



A Comparative Analysis of Cultural Terms in Arabic-Javanese Religious Texts Through the Lens of al-Hikam Aphorisms Translation

Muhammad Yunus Anis^{1*}, Syed Nurulakla bin Syed Abdullah²

¹ Arabic Literature Department Universitas Sebelas Maret Surakarta, Indonesia

² Department of Foreign Languages Universiti Putra Malaysia, Malaysia

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*Correspondence Address:

yunus_678@staff.uns.ac.id

Abstract: Local wisdom stood as a cornerstone of Indonesia's cultural richness. Regrettably, this invaluable asset, particularly in the form of "translation products," was overlooked and underappreciated. Despite Indonesia boasting a substantial collection of Arabic religious texts translated into Javanese, utilizing the pegon script, these Arabic-Javanese texts demanded preservation, scholarly exploration, and development grounded in specific theoretical frameworks. This research undertook a comparative analysis of "cultural terms" within religious texts, focusing on al-Hikam aphorisms translated from Arabic (L1) into both Indonesian and Javanese (L2). The primary objective was to dissect and analyze the local wisdom and Islamic Sufism moral values embedded in al-Hikam aphorisms through translation. The study drew on translations of words, phrases, clauses, and sentences from carefully selected sources related to cultural terms, including books and various Arabic-Javanese translation dictionaries. Employing a purposive sampling method, data collection followed a meticulous process. Qualitative data analysis unfolded through four pivotal stages: (1) domain analysis, (2) taxonomy analysis, (3) componential analysis, and (4) cultural theme analysis. The findings, gleaned from lexicography study and semantic analysis of translation, revealed the existence of two translation ideologies shaping cultural terms in Arabic-Javanese religious texts: domestication ideology and foreignization ideology. This research underscored that translation products were inseparable from the ideological dimensions of foreignization and domestication. Foreignization endeavored to assimilate source language elements into the target language, while domestication integrated original components with local elements. This research contributed to a deeper understanding of how foreignization and domestication shaped the depiction of local wisdom in Arabic-Javanese religious texts.

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Introduction

The study of translation has been extensively and comprehensively examined by Peter Newmark under the topic "Translation and Culture". In this study, culture is viewed

as a way of life and its manifestations that are unique to a community that uses a particular language as a means of expression. Culture in this case is understood as a means of expression. An expression instrument that has a close function to a way of life. Several studies on cultural expressions have been investigated by previous researchers, but none of these studies have specifically examined translation techniques, especially in aphorisms.¹²³⁴⁵⁶⁷ Therefore, the study of cultural expression needs to be elaborated based on religious texts and macro aspects of translation, such as ideology and translation quality.

Studies that have been conducted by previous researchers on translation ideology have not been maximally studied in religious texts, especially those related to cultural expressions.⁸ Specifically, the study of translation techniques and their impact on the ideology of translating religious texts, especially the Qur'an and aphorisms, has been studied by previous researchers, but these studies have not specifically elaborated on cultural expressions.⁹¹⁰ Specifically, the study of translation techniques and their impact on the ideology of translating religious texts, especially the Qur'an and aphorisms, has been studied by previous researchers, but these studies have not specifically elaborated

¹ Mohammad I. Mehawesh and Shadi S. Neimneh, "Problems in Subtitling Cultural-Bound Expressions in "Theeb" Movie: A Case Study." *Theory and Practice in Language Studies* 11, no.10 (2021): 1217–1223.

² Yuni Savitri Maulani and Sufriati Tanjung, "An Evaluation on Meaning of Bahasa Indonesia Dubbing Found in Spongebob Squarepants Cartoon Based on Linguistic, Cultural, and Children's Literature Aspects." *Ling Tera* 4, no. 2 (2017): 222–231.

³ Florentina Gumus and Hakan Gultekin, "Cultural Elements in the Turkish Translations of Hemingway's Short Stories." *Nalans: Journal of Narrative and Language Studies* 9, no. 18 (2021): 438–446.

⁴ Askadula Sabirov, Konstantin Gennadyevich Sokolovskiy, Egor Valerievich Gromov, and Lilia Sabirova, "Changes in the Understanding of Religious and Cultural Components of Human Capital.," *Journal of Ethnic and Cultural Studies* 8, no.2 (2021): 55–67.

⁵ Eman Jhim, *Challenges Of Subtitling Cultural Elements Of English Films From English To Arabic* (2019).

