'at) using the discourse perspective of translation, (2) the concept of loyalty based on Imam Al-Ghazali in the book of *Bidāyatul Hidāyah*.

Translation had many contribution in rendering the messages from source language (L1) into target language (L2). The significant contribution of translation is comparing between lexicon and grammar in one language with the other language. In this case, the translation of process and product from (L1) into (L2) will be investigate from Arabic language into Javanese language. The main goal of translation is the process of transformation such as in this theory.

*The transformation of a text originally in one language into an equivalent text in a different language retaining, as far as is possible, the content of the message and the formal features and functional roles of the original text*⁹.

From this definition (*translation*) based on the concept of transformation, it has been caused some questions, such as: "what is transformation" and "what is equivalence". The word equivalence (adjective) has the same value (size, meaning or effect). Equivalence is equal, comparable, proportional. The word *equivalent* in Arabic language can be defined as *musāwin*, *mu'ādil*, *murādif*, atau *mutakāfi'un*¹⁰. The word transformation in Arabic

⁹ Roger T. Bell, *Translation and Translating: Theory and Practice* (London: Longman, 1993), xv.

¹⁰ PH. N Kassis Collin and T. Angel, *Harrap's English Dictionary for Speakers of Arabic Semi-Bilingual Edition* (Cairo: Al-Arab Publishing House, 1990), 178.

language can be translated into *taghyir* or *tachwīl*¹¹. The process of transformation was very closed by the process and the product of translation, because the translation is the process of transformation from source text (L1: Arabic language) into target text (L2: Javanese language), but it needs to be underlined that the process of translation request the equivalence standard. If the translation can not find the standard of equivalence, it means that it is not the accurate translation. Thus, the translation process and product required two basic main items, they are: (1) transformation (*tachwīl*) and (2) equivalency (*musāwin*). Furthermore, the concept of transformation and equivalency were implemented in the translation of the book *Bidāyatul Hidāyah* from Arabic language into Javanese language, especially in the chapter which elaborated about the loyalty (thā'at). To gain the transformation and equivalence factors, the translator had been used the certain strategy, there are two basic strategy in translation, structural and semantic. To get the equivalence factor the translator used the semantic strategy. The semantic strategy is the strategy which emphasized in the consideration of meaning. This strategy was implemented in the level of word, phrase, clause, and sentence. This strategy has some variants, one of them is "borrowing"¹². In this case, borrowing can be defined as "loan word" (*pungutan*). Loan word is translation strategy bringing the word in the source language (Arabic L1) into target language (Javanese L2). The function of this strategy is to give the appreciation and respect to the words in the source language. There are four basic models of translation or translation choices, they are:

1. translation should explain the source culture

¹¹ Ibid., 596.

¹²Zuchridin Suryawinata dan Sugeng Hariyanto, *Translation: Bahasa Teori & Penuntun Praktis Menerjemahkan* (Yogyakarta: Penerbit Kanisius, 2003), 70.

2. translation should make things understandable to the target culture
3. the translation should re-situate everything in the target culture
4. calmly eliminate the term¹³

In the book of *Bidāyatul Hidāyah*, there are some unique strategies of translation which had been implemented, for example the semantic strategy in the phrase below.

القسم الأول في الطاعات		
Part	<i>Al-qismu = utawi dundumane</i>	القسم = اتوى دوندومان
First	<i>Al-awwal = kang awwal</i>	الأول = كع أول
Inside	<i>Fi = iku ing dalem bicara</i>	في = ايكو اغدالم بيجارا
Loyalty	<i>Ath-thā'āt = piro-piro thā'at</i>	الطاعات = فير ٢١ طاعة

Table 1: The Phrase Transformation

From the table 1, the transformation and the equivalence standard had been implemented in the phrase (*al-qismu al-awwal fith-tha'at*¹⁴). The translator had translated the phrase using the semantic strategies, the word *al-awwalu* had been translated into the phrase '*kang awwal*'. In this case, the shifting of translation had been found from Arabic language (L1) into Javanese language (L2), from the word in Arabic language, into the phrase in Javanese language, there is a shifting translation from word

¹³Anthony Pym, *Exploring Translation Theories: Second Edition* (London: Routledge, 2014), 2.

