When the Text Meets Its Local Contexts:
Lexical Equivalents in Southeast Asian Qur'anic Translations

Ervan Nurtawab

1. Introduction

The Qur'an states that the Prophet Muhammad who speaks in his clan language, which is Arabic, has been sent for all humankind. Yet, the Qur'an is not revealed in all human languages. It is written and spoken in very clear Arabic, which accounts for the attempt to understand it through translations. For this reason, translations play a crucial role in making Islamic teachings and values spread far beyond Arabic borders. Moslems pray in Arabic and recite the Arabic Qur'an. Aside from that, not surprisingly, Moslems living in non-Arabic speaking countries and who do not speak Arabic need translations as a medium to understand the Qur'an.

Muslims have a long historical tradition of translating the Qur'an, which could be traced to the early Islamic period. Nevertheless, we have no adequate information as to whether the Prophet himself carried out the translation of the Qur'an. However we have the story of one companion, namely Salman the Persian who translated the Fatihah, which is the first Qur'anic sura, into Persian. The fact is that since then Muslims have been developing and producing hundreds or even thousands, of works on Qur'anic translations in almost all languages, throughout the world.

The meaning of the Qur'an could be fairly well presented in non-Arabic languages. Yet, the attempt to find lexical equivalents during the translation process is believed to be the most difficult task facing a Qur'anic translator. For this reason, not only does the translator pay attention to the two languages, but also to the two cultures in which the Qur'an has been interpreted and practiced. In Southeast Asia, the tradition of translating the Qur'an as a whole had begun as early as the 17th century, when Abd al-Rauf al-Jawi al-Fansuri made the first Malay Qur'anic exegesis in 1675. This has been regularly reprinted since 1884. In the following centuries, Qur'anic translations have been increasingly found in other Southeast Asian languages, such as Javanese. This article examines lexical equivalents in Southeast Asian Qur'anic translations with special reference to two important works on Qur'anic translations in Malay and Javanese, that is, the Turjuman al-Mustaqif [TM] by 'Abd al-Ra'uf and al-Horiz [TI] by Bisi Mustofa, currently seen in the Sophia University library. For comparison, I also attach the
translations made by Yayasan Penyelenggara Penerjemah Pentafisir Alquran, which is Alquran dan Terjemahnya [AT], and The Holy Qur’an: Translation and Commentary [AYA] by A. Yusuf Ali.

With these aforementioned facts, I would like to state that finding lexical equivalents could be considered one of the most difficult problems facing the translator of religious texts, during the translation process. Moreover, the unavailability of adequate words in the receptor language "forces" the translator to borrow words from the source language, in order to describe what the text really says. This way, it is no longer an activity of translation, but becomes one of interpretation. Yet, the borrowing of words from the source language for use in the receptor language also causes perplexing problems. This is because the words that are borrowed from the source language and which then become part of the vocabulary of the receptor language, are usually not accompanied by a proper understanding of their original meanings. Hence there might arise two similar words in the two languages, which do not have the same meanings and concepts.

2. The Qur’an in the Malay, Javanese, and Sundanese Cultural Regions

Except for the Turjuman, there exists no copy of the Malay commentaries to be found in their entirety, from the 17th century. We find only partial Malay renderings of the sura al-Kahf, which is called the Cambridge MS B.6.45 and which was owned by a European traveller, Epenius, who donated it after having brought it back from Aceh sometime in the 17th century [Feeney 1998: 52-3]. Van Ronkel describes it as rendering all the verses of the sura and containing some stories, particularly the story of ashab al-kahf. This Malay rendering uses Arabic scripts [Ronkel 1896]. We may estimate that Epenius got the MS in the first decade of the 17th century. According to Riddell, if it was a fresh copy at the time, we may fairly assume that it was copied at around 1600 [Riddell 2001: 151]. The above two works then become a starting point for the realization of the fact that the understanding of the Qur’anic text in local languages had begun since that century.

The Cambridge MS enjoyed its popularity due to the fact that its date of writing could be ascribed to the lifetime of Shams al-Din al-Sumatra-i, and in all possibility Hamzah Fasuri. The fact there are no other extant copies shows that this copy was brought from Aceh before the burning of their works by al-Raniri and his followers in the following decades, who seemingly destroyed all other copies and works. This also shows that the works on the Qur’anic commentaries had been one of his main targets, and it was done so that they could be sure that no more copies existed in Aceh. Certainly, it should be noted that the Cambridge MSS would be very important in attempting to grasp the tradition of Qur’anic exegesis long before the compilation of the Turjuman in the late 17th century. There is no single work on the commentary of the Qur’an that could be associated with al-Raniri. Since there is no record on the burning of al-Raniri’s works, we may argue that he did not write any commentary [Riddell 1989: 112].