⁶ Hayder Al Hamdany and Michelle Picard, "Literature Circles Enhancing Cultural Awareness and Language Acquisition for Adult Learners of Arabic," *International Journal of Society, Culture and Language* 10, no. 3 (2022): 89–102.

⁷ Sharif Alghazo, Sabrina Zemmour, Mohd Nour Al Salem, and Imran Alrashdan, " A Cross-Cultural Analysis of the Speech Act of Congratulating in Kabyle and Jordanian Arabic," *Ampersand* 8 (2021): 100075.

⁸ Jihad M. Hamdan, Randa S. Naser, and Hady J. Hamdan, "Arabic- English Translation in the Palestinian–Israeli "Conflict": Ideology in the Wings1," *Skase Journal of Translation and Interpretation* 14, no. 2 (2021): 80–96.

⁹ Mohamad Zaka Al Farisi, "The Impact of Techniques and Translation Ideology on the Clarity of Pragmatic Meanings Translation of the Qur'anic Imperative Verses," *Indonesian Journal of Applied Linguistics* 7, no. 3 (2018): 676–686.

¹⁰ Muhammad Yunus Anis, Mangatur Nababan, Riyadi Santosa, and Mohammad Masrukhi, "The Ideology behind the Translation of an Islamic Moral Ethic Book: A Case Study of Al-Hikam's Aphorisms," *Cogent Arts and Humanities* 9, no. 1 (2022): 2129484.

on cultural expressions.¹¹¹²¹³¹⁴ Newmark distinguishes between the term "culture" and "universal and personal language". For example, the words "meja", "table", "maktab" are universal words. In universal language, there are no problems with translation.

Terms such as "monsoon", "steppe", "dacha", "tagliatelle" are examples of "cultural words". Problems arise with these terms in the translation process. In addition to cultural terms, some of the problems that cause the translation result to reach a high degree of equivalence are idiolect. Idiolect (لهجة فردية) is an example of problems in the translation process. The idiolect can be defined as all the language characteristics of an individual human being. The study of Arabic dialects has already been investigated by many researchers,¹⁵ but the studies conducted are still limited to the study of Egyptian dialects.¹⁶¹⁷ When readers talk about Arabic dialects, the general idea is still limited to the study of Egyptian dialects. However, the study of dialects in general is associated with rather complicated problems of translation. Therefore, the study of dialects needs to be extended to the level of cultural terms.¹⁸

The cultural categories established by Newmark can be divided into the following aspects; (1) Ecology, (2) Material culture (artefacts), (3) Social culture, (4) Organisations, (5) Gestures and habits. The study of translation techniques has been

¹¹ Ahmad Khuddro, *Linguistic Issues and Quality Assessment of English-Arabic Audiovisual Translation* (United Kingdom: Cambridge Scholars Publishing., 2019).

¹² Syifa Al Hasanah and Muhammad Yunus Anis, "Technique and Translation Quality of Directive Speech Acts in the Translation Product of Kitab Bulughul Maram," *Al-Ta'rib: Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 10, no. 1 (2022): 51–66.

¹³ Siirikanda Sakulpimolrat, "The Analysis of Translation Techniques and Translation Quality of Directives Speech Act in The Little Prince Novel," *Prasasti: Journal of Linguistics* 4, no. 2 (2019): 166–179.

¹⁴ Nurul Aini Choiriyah, M Yunus Anis, Syed Nurulakla Bin Syed Abdullah, and Nor Azuwan Yaakob. "Translation Quality of Arabic Directive Speech Acts in Pandemic's Book: An Attempt to Delve into Covid-19," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 9, no. 1 (2022): 69–84.

¹⁵ Muflihah Muflihah, "Al Lahjaat Fii Al Lughoh Al 'Arabiyah (Dirosah Tahliliyah 'an Asbaab Ikhtilaaf Al Lahjaat Wa 'Anaashiriha)," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 10, no. 2 (2018): 199–215.

¹⁶ Fitra Nanda, Rika Astari and Haji Mohammad Bin Seman, "The Pronunciation of Egyptian Arabic and Its Aspect of Sociolinguistic," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 12, no. 2 (2020): 340–356.

¹⁷ Linda S. Al-Abbas, Ahmad S. Haider and Bassam Saideen, "A Quantitative Analysis of the Reactions of Viewers with Hearing Impairment to the Intralingual Subtitling of Egyptian Movies," *Heliyon* 8, no. 1 (2022).