¹⁴Hammām Nāshiruddin, *Bidāyatul Hidāyah* (Kudus: Maktabah Manara, 1964), 23.

becomes phrase. But in the other hand, the word *ath-thā'at* (as the plural form) had been rendered into the phrase '*piro-piro thā'at*'. The translator wants to transform the concept of loyalty in the headline of the chapter becomes the translation using the borrowing strategy as loan word, without translating the word. Thus, in this case, the translator, Kyai Hammam Nashirudin wanted to respect the original word in the source language, without translating the word "*ath-thā'at*" into Javanese language. Lexically the word "*ath-thā'at*", in Javanese language can be translated into "*mbangun muturut marang kang kuwasa, utamane urip*"¹⁵.

To get the substance of moral ethic book in the Arabic Javanese translation book, this research using the simple discourse analysis. For many theorists within main stream linguistics; the term discourse signifies a turning away from sentences, which is examples of the way that language is structured as a system, to a concern with language in use¹⁶.

The relation between the words and the socio-cultural problems shows to the reader the point of view belongs to the discourse producer, and after that, the relation changes into the perspective of discourse. For the case study in the book of *Bidayatul-Hidayah*, Imam Al-Ghazali has given the term *nawāfil* (نوافل) and *farā'idh* (فرائض) in the Arabic language. The word *farā'idh* was translated by the translator becomes "*iku ono piro-piro fardhu*" in Javanese language. And the second word "*nawāfil*" was translated becomes "*lan ono piro-piro sunnah*". As we know that the word "*fardhu*" and "*sunnah*" are coming from Arabic language, so that, the translator had been translated both of the terms from Arabic language to Arabic language by

¹⁵Majendra Maheswara, *Kamus Lengkap Indonesia-Jawa, Jawa-Indonesia* (Yogyakarta: Pustaka Mahardika, 2010), 533.

¹⁶Sara Mills, *Discourse of Difference An analysis of Women's Travel Writing and Colonialism* (London: Routledge, 2005), 18.

using Javanese language. It means that the translator extremely admire the message from the texts, sense by sense not word for word model.

The nuance of *tasawuf* in the book of *bidayatul hidayah* can be found using the discourse analysis which is focusing to the lexicon in the texts. Language is the pictures how the reality of the world was looked for. Giving someone a chance to control and manage the experiences on the social facts. For an example, the word “pemeriksaan” in Indonesian language can be described by using the words “memeriksa”, “meniduri”, “menggagahi”, dan “memerawani”. It means that there is a same fact but the fact had been pictured with the different terms. The different terms is an ideology picture belongs to the writer or the speaker, not just about the technique. The different terms will be understood with the different point of view by the audiences. So that, language has prepared the tools how the reality can be understandable by the group of society.

By looking the terminology of *fiqh*, we will know the paradigm of *fiqh*. Religious obligations in Islam are divided between *fard ‘ayn*, duties incumbent on each individual and *fard kifayah*, those incumbent on the community. In most circle, *fard* and *wajib* is synonymous. But in Hanafi tradition, where *fardh* refers to those obligations derived directly from the Qur’an, and *wajib* to those derived from reason. But if we observe deeply the Arabic Javanese translation, the term *fardhu* is translated and rendered into the target language by using the term *ra’su-māl* or the financial capital and the term *sunnah* refers to “profit”. This definition was very different with the general definition about *fard* and *sunnah*. *Fardhu* is the matter if we do it we will get a merit from the God, but if we didn’t do it we will get a punishment from the God. Then, *sunnah* is a matter if we do it

we can get the merit or reward from the God, but if we didn't do it we just did not get a sin.

فالفرض رأس المال و هو أصل التجارة و به تحصل النجاة

*Fal-fardhu ra'sul-māli wa huwa ashlut-tijāarah wa bihi tachshulu an-najāt*¹⁷

Thus, *fardhu* is a financial capital and it has a principal basic from the trade which product the salvation.

