

ANALYSIS OF TRANSLATION METHOD IN THE BOOK OF *IS'ÂFU AT-THÂLIBÎN* ARABIC TO MALAY (BANJARESE)

Muhammad Roja Al Wali¹, Ridha Darmawaty²

¹State Islamic University of Antasari, Banjarmasin
e-mail: rojamuhammad5@gmail.com

²State Islamic University of Antasari, Banjarmasin
e-mail: ridhadarmawaty@uin-antasari.ac.id

Abstrak

Penerjemahan dari bahasa asing ke bahasa Indonesia pada masa sekarang telah berkembang dengan mengikuti kaidah-kaidah penerjemahan dan bahasa yang telah ditetapkan dalam Pedoman Umum Ejaan Bahasa Indonesia (PUEBI). Namun, Indonesia memiliki kekayaan adat dan budaya yang masih bertahan hingga sekarang termasuk dalam hal kebahasaan. Di Kalimantan Selatan khususnya suku Banjar budaya bahasa masih dijunjung tinggi, sehingga mempengaruhi kehidupan, ilmu pengetahuan hingga metode penerjemahan yang berbeda dengan bahasa Indonesia saat ini. Kitab-kitab klasik dan terjemahan Melayu modern masih menggunakan bahasa Melayu dalam penulisannya dan masih digunakan sebagai kitab pedoman dalam pembelajaran di pondok pesantren di Kalimantan Selatan yang sudah cukup sulit dipahami oleh pelajar atau orang awam. Penelitian ini bertujuan untuk meneliti metode penerjemahan Arab-Melayu (Banjar) yang dilakukan Haji Muhammad Syukri Unus sebagai pengarang Kitab Is'âfu At-Thâlibîn. Penelitian ini menggunakan metode konten analisis dengan pendekatan kualitatif dengan mengklasifikasikan setiap kalimat kemudian dianalisis berdasarkan metode penerjemahannya. Dari penelitian ini dapat dilihat bahwa penerjemahan Kitab Is'âfu At-Thâlibîn cenderung menggunakan metode penerjemahan interlinear dan literal. Hasil ini menunjukkan bahwa penerjemahan kitab Arab-Melayu (Banjar) sangat bergantung pada pengaturan kata dan kalimat yang sesuai dengan bahasa sumber. Penelitian ini diharapkan dapat menjadi pilihan bagi penerjemah dalam menerjemahkan bahasa Arab-Melayu (Banjar).

Keywords: Metode Penerjemahan, Is'âfu At-Thâlibîn, Bahasa Arab, Melayu, Banjar

Translation is replacing one language to another spoken or written language so that a language that is not understood can be understood by speakers of different languages. The purpose of translation in general is to open the walls of language limitations and expand the reach of an academic or non-academic, formal or non-formal written ideas and information so that it can be read by a wider audience. [1]

In the translation process, linguistics knowledge or so called general linguistics is necessary. In understanding linguistics it means we do not only study a language, but rather study more broadly the ins and outs of language in general. Therefore, the translations can be easily understood by the reader.[2]

The translation of foreign languages into Indonesian as well as Indonesian writing has been stipulated in the General Indonesian Spelling Guidelines (PUEBI). In his paper, Dafik Hasan Perdana[3] revealed that the Arabic language has developing in Indonesia along with the development of Islam in Nusantara Archipelago. Many Indonesian people study Arabic in order to understand Islam more deeply. With the Islamic entry into Indonesia it has a role in the world of Arabic to Indonesian or Malay translations, and there are some Indonesian absorption words adopted from Arabic.

Mostly in South East Asia or commonly in the Malay World such as Indonesia Malaysia, Brunei Darussalam and Thailand there are many scholars who study Arabic in order to understand Islam and South Kalimantan is no exception. One of the references they use to study Arabic grammar is the book *Matan al-âjurumiyah*, which is the basic grammar (*nahwu*) book that is very commonly used in Islamic Boarding Schools (*Pondok Pesantren*) in South Kalimantan.

So far, there have been many translations of this book. However, some Islamic Boarding Schools still maintain the study of this book with Malay translation, the translation of this book is commonly used because in addition to the translation, there is also detailed explanation and example of sentences in it. The book is called *Is'âfu At-Thâlibîn*.