¹⁸ Nancy Joubran-Awadie and Yasmin Shalhoub-Awwad, "Morphological Distance between Spoken Palestinian Dialect and Standard Arabic and Its Implications for Reading Acquisition," *First Language* 43, no. 2 (2023): 200–230.

explored by previous researchers.¹⁹ However, the study has not looked in depth at the specific concept of culture and its relationship with semantics and lexicography. Previous studies show that the study of translation techniques has not been specifically applied to the study of cultural terms from Arabic into Indonesian and Javanese. The existing studies are limited to the study of scientific texts. As we know, scientific texts and religious texts have a different character.²⁰ Moreover, the study of translation techniques is still limited to the study of short stories.

In the field of audio-visual translation (AVT), the study of translation techniques has also been conducted by previous researchers. Religious texts are very different in form and character from AVT studies. This fact widens the research gap, so the study of translation techniques in Arabic religious texts should be massively expanded. This underlines the argument that the study of translation techniques must be focused on religious texts. The study of translation techniques should therefore be specifically focused on religious texts in the hope that researchers can bring novelty and innovation to the study.

The study of translation at the macro level, i.e. translation method and ideology, has also been explored by previous researchers,²¹²²²³²⁴ however, these studies have not discussed the translation of cultural aspects and their relationship to semantics and lexicography in detail. Previous researchers have examined Arabic-Javanese translation,²⁵ but they have not specifically explored the relationship between micro-translation (translation technique) and macro-translation (translation method and ideology). Moreover, the article does not analyze the relationship between translation and

¹⁹ I Jayantini and Gusti Agung Sri Rwa, *Penerjemahan Teks Ilmiah Teknik dan Fenomena* (Bali: Pustaka Larasan, 2018).

²⁰ I Jayantini and Gusti Agung Sri Rwa, *Penerjemahan Teks Ilmiah Teknik dan Fenomena* (Bali: Pustaka Larasan, 2018).

²¹ Muhammad Yunus Anis, "Kesepadanan Tekstual dan Ideologi Penerjemahan Arab-Jawa dalam Kitab Sharh Al-Hikam," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 8, no. 2 (2018): 302–304.

²² Muhammad Yunus Anis. "Ideological Representation of Violence and Information Packaging in Arabic Headline News: A Case Study of the Al-Ahram Arabic Daily Newspaper," *Jurnal Komunikasi: Malaysian Journal of Communication* 34, no. 3 (2018): 283–297.

²³ Fahmi Gunawan, Hanifullah Syukri and Ibnhu Burdah, "Revisiting Interpretive Translation Method: A Case Study of Muhammad Thalib's Quranic Translation," *Jordan Journal of Modern Languages and Literatures* 14, no. 1 (2022): 111–127.

²⁴ Muhammad Yunus Anis, "Arabization or Domestication? Case Study of Information Structure Shift in Aphorisms," *Theory and Practice in Language Studies* 13, no. 5 (2023): 1270–1281.

²⁵ Andini Cita Damayulfi, Mochammad Firdaus and Faisol Mahmud Adam Ibrahim, "The Influence of Javanese-Arabic Translation Methods by Tafsir Al-Jalalain towards the Students' Mastery in Nahwu," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 15, no. 1 (2023): 118–132.

semantics and lexicography.²⁶ An important part of the cultural term is terminology that has to do with local wisdom. When we talk about local wisdom, we think of the aphorism of Al-Hikmah, which is an important part of wisdom in Arabic. In some cases, we find local wisdom texts in Arabic that are translated into Javanese and Indonesian.

The research questions in this study are thus: (1) What is the technique of translating local wisdom from Arabic into Javanese and Indonesian? (2) What are the methods and ideologies of translating local wisdom from Arabic into Javanese and Indonesian? (3) What is the relationship between the technique, method and ideology of translation and the semantic and lexicographic studies in the translation of local wisdom from Arabic into Javanese and Indonesian.

Based on the above research questions, the following research objectives can be derived: (1) this study aims to describe and elaborate the techniques of translating local wisdom from Arabic into Javanese and Indonesian, (2) this study aims to describe and evaluate the methods and ideologies of translating local wisdom from Arabic into Javanese and Indonesian, (3) finally, this study aims to describe and analyze how the relationship between the techniques as a micro-translation study and the methods and ideologies of translation as one of the main components of the macro-translation study. The micro and macro studies are related to linguistic studies, especially Arabic semantics and Arabic lexicography.