فالفرض رأس المال و هو أصل التجارة و به تحصل النجاة		
The command of fardhu	<i>Fal-fardhu</i> = mangka utawi perintah fardhu	فالفرض = مكا اتوى فريئته فرض
The genuine of property	<i>Ra'sul-māli</i> = iku ashli bondho	رأس المال = ايكو اصلى بوندا
It is a fund	<i>Wa huwa</i> = utawi ra'sul-māli	و هو = اتوى رأس المال
The principal	<i>Ashlu</i> – iku poko'e	أصل = ايكو فوكونى
The product of commerce	<i>At-tijarah</i> = dagangan	التجارة = داکاعان
The principal	<i>Wa bihi</i> = lan kelawan pokok	و به = لن كلوان فوكوء
Become the product	<i>Tachshulu</i> = dadi hasil	تحصل = دادى حصل
Salvation	<i>An-najāt</i> = apa salamah	النجاة = افا سلامة

Table 2: The transformation of Fardhu.

¹⁷ Nāshiruddin, Hammām. *Bidāyatul Hidāyah* (Kudus: Maktabah Manara, 1964), 24.

Based on the table 2, it can be concluded that the different of perspective between the terminology of fardhu in the context of fiqh and in the context of Sufism belongs to Al-Ghazali. The term Fardhu had been defined as the model of metaphor the person who is doing a trade, in this case fardhu as 'ra'sul-mal', (the main fund) in the worship toward Allah SWT. In the other hand, fiqh had defined the term fardhu from the legal and formal side, halal and haram in Islamic term, as rightfull and forbidden. In this case, Al-Ghazali tried to combine the fiqh term and Sufism term, between fardhu as a legal formal and fardhu as the main fund. Al Ghazali prefers to define the word fardhu using the methapor. Then, how can the translation can represent Al-Ghazali in the concept of loyalty. It can be looked at the table 2 (the transformation of fardhu), that the word fardhu had been translated using the semantic strategy (borrowing) or loan word. Without translating into Javanese language, it's still in Arabic language. It means that the translator wants to respect the concept of fardhu in the source language. The word fardhu had been translated in original word, and also using the additional explanation word "the command" (perintah: Javanese language). In the other case, the translator also preferred the word "principal" to explain the definition of fardhu, where the word "principal" was using to explain the word "ashlun" in the Arabic language. The word "an-najah" had been translated into the word "salvation". It had been empahasized about the essence from the word fardhu as a salvation (النجاة - an-najāt).

To gain the representation of Al-Ghazali figure, it can be looked at from how he used some metonymical words or phrases. Metonymy (الكناية) is a figure of speech in which one word or phrase is substituted for another with which it is closely

associated, as in the use of Washington for the united states government or of the sword for military power.

Al-Ghazali described the people who has the great desire to gain knowledge but the orientation just for the money, it looks like the people who sells or trades his religion.

- بيع آخرتك بديناك ... (ص: 10)
- و تجارتك بانرة و معلمك معين ...
- و هو كباع سيف من قاطع طريق....

Al-Ghazali always begins his statemens using the imperative verb in every single chapter.

- فاعلم أيها الحريص (ص: 8)
- فابشر فإن الملائكة تبسط ... (ص: 11)
- فاعلم أن نفسك المائلة إلى طلب العلم هي النفس الامارة بالسوء ... (ص: 15)

Then, how was the word an-naflu had been translated from Arabic language into Javanese language in the book of *Bidāyatul Hidāyah* and how the translation represent al-Ghazali when defining the word sunnah. The table 3 below will explain the transformation of the word naflu/ sunnah from Arabic language into Javanese language in the book of *Bidāyatul Hidāyah*.

و النفل هو الربح و به الفوز بالدرجات

*Wan-naflu huwa ar-ribchu wa bihi al-fauzu bi-darajat*¹⁸.

And sunnah is a "profit", by that profit, we can get the degree of victory.

¹⁸Hammām Nāshiruddīn, *Bidāyatul Hidāyah* (Kudus: Maktabah Manara, 1964), 24.