The previous studies that also raised the issue of methods of translation the book of Arabic to Malay language which is Norlaila, the study examines the translation model in the teaching of Arabic classic book as known as (*kitab kuning*) or yellow book in classes thought in *Al-Falah* Islamic Boarding School for Female, the results of these studies shows that the translation is done with three models, *harfiyah*, *maknawiyah*, and *tafsiriyah*. [4] And the other studies comes from Erna Menafe and Friends which analysed the translation method in translating the Indonesian Bible to Kupang Malay Language, they focused on the discussion of the prominent method, and they found that borrowing technique in Bible translation from Indonesian Language to Kupang Malay Language. [5]

During the translation Process, translators faced some difficulties, such as finding appropriate words in Malay for lexical terms borrowed from spoken Arabic dialects. [6] However, which underlies the holding of this research is to analyse the method used in the translation of the book *Is'âfu At-Thâlibîn* and classify the sentences according to Arabic grammar such as *mubtada' khabar* so it is still relevant to be studied by students at the boarding school, viewed from Indonesian language which continues to grow and translation of Malay Banjar language which is still used.

Method

This study was conducted using a content analysis method with a qualitative approach by collecting data in the form of expressions contained in the Arabic language in the book of *Is'âfu At-Thâlibîn* and their meanings in *Malay Banjarese* language.

Analysis of content is a scientific analysis of the content of communication message [7], by classifying according to the method of translation in the book, using criteria of translation as a basic classification method, and using qualitative techniques as a predictive producer.

The approach taken is a descriptive qualitative that is in the form of a description of words. In its characteristics as Meleong [8] revealed that there are eleven characteristics of qualitative research, namely: a natural setting, humans as instruments, using qualitative methods, inductive data analysis, *grounded theory*, descriptive data, more concerned with the process rather than the results, the existence of "boundaries" determined by the "focus", the existence of special criteria for the validity of the data, the design is tentative, and the research results are negotiated and mutually agreed upon. From the quote, it can be understood that the author emphasizes the importance of a process of research rather than the results.

Discussion

There are several social realities that can be given meaning to describe the role of scholars (*ulama*) in fostering the Banjar community in South Kalimantan. These Social realities are related to the leadership of *ulama* in various religious ceremonies, guidance and counseling, leadership, motivation, and their involvement in educational and dakwah activities [9] also their involvement in the research and studies of Islamic Community.

One of many *'ulama* in South Kalimantan that contributes in education and wrote a book about Arabic sintacs as known as *Nahwu* and the book named *Is'âfu At-Thâlibîn*, means "assistance or guidance for students". He was born on Monday 05 October 1948 AD coinciding with 1 *Zulhijjah* 1367 H in a village named Harus, Sungai Malang, Center Amuntai from a father named Unus bin Ali bin Abd Rashid and mother named Hj. Mascinta bin Sa'ad bin Abd Rashid.

In writing this book, he said that this book was taken from the book of *Al-âjurumiyah*, for him to develop, because this book is a curriculum system in Pondok *Dârussalâm* Martapura which was established by Haji Kasyful Anwar. This book is for beginner Arabic language students learning *nahwu*, also organized by his teachers at the *Dârussalâm*. Then he gave the name *Is'âfu At-Thâlibîn* which means assistant for students in studying *nahwu*. [10]

Arabic vocabulary consists of nouns, verbs and particle words. This vocabulary belongs to a standalone language group, a symbol to a certain meaning and comes from a single morpheme. The particles in the linguistic field is one of the words in Arabic other than nouns and verbs. The noun and verb have their own meanings and can stand alone in a sentence. However, the particles cannot function at all if they are not joined with a noun or verb in the sentence. The particles also give a variety of functions and meanings, depending on the meaning of the word. [11]

Newmark [12] mentions the difference between translation methods and translation procedures. He writes that, "while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language". He goes on to refer to the following methods of translation:

- *Word-for-word translation*: in which the SL word order is preserved and the words translated singly by their most common meanings, out of context.
- *Literal translation*: in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.
- *Faithful translation*: it attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.
- *Semantic translation*: which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.
- *Adaptation*: which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.
- *Free translation*: it produces the TL text without the style, form, or content of the original.
- *Idiomatic translation*: it reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.
- *Communicative translation*: it attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership. [13]

In the book of *Is'âfu At-Thâlibîn*, the following we classify some sentences performed by Haji Muhammad Syukri Unus in translating the book *Al-âjurumiyah* in Arabic into Malay language Banjarese typical:

Table 1. Jumlah Ismiyah Muftada'

Muftada' Isim Zhahir		
Arabic	MT	LMT
الكلام هو اللفظ المركب المفيد بالوضع	برمول كلام ايت ايله لفظ يغ ترسوسن يغ ممبرى فائدة دغن بهاس عرب	Bermula kalam itu ialah lafaz yang tersusun yang memberi faidah dengan bahasa Arab
وأقسامه ثلاثة اسم وفعل وحرف جاء لمعنى	دان بها كين 2 كلام اد تيك اسم، فعل دان حرف يغ داتغ بك معنى (يغ ممفياي معنى)	Dan bahagian2 kalam ada tiga isim, fi'il dan huruf yang datang bagi ma'na (yang mempunyai ma'na)
فالاسم يعرف بالخفض والتنوين ودخول الألف واللام	برمول اسم دكنل اورغ اي دغن بارس دباوه (خفض) دان دغن تنوين، دمسوكي الف لام	Bermula isim dikenal urang ia dangan baris dibawah (khafadh) dan dangan tanwin, dimasuki alif lam
فالأسماء من ذلك الرفع والنصب والخفض ولا جزم فيها	ادافون بك سكل اسم ماؤ رفع، نصب، خفض دان تيدق ماؤ جزم	Adapun bagi sagala isim mau rafa', nashab, khafadh dan tidak mau jazam

Table 1 above indicate that *muftada' jumlah ismiyah* is purely in the book of *Al-âjurumiyah* from Arabic written الكلام as subject or *muftada'* translated to "برمول" or "*bermula kalam*", so the word "*bermula*" indicates the sign of first subject in Malay Banjar.

Table 2. Jumlah Ismiyah Muftada'

Muftada' Isim Dhamir		
Arabic	MT	LMT
الكلام هو اللفظ المركب المفيد بالوضع	برمول كلام ايت ايله لفظ يغ ترسوسن يغ ممبرى فائدة دغن بهاس عرب	Bermula kalam itu ialah lafaz yang tersusun yang membari faidah dangan bahasa Arab
وحروف الخفض وهي من وإلى وعن وعلى وفي ورب والباء والكاف واللام	ادافون حرف 2 خفض ياثيت من، إلى، عن، على، في، رب، باء، كاف دان لام	Adapun huruf2 khafadh yaitu min, ila, 'an, 'ala, fi, rubba, ba, kaf dan lam
والأسماء الخمسة وهي أبوك وأخوك وحموك وفوك وذو مال	أسماء الخمسة ايلة أبوك، أخوك، حموك، فوك، دان ذومال	Asma al-khamsah ialah abuka, akhuka, hamuka, fuka, dan dzu malin

Table 3 above indicates *Khobar* as information or object *mufrod* means singular object, the translation above اللفظ also translated as “*ialah*” then mentioned *lafadz* after. It indicates the interlinear translation. And the second example is ثلاثة as the *Khobar*, translated “*ada*” before the word ثلاثة which means three.

Table 3. Jumlah Ismiyah Khobar

Khobar Mufrod		
Arabic	MT	LMT
اللفظ المركب المفيد بالوضع	ايه لفظ يغ ترسوسن يغ ممبرى فائدة دغن بهاس عرب	Ialah lafazh yang tersusun yang memberi faidah dengan bahasa Arab
وأقسامه ثلاثة	دان بها كين2 كلام اد تيكى	Dan bahagian2 kalam ada tiga

Table 2 above indicate that *mubtada*’ as the last *mubtada*’ or *mubtada*’ *muakhar* so the *Khobar* written firstly as the position of *Khobar muqaddam*, we can see that هي or هو translated as “*ia, yaitu, ialah, and itu ialah*”. As a literal and interlinear translation.