In general, the methods to achieve these three objectives were elaborated on the basis of descriptive, qualitative methods by obtaining appropriate data.²⁷ The collected data are compared with some relevant theories. The study on translation techniques refers to the studies conducted and refined by previous researchers. The study of translation methods refers to Newmark's V-diagram. Finally, the study of translation ideology refers to the main theories of foreignization and domestication.²⁸

²⁶ Yusuf Baihaqi, "Ijaz of Al-Qur'an in Perspective of An Noursi and Its Implication Towards the Translation of Al-Qur'an." *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 11, no. 2 (2019): 305-319.

²⁷ Riyadi Santosa, *Dasar-Dasar Metode Penelitian Kualitatif Kebahasaan* (Surakarta: UNS Press., 2021).

²⁸ Lawrence Venuti, *Rethinking Translation Discourse, Subjectivity, Ideology* (New York: Routledge, 2018).

Methods

The research method in this study is generally qualitative linguistics. The data in this study are multiple language units.²⁹ The data comes from the Arabic al-Hikam text translated into Javanese and Indonesian. The data analysis in this study uses Spradley's model, namely domain analysis, taxonomy analysis, component analysis, and cultural theme analysis. Data validation in this study was done using the FGD method. The data in this study are language units. In this study, they were analyzed based on previous studies, such as the study on the translation of the Arabic text Al-Hikam into Indonesian and the study on the translation of the text Syarah Al-Hikam by Kyai Sholeh Darat from Javanese (Arabic pegon) into Indonesian. Some data belonging to cultural terms, especially religious terms, were analyzed using micro and macro translation analysis.

The data analysis in this study used and adopted Spradley's model modified by Santosa. The first is domain analysis. Domain analysis is related to micro-translation analysis. Microanalysis refers to the identification of cultural terms and translation techniques. The second is taxonomy analysis. Taxonomy analysis is linked to macro-translation analysis. In macro analysis, the aspects of translation method and translation ideology are examined in detail. The third analysis is the componential analysis. In componential analysis, the relationship between domain analysis and taxonomy analysis is assessed. The componential analysis attempts to find common ground between the domain analysis in the form of types of cultural terms and types of translation techniques and the macro analysis in the form of translation methods and ideologies. Finally, cultural theme analysis in this study attempts to find the intersection between micro and macro analysis of translation with semantic studies and lexicographic studies.

Results and Discussion

The results and discussion in this study refer to two things, namely the results on the micro analysis of translation techniques and the findings on the macro level of translation method and ideology. Translation techniques play a fundamental role in the micro translation studies. The micro-level analysis is closely related to the macro-level analysis, such as the study of translation method and ideology. The micro investigation of translation technique is in line with Molina and Albir's study, which states that

²⁹ Riyadi Santosa, *Dasar-Dasar Metode Penelitian Kualitatif Kebahasaan* (Surakarta: UNS Press, 2021).

translation technique has several basic characteristics, namely: (1) translation technique affects the translation result, (2) translation technique compares the source language (SL) and the target language (TL), (3) translation technique affects smaller (micro) textual units, such as words, phrases, and sentences, in the target language (TL). (4) the translation technique is discursive (logical), natural and contextual, (5) the translation technique is functional.

The results of the FGDs show that the application of translation techniques to Arabic-Indonesian aphorisms (al-Hikam Sheikh Ibn Athaillah) and Javanese-Indonesian aphorisms (Syarah al-Hikam Kyai Sholeh Darat) leads to different results. This is due to the different perspectives of the translators who try to achieve equivalence in the smallest units of language in the source language (Arabic), such as words and phrases, so that they are equivalent, accurate, readable and acceptable in the target language (Indonesian and Javanese), citing the opinion of Molina and Hurtado, namely how equivalence in translation works in relation to the source text (how translation equivalence works in relation to the original text). Moreover, this relationship is not only limited to the text, but also to how translation works in relation to context and process.

Table 1 showed the results of the identification of the application of techniques in translating Al-Hikam's aphorisms from Arabic into Indonesian. Table 2 is the result of identifying the application of translation techniques in translating al-Hikam syarah from Javanese into Indonesian. The distribution and application of translation techniques can be easily seen in each of the following tables and figures.