و النفل هو الربح و به الفوز بالدرجات		
The command of sunnah	<i>Wan-naflu = utawi perintah sunnah</i>	و النفل = اتوى فرينته سنة
Or it is <i>an-naflu</i>	<i>Huwa - iku utawi naflu</i>	هو = ايكو اتوى نفل
The profit	<i>Ar-ribhu = iku bathi</i>	الربح = ايكو باطى
Or that profit	<i>Wa bihi = lan kelawan bathi</i>	و به = لن كلوان باطى
Salvatory	<i>Al-fauzu = bisa merkoleh</i>	الفوز = بسا ماركوليه
Or some degrees	<i>Bid-darrajāt = kelawan pira-pira darajat</i>	بالدرجات = كلوان فيرا ٢١ درجات

Table 3: The transformation of An-Naflu.

When, fiqh had defined the word sunnah as a matter or case, which has a reward when the people do it. And if the people leave it there is no sin. In the other side, Al-Ghazali prefers to defined the word sunnah and ar-ribhu as a provit which had been translated into Javanese language into the word “bathi” or “untung”¹⁹. If in the word fardhu, Al-Ghazali connected it with the word savory or an-najat, differently in the word an-naflu, he connected it with the word al-fauzu or the salvatory.

(Syariat vis a vis Hakikat)

There are many linguistic devices that can be used in this strategy; for instance, through membership categorization devices such as deixis, anthroponym, and metonymic. The analysis can also be done by using metaphor and synecdoche. The predication of Al-Ghazali represented by the book of *Bidayatul Hidayah*, can be divided into two segments (1) as a

¹⁹Majendra Maheswara, *Kamus Lengkap Indonesia-Jawa, Jawa-Indonesia* (Yogyakarta: Pustaka Mahardika, 2010), 454.

Faqih and (2) as a sufism. The first is about the jurisprudence of Islamic law (*syariat*), the second is about the moral and *akhlaq* (*hakikat*) toward the God.

Fiqh Terms	Sufism Terms
فرائض و النوافل	رأس المال و الربح و الفوز
القيام بأوامر الله تعالى (ص: 36)	مراقبة قلبك
ظاهرك (ص: 36)	باطنك

Table 4: the balancing between fiqh and tasawuf based on Al-Ghazali

Conclusion

Translation is an act of communication which attempts to relay across cultural and linguistic boundaries. In the book of *Bidāyatul Hidāyah*, there are some strategies of translation which had been implemented, for example the semantic strategy. The strategies of Arabic Javanese translation were implemented in the word level and phrase level. Borrowing is a natural sociolinguistic phenomenon that comes about as a result of language contact between Arabic and Javanese.

When speech communities interact, they adopt words from each other's languages, either to fill lexical gaps in their native languages or to gain the prestige associated with these foreign words. This research also investigated the representation of Imam Al-Ghazali as the "Renewer of Religion". The result of this research has concluded that Imam al Ghazali had made a balancing and equality between *syariat* and *hakikat*, between *fiqh* and *tasawuf*.

Bibliography

- Aji P. Wibawa, Andrew Nafalski, A. Effendi Kadarisman, and Wayan F. Mahmudy. "Indonesian-to-Javanese Machine Translation". *International Journal of Innovation, Management and Technology*, Vol. 4, No. 4, (2013): 451-454.
- Anis, Muhammad Yunus, Arifuddin Arifuddin, Eva Farhah, and Abdul Malik. "Empowering the Arabic-Javanese Translation as an Indigenous Language Protection in Asia Toward the Books of Islamic Moral." *BAHASA DAN SENI* 44, no. 1 (2016): 39-46.
- , and Kundharu Saddhono. "Strategi Penerjemahan Arab-Jawa Sebagai Sebuah Upaya dalam Menjaga Kearifan Bahasa Lokal (Indigenous Language)." *AKADEMIKA: Jurnal Pemikiran Islam* 21, no. 1 (2016): 35-48.
- Badara, Aris. *Analisis Wacana: Teori, Metode, dan Penerapannya pada Wacana Media*. Jakarta: Kencana Prenada Media Group, 2012.
- Bell, Roger T. *Translation and Translating: Theory and Practice*. London: Longman, 1993.
- Collin, PH. N Kassis. and T. Angel. *Harrap's English Dictionary for Speakers of Arabic Semi-Bilingual Edition*. Cairo: Al-Arab Publishing House, 1990.
- Drewes, G.W.J. *The Admonitions of Seh Bari: A 16th Century Javanese Muslim Text Attributed to the Saint of Bonan*. Netherlands: Springer, 1969.
- Ewing, Michael C. *Grammar and Inference in Conversation: Identifying Clause Structure in Spoken Javanese*. Amsterdam: John Benjamins Publishing, 2005.
- Junanah. *Kata Serapan Bahasa Arab dalam Serat Centhini*. Yogyakarta: Safiria Insania Press, 2010.
- Kesuma, Tri Mastoyo Jati. *Pengantar (Metode) Penelitian Bahasa*. Yogyakarta: Carasvatibooks, 2007.