Table 4. Jumlah Ismiyah Khobar Ghoiru Mufrod

Khobar Ghairu Mufrod Jumlah Fi’liyah		
Arabic	MT	LMT
جاء لمعنى	يغ داتغ بك معنى (يغ ممفياي معنى)	Yang datang bagi ma’na (yang mempunyai ma’na)
فالاسم يعرف بالخفض والتنوين ودخول الألف واللام	برمول اسم دكنل اورغ اي دغن بارس دباوه (خفض) دان دغن تنوين، دمسوكي الف لام	Bermula isim dikenal urang ia dengan baris di bawah (khafadh) dan dengan tanwin, dimasuki alif lam
وأما الواو فتكون علامة للرفع في موضعين	مك ادا فون (واو) جديبه اي علامة بك رفع فد 2 (دوا) تمفت	Maka adapun (waw) jadilah ia alamat bagi rafa’ pada 2 (dua) tempat

Table 4 above contains *Khobar ghairu mufrod jumlah fi’liyah*, which the information is verbal sentences. The verb word “جاء” which means literally “come”, also translated into Malay as “*datang*”. And the verb word “يعرف” means literally “known” also translated as “*dikenal*” in Malay Banjar. And the last verb indicates the *fi’l mudhari*’ or verbs indicating future or present as “فتكون” which literally means “to be” in Malay means “*menjadi*” translated as “*jadilah ia*” which is translated using the literal method.

Table 5. Jumlah Ismiyah Khobar Ghoiru Mufrod

Khobar Ghairu Mufrod Jumlah Ismiyah		
Arabic	MT	LMT
الإعراب تغيير أواخر الكلم...	برمول اعراب يائيت فرباهن بارس2 اخر كلمة	Bermula Prab yaitu perubahan baris2 akhir kalimat
والخير هو الاسم المرفوع	دان برمولى خبر اليه	Dan bermula khabar ialah isim yang disanad

rukun kepada mubtada'	اسم یغ حکمٹ رفع یغ دسند رکن کفد مبتداً	مسند الیه
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Table 5 above presents *Khobar ghairu mufrod jumlah ismiyah*, تغيير has translated with literal translation and الاسم has translated with interlinear translation.

Tabel 6. Jumlah Ismiyah Khobar Ghoiru Mufrod

Khobar Ghairu Mufrad Syibhu Jumlah Jer Majrur		
Arabic	MT	LMT
فَلَأَسْمَاءُ مِنْ ذَلِكَ	ادافون بڳ سڳل اسم	Adapun bagi segala isim
وَلِلْأَفْعَالِ مِنْ ذَلِكَ	ادافون بڳ سڳل فعل دى	Adapun bagi segala fi'il dia
وَلِلرَّفْعِ أَرْبَعُ عِلْمَاتٍ	بڳ حڪم رفع ادا 4 (امفت) علامه	Bagi hukum rafa' ada 4 empat alamat

Table 6 above indicate *Khobar ghoiru mufrad syibhul jumlah* with *jer majrur*. Every *jer majrur* (J) sign translated as literal translation which means “for” or “bagi” in Malay Banjar.

Table 7. Jumlah Fi'liyah

Jumlah Fi'liyah Fi'l Lazim		
Arabic	MT	LMT
جاء لمعنى	يغ داتغ بك معنى (يغ مفقائي معنى)	Yang datang bagi ma'na (yang mampunyai ma'na)

Table 7 above indicates if we viewed in terms of the existence of an object we can see on the table *fi'l lazim* which means “intransitive verb”. The translation is using interlinear translation.

Table 8. Jumlah Fi'liyah

Jumlah Fi'liyah Fi'l Muta'addi		
Arabic	MT	LMT
فتكون علامة للرفع	ای جادی علامه بگی حکم رفع	Ia jadi 'alamat bagi hukum rafa'

Table 8 above indicates if we viewed in terms of the existence of an object we can see on the table *fi'il muta'addi* which means “transitive verb” that needs a direct object. The translation is using literal translation.

Conclusion

The translation from Arabic to Malay language is still used in classical textbooks, especially in Islamic Boarding School in Indonesia and South Kalimantan. Malay Banjar has its own peculiarities compared to Malay in Malaysia, especially if compared to Indonesian Language.

From this study, it can be seen that the translation of the book *Al-âjurumiyah* in *Is'âfu At-Thâlibîn* tends to use literal and interlinear translation methods. These results indicate that the translation of the Arabic-Malay (Banjar) book is very dependent on the arrangement of words

and sentences according to the source language. In the translation method, it can be seen the reason why the translator uses literal and interlinear translation. This is to make it easier for beginner Arabic learners to choose and adjust vocabularies from Arabic which can directly and coherently know the meaning. This study is expected to be an option for translators or Arabic language teachers in translating Arabic to Malay (banjar) in developing science and scientific treasures in the future.