Table 1. Mapping of Translation Techniques in Arabic - Indonesian al-Hikam Aphorisms

No	Translation Techniques	Frequencies	Percentages
1	Common Equivalent	754	64,49
2	Amplification (Explication)	135	11,54
3	Reduction	67	5,73
4	Amplification (Paraphrasing)	55	4,70
5	Modulation	46	3,93
6	Compensation	22	1,88
7	Variations	22	1,88
8	Transposition	20	1,71
9	Discursive Creation	16	1,36
10	Implicititation	16	1,36
11	Amplification (Addition)	7	0,59
12	Pure Borrowing	5	0,42
13	Description	2	0,17
14	Literal	2	0,17
15	Generalisation	0	0
	Total	1.169	100

Table 1 showed that the common equivalent translation technique comes first with a total of 754 techniques. This shows that the text of Al-Hikam is frequently and accurately translated from Arabic into Indonesian. The technique of amplification (explanation) ranks second with 135 techniques. This condition shows that the text of Al-Hikam is translated from Arabic into Indonesian by providing additional information and explanation by explaining some Arabic words into Indonesian. The amplification technique in the form of paraphrasing also has a considerable part. This shows that the translator is more inclined towards the target language. In this case, the translator is more concerned with facilitating the reader's understanding of the Arabic text. From Table 1 above, it can be concluded that some of the techniques for translating cultural terms are used to a small extent (not dominantly) by the translators, namely the techniques of borrowing and description.

Table 2: *Mapping of Translation Techniques in Javanese - Indonesian Syarah al-Hikam*

No	Translation Techniques	Frequencies	Percentages
1	Reduction	69	4,56
2	Explication	101	6,67
3	Common Equivalent	916	60,58
4	Variant Borrowing	43	2,84
5	Variations	56	3,70
6	Modulation	78	5,15
7	Addition	16	1,05
8	Paraphrasing	47	3,10
9	Transposition	11	0,72
10	Generalization	3	0,19
11	Implication	79	5,22
12	Pure Borrowing	11	0,72
13	Annotation	4	0,26
14	Adaptation	1	0,06
15	Compensation	63	4,16
16	Discursive Creation	11	0,72
17	Particularisation	3	0,19
	Total	1512	100

From the results in Table 2, it can be concluded that the common equivalent translation technique is one of the dominant translation techniques. It can be concluded that the translation of Kyai Sholeh Darat's Syarah al-Hikam from Javanese (Arabic pegon) into Indonesian is acceptable according to the general rules and conventions of the Indonesian language. Some translation techniques used in the translation of cultural terms in Islamic Sufism are also found in Table 2, such as the techniques of variant borrowing and pure borrowing translation. The difference between Table 1 and Table 2 is that there is no data phenomenon using annotation model in Table 1. Table 1 is the result

of mapping translation techniques from Arabic to Indonesian. Table 2, on the other hand, is the result of mapping translation techniques from Javanese (Arabic Pegon) into Indonesian. It can be concluded that translation from Arabic to Indonesian does not require a detailed annotation process as is the case with translation from Javanese (Arabic pegon) to Indonesian. Based on the above findings, it can be concluded that the conventional equivalence technique takes the dominant position in the translation of Arabic-Indonesian and Javanese-Indonesian al-Hikam texts. This shows that the text has been translated precisely, properly and accurately.

Some cultural terms, in this case religious terms, are translated using borrowing techniques, as can be seen in the following examples.

Table 3. *Examples of Cultural Terms Translated Using Borrowing Techniques*

Arabic	Transliteration	Aphorism 20 Clauses 1
مَا أَرَادَتْ هِمَّةُ سَالِكٍ أَنْ	<i>ma aradat</i>	Di saat tekad seorang salik ingin berhenti
تَقِفَ عِنْدَ مَا كُشِفَ لَهَا	<i>himmatu salikin an taqifa 'inda ma kusyifa laha</i>	pada apa yang tersingkap baginya, Suara-suara hakikat pun memperingatkannya

Table 3 showing that there is a phenomenon of data in the form of cultural terms. The data in the form of cultural terms are closely related to the term Islamic Sufism. Readers who are not familiar with the terms of Islamic Sufism will find it difficult to understand the term salikin. Therefore, a translation technique is required to solve the problem at the micro level. The translator borrows the term salikin in Arabic so that the nuance of the term is preserved in Arabic and it becomes a term that is widely recognized in the target language (Indonesian).

One of the peculiarities of al-Hikam's aphorisms is the use of Sufi terms, which the translator retains purely. This can be seen in the translation of the Arabic word /salikun/, which is retained "in the target text as "salik". The term is one of the terminological terms used by the Sufis. In the dictionary of Sufi terminology, the word salik is synonymous with wanderer.