- Kridalaksana, Harimurti. *Kamus Linguistik Edisi Keempat*. Jakarta: PT Gramedia Pustaka Utama, 2008.
- Kurniawan, Eri. and Amalia Dwi Utami. "The Representation of Joko Widodo's Figure in The Jakarta Post". *Indonesian Journal of Applied Linguistics*, Vol. 6 No. 2, (2017): 341 – 350.
- Machali, Rochayah. *Pedoman bagi Penerjemah: Panduan Lengkap bagi Anda yang Ingin Menjadi Penerjemah Profesional*. Bandung: PT Mizan Pustaka, 2009.
- Maheswara, Majendra. *Kamus Lengkap Indonesia-Jawa, Jawa-Indonesia*. Yogyakarta: Pustaka Mahardika, 2010.
- Marbawi. Muhammad Idris Abdur-Rauf. *Qāmus Idrīs Al-Marbawiy, Arabiy – Malāyū*. Mesir: Musthafa Al-Bāba Al-Chalabiy, 1350 H.
- Mills, Sara. *Discourse*. London: Routledge, 1997.
- _____. *Discourse of Difference An analysis of Women's Travel Writing and Colonialism*. London: Routledge, 2005.
- Nāshiruddin, Hammām. *Bidāyatul Hidāyah*. Kudus: Maktabah Manara, 1964.
- Pym, Anthony. *Exploring Translation Theories: Second Edition*. London: Routledge, 2014.
- Qādhi, Muchammad Machmud. *I'rābul-Qur'ānil-Karīm*. Kairo: Alsayh, 2010.
- Renard, John. *Historical Dictionary of Sufism*. Toronto: Scarecrow Press, 2005.
- Simatupang, Maurits D.S. *Pengantar Teori Terjemah*. Jakarta: Direktorat Jenderal Pendidikan Tinggi, 2000.
- Sudaryanto. *Metode dan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan secara Linguistik*. Yogyakarta: Duta Wacana University Press, 1993.
- Sugiyono. *Metode Penelitian Kuantitatif Kualitatif dan R & D*. Bandung: Alfabeta, 2014.
- Sugono, Dendy. *Kamus Bahasa Indonesia*. Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008.

- Sulistiyorini, Dwi. *Filologi Teori dan Penerapannya*. Malang: Penerbit Madani, 2015.
- Suryawinata, Zuchridin. dan Sugeng Hariyanto. *Translation: Bahasa Teori & Penuntun Prkatis Menerjemahkan*. Yogyakarta: Penerbit Kanisius, 2003.
- Tan, Mely G. *Masalah Perencanaan Penelitian dalam buku Metode-Metode Penelitian Masyarakat*. Jakarta: PT Gramedia Pustaka Utama, 1991.
- Uhlenbeck, E.M. *A Critical Survey of Studies on the Languages of Java and Madura*. Netherlands: The Hague, 1964.
- Umar, Achmad Mukhtâr. *'Ilmud-Dalālah*. Kairo: Alamalkotob, 2009.
- Zammit, Martin R. *A Comparative Lexical Study of Qur'ānic Arabic*. Leiden: Brill, 2002.