It is assumed that the term salik is of Arabic origin, derived from the verb /sa-la-ka/ which means "to behave" or "to follow". /salaka ath-thariqa/ (سلك الطريق = سار) (فيه) can be interpreted to mean "through the path. The term wayfarer (traveller) itself is part of Sufi terminology which has been distinguished from another Sufi term, namely:

majdhub. Salik is a term for people who are slowly making their way to Allah SWT at a basic level. This stage seeks to understand the signs of the Divine through the heart and soul. They, the saliks, undergo contemplation and observe the discipline of asceticism.³⁰ The pure borrowing in the word salik comes from the singular form. The study of pure borrowing is closely related to the aspect of language interference in Arabic, called /tadakhul/, as one part of the study of language transfer.³¹ On the other hand, pure borrowing also occurs in plural words, namely in the word al-ahwal (الأحوال) as in the following example.

Table 4. *Examples of Cultural Terms Translated with the Pure Borrowing Technique*

Arabic	Transliteration	Aphorism 48 Clauses 2
وَ حُسْنُ الْأَحْوَالِ مِنْ	<i>wa husnul- 'ahwali</i>	<u>dan sebaik-baik ahwal</u>
التَّحَقُّقِ فِي مَقَامَاتِ الْإِنِّزَالِ	<i>minat-tahaqquqi fi maqamatil-inzali</i>	<u>adalah yang dihasilkan dari kemapanan maqam maqam yang diraih.</u>

Table 4 showed that, we find the phenomenon of cultural terms. These cultural terms are closely related to Islamic Sufism. Therefore, it will be difficult for an inexperienced reader to understand the word ahwal. In this case, the translator uses one of the translation techniques, namely the technique of borrowing translation. This technique, which is strongly oriented towards the source language (Arabic), is used by the translator so that the foreign term becomes a new insight for the reader. This technique of borrowing translation is used by the translator because he does not want to lose the original nuance of the word ahwal in Arabic.

In the above data the word ahwal (أحوال) is the plural form of the word hal (حال) which means "thing or state". The term ahwal is understood as a state or condition of the soul felt by a Sufi that accompanies a certain maqam of the Sufi without power and effort. The word ahwal itself in Arabic is plural, although it is understood as "a" condition or state. It is often paired with the word "maqam" in Sufi terminology, just as the word salik is paired with the word "majdhub".

³⁰ John Renard, *The A to Z of Sufism, Series 44* (Toronto: The Scarecrow Press, 2009).

In addition to the use of borrowing techniques, some cultural terms are also translated using the techniques of description. Description is a translation technique that attempts to replace a term or expression with a description of its form or function. In the aphorisms of al-Hikam, there are many specific terms related to Sufi terminology. Not only are these terms adopted or borrowed in the target language, but there are also some terms where descriptive techniques are used to further clarify the meaning and information for the reader. In the following two data examples, two examples of data in the source language that experience description techniques are explained. The first word is singular, namely the word/at-tadbir/ (التدبير) in Arabic, the second word is plural in Arabic, namely/al-asbab/(الأسباب).

Table 5. *Examples of Cultural Terms Translated Using Translation Techniques Description*

Arabic	Transliteration	Aphorism 4 Clauses 1
أرْحُ نَفْسَكَ مِنَ التَّدْبِيرِ	<i>arih</i>	Istirahatkan
	<i>nafsaka minat-tadbir</i>	dirimu dari kesibukan mengurus duniamu,

Table 5 showed that there is a phenomenon of cultural term data that is quite difficult for novice readers to understand, namely the word at-tadbir. The translator uses description translation technique to explain the word at-tadbir.

Lexically, the word/at-tadbir/can be interpreted as "order, arrangement, management, planning, and preparation". The word/tadbir/in the dictionary of Sufism is equated with "self-direction" as opposed to seeking out an authentic shaykh.³² Examples of frequently used expressions are:

المرء في تفكير و الله في تدبير

Manusia merencanakan tetapi Allah-lah yang menentukan/Man plans but it is God who decides

In the above example, the word is explained as "busy taking care of your world". Based on the meaning component, the word "taking care" is close to the lexical meaning of the word tadbir in Arabic, but in this case, the translator is trying to achieve the

³¹ Jack C. Richards and Richard W., *Longman Dictionary of Language Teaching and Applied Linguistics* (London: Longman Group, 2007).

³² John Renard, *The A to Z of Sufism, Series 44* (Toronto: The Scarecrow Press, 2009).

context in the aphorism that the activity or "busy taking care" is one of the priorities of people who ultimately focus only on worldly affairs. Therefore, it would not be enough for the translator to translate the word *tadbir* with its lexical meaning, which is "arrangement". Therefore, the description technique becomes the translator's main choice to explain the word in the aphorism. In addition to the singular words in Arabic that are subject to the application of the description technique, there are also plural words that are not free from the application of the technique.

Table 6. *Examples of Cultural Terms Translated Using Translation Techniques Description*

Arabic	Transliteration	Aphorism 4 Clauses 1
وَإِرَادَتُكَ الْأَسْبَابِ مَعَ	<i>wa + 'iradatuka al-asbaba ma'a</i>	Dan + keinginanmu untuk masuk ke
إِقَامَةِ اللَّهِ إِيَّاكَ فِي	<i>'iqamati-llahi iyyaka fit-tajrid</i>	dalam kesibukan urusan duniawi,
التَّجْرِيدِ إِنْحِطَاطٌ عَنِ		padahal Allah telah melepaskanmu dari itu
الْهَمَّةِ الْعَالِيَةِ	<i>'inhithathun 'anil-himmatil-'aliyati</i>	sama saja dengan mundur dari tekad luhur

Table 6 showed the phenomenon of using description translation technique. This technique is used to explain cultural terms, especially the religious term of Islamic Sufism, namely the word *al-asbab*. The word *al-asbab* / (الأسباب) is the plural of the word *as-sababu* / (السبب), which can be interpreted lexically as "cause, reason, or illat".

In the data above, the word *asbab* is used to explain the entry into world affairs. The word *asbab* in the aphorism above is juxtaposed with the word *at-tajrid*. The term *at-tajrid* in the Sufism dictionary is understood as isolation, seclusion for devotional purposes. In this case, the word *at-tajrid* is understood as a process of isolation or "silence" and turning away from all the affairs of the world, both those that bind the heart and soul, namely those Sufis solely focus on worshipping Allah without thinking about efforts and endeavours. In this case, the word *at-tajrid* becomes the opposition of the word *al-asbab*, when Allah puts humans in the position of *tajrid* but humans prefer the position of *asbab*. Readers who are unfamiliar with Sufi terms will have difficulty understanding the text, therefore, the translator tries to improve readability by using the description technique, in this case, the word *al asbab* is translated as "to enter into the busyness of worldly affairs" and *at-tajrid* is understood as "to let you go", that is, to let go of worldly affairs. The two terms in the study of *al-Hikam* aphorisms are often paired as "maqom *tajrid*" and "maqom *asbab*". The former is understood as a position of

detachment from worldly affairs, while the latter is understood as being bound by worldly matters. Some references mention that *tajrid* is to specialise in worship and leave the business of seeking sustenance. While *al-asbab* is understood as causation, making efforts to seek sustenance.

An extension of the description technique is the annotation model. For some cultural terms, the annotation technique is also used to explain their meaning. In this case, the annotation translation technique refers to notes made by the translator to explain (or clarify), comment on or critique the source text. Some examples of the annotation technique in the *Syarah al-Hikam* of Kyai Sholeh Darat can be seen in the following data examples. The annotated words are mostly words or terms that originate from Arabic and have become one of the most important terminologies in the study of Islamic Sufism, as the following example shows.

إرادتُك التجرید مع إقامة الله إياك في الأسباب من الشهوة الخفية

“Keinginanmu untuk *tajrid* (melulu beribadah tanpa berusaha mencari dunia), padahal Allah masih menempatkan engkau pada *asbab* (harus berusaha untuk mendapatkan kebutuhan sehari-hari) termasuk syahwat nafsu yang samar.”

Tegese utawi kekeparepan ira ninggal kasab sartane Allah wus manggonaken ing sira ing dalem maqam kasab iku setengah saking syahwat kang bongso nafsu tur kang samar-samar. Keinginanmu untuk meninggalkan kasab (usaha) mencari ridha Allah, padahal Allah telah menempatkanmu pada maqam kasab itu termasuk syahwat nafsu yang samar.

Maqam adalah sebuah istilah dunia sufistik yang menunjukkan arti tentang suatu nilai etika yang akan diperjuangkan dan diwujudkan oleh seorang salik (seorang hamba perambah kebenaran spiritual dalam praktik ibadah) melalui beberapa tingkatan mujahadah secara gradual dari satu tingkatan laku batin menuju pencapaian tingkatan maqam berikutnya dengan sebetuk amalan (mujahadah) tertentu. Tegasnya ia adalah pencapaian kesejatan hidup dengan pencarian yang tak kenal lelah.³³

The term annotation has been associated with translation science. Annotations and comments have a close relationship with judgement in translation. One of them is as in the example above, how the translator explains the word *maqam* from Arabic into Indonesian by using the annotation model. In recent developments, the term annotation is

³³ Miftahul Ulumand Agustin Mufarohah, *Syarah Al-Hikam: KH. Sholeh Darat* (Depok: Sahifa, 2022).

not only limited to providing explanations, but in more detail, annotation is positioned as the frontline in the process of determining the quality of translation. Annotation in translation science is also one of the important studies in translation criticism. Three important things that must be considered in translation criticism are: (1) revision, (2) evaluation, and (3) review.³⁴

If we look at the above example, the translator still uses many foreign language terms in the annotation, such as: the terms *salik* and *mujahadah*. For readers who do not understand the world of Islamic Sufism, this is a problematic premise. One of the explanations of the foreign words should be the commentary, but in this case the translator should reduce the foreign terms from the source language. The foreign terms in the source language are completely transferred into the target language by using the "borrowing translation" model.

The technique of borrowing translation is part of the source-language-oriented translation technique. Meanwhile, description translation technique on the other hand, is a target language-oriented translation technique. The borrowing translation technique follows the ideology of foreignization (Arabization). The descriptive translation technique, on the other hand, follows the ideology of domestication (localization).

Based on the above findings, it can also be concluded that when analyzing translated texts, there are several techniques that reveal the tendency of the source language and the target language. Translation techniques that tend towards the source language use source language-oriented translation methods. Translation techniques that tend towards the target language use target language-oriented translation methods. The technique that tends towards the source language uses the ideology of foreignisation. The technique based on the target language, on the other hand, chooses the ideology of domestication.³⁵ The study of borrowing translation techniques is very useful for the development of semantic studies. At the same time, the study of description techniques is very useful for the development of the study of dictionaries in Indonesia. The attempt to define a term cannot be separated from the search for an equivalent from the source language in the target language. When no exact equivalent can be found in the target language, the description translation technique becomes one of the most important

³⁴ Ali Almannan, *The Routledge Course in Translation Annotation: Arabic-English-Arabic* (London: Routledge, 2016).

³⁵ Lawrence Venuti, *Rethinking Translation Discourse, Subjectivity, Ideology* (New York: Routledge, 2020).

options.

Conclusion

The conclusion from this study shows that cultural terms are translated by using some special techniques. The tendency of these techniques can be examined through the concept of Newmark's concept of translation and Venuti's super-macro concept of translation ideology. In general, the cultural terms of Sufism are translated using borrowing and description translation techniques. One of the derivatives of the description technique is the annotation technique. The borrowing technique uses a translation method based on the source language. The description technique and the annotation technique use target language-oriented translation methods in macroanalysis. The borrowing technique uses the ideology of foreignisation. In contrast, the description technique and the annotation technique use the ideology of domestication. This study has limitations in terms of the material object. This study only focuses on 2 sources of corpora data. This study suggests that further studies can be conducted to analyze the translation techniques in various Syarah al-Hikam by Muslim scholars such as Said Ramadhan al-Buthi, Ibn Ajibah, Ibn Abbad, Ahmad Zarruq, Ash Syarnubi and Ash Syarqawi. An in-depth study of the techniques of borrowing translation will have a significant theoretical impact on the study of lexical semantics. At the same time, a comprehensive study of techniques of description will have impacts and benefits for terminology and literacy, especially in the field of lexicography. The contribution of this research to the study of Arabic language in Indonesia is that an in-depth and comprehensive study of cultural terms in local wisdom is needed. This is because local wisdom is the source of wisdom values.

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Author Contributions Statement

In this study, the main researcher (MY) and the second researcher (SN) contributed in comparing "cultural terms" in religious texts in the form of al-Hikam aphorisms translated from Arabic (L1) into Indonesian and Javanese (L2) to analyse the local wisdom and moral values of Islamic Sufism contained in al-Hikam aphorisms. Both of them collected data for this research in the form of translated words, phrases, clauses, and sentences from selected data sources related to cultural terms, both from books and several Arabic-Javanese translation dictionaries. Then qualitative data analysis was carried out which included (1) domain analysis, (2) taxonomy analysis, (3) componential analysis, and (4) cultural theme analysis.

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