Javanese Muslims have dealt with Qur’anic translation since the 18th century. Later, they began working on the translation of the Qur’an as a whole since the 19th century. Surprisingly, Javanese Qur’anic translations as a whole in their early phase do not include the Qur’anic text in Arabic. An example of this is the printed work entitled Kitab Kar’an, which is the Qur’anic translation in the Javanese script and language, and which belongs to some libraries in Java. We might say this work is the first Qur’anic translation in the Javanese script and language, printed by Lange & Co. of Batavia in 1858. Aside from this work, there are two handwritten works on Qur’anic translations in the Javanese script and language authored by Bagus Ngarpah [Nurtawab 2009: 175-7].

In the following years, there appeared more Javanese Qur’anic translations and commentaries, produced where the Qur’anic text was included. This fact suggests that there had been disputes among Javanese Muslims regarding the production of Qur’anic translations, without attaching the Qur’anic text of the 19th century. Since then, the works on Qur’anic translation are printed together with the Qur’anic text. An example of this is the work on Qur’anic translation as a whole authored by Moh. Amin bin Ngardul Muslim, and printed in five volumes by Siti Sjamsijjah Solo during the period 1932-1935.

In the Sundanese cultural region, the production of Qur’anic commentaries is usually included in what some scholars regard as mushaf. I suggest that some manuscripts of the Qur’an containing interlinear translations that were made not only for recitation but also for understanding the meaning, could be identified as works on Qur’anic exegesis, i.e. as translations containing translations in local languages.

The first Qur’anic commentary of Banten is coded MS A.51, in the collection of the National Library. This is a complete work written in five volumes. Each volume contains six chapters. This MS measures (30.5 x 19.5) cm. Each page contains 5 lines of Arabic text, which is the Qur’an, and followed by 1-2 lines of the Malay translation. Black ink is mostly used for writing the Qur’anic text and

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1 The printed work of Bagus Ngarpah’s Qur’anic commentary is partly available in Leiden University Library. Thanks to Dr. Nico Kaptein for informing me of this matter.

2 See for further the works of scholars dealing with the Qur’anic Mushaf, for example the works authored by Annabel Teh Gallop and Ali Albar.
its commentary. Red ink on the other hand is utilized for the sura headings, the first words of the Qur'anic text in each sura, the waqaf, and chapter signs. The Arabic text and its Malay commentaries are mostly written within the frame, except for some signs of chapters, the explanation on the status of suras as to whether it is Madaniyah or Makkiyah, the number of its verses, and related debates. According to Gallop & Akbar, there are some indications that this MS was initially planned to be written in ten volumes, containing three chapters in each volume [Gallop & Ali Akbar 2006: 135-6].

The second Qur'anic commentary of Banten is MS A. 54, which is the Qur'an with its Javanese interlinear translation. This manuscript is divided into five volumes. Yet, chapters 15-16 are reportedly unavailable. With the exception of volume 3, each volume contains six chapters. It measures (50.5 x 36) cms and uses European paper. Each page contains 18 lines, of which 9 lines of the Arabic text are in red and another 9 lines for the Javanese commentary are in black. Its text block measures (43 x 24) cms. The text frame is unavailable [Gallop & Ali Akbar 2006: 138].

The third Qur'anic commentary of Banten is MS W. 277, which is the vocalised Malay Qur'anic translation. This work is divided into 10 volumes, in each contains three chapters. It measures (32 x 20) cms. Its text block constitutes (28 x 11.5) cms. Each page contains five lines of Arabic text followed with one or two lines of the Malay commentary. It uses black ink, and no text frame is available. The red ink on the other hand is utilized for the sura headings, the first words of the Qur'anic text in each sura, the waqaf, and chapter signs. The Arabic text and its Malay commentaries are mostly written within the frame, except for some signs for chapters, the explanation on the status of suras as to whether they are Madaniyah or Makkiyah, the number of its verses and related debates. In almost all aspects, this manuscript is very similar to MS A.51 [a-e]. In other words, this is another copy of MS A.51 or vice versa. The fourth Qur'anic commentary of Banten is kept in the Mosque Agung Banten, measuring (30 x 18) cms, with its text block (22 x 11) cms [Gallop & Ali Akbar 2006: 139].

As for the development of the tradition of Qur'anic commentaries, most scholars in the field of Islam in Southeast Asia suggest that there was only one Malay Qur'anic commentary available in the Malay world for three centuries, since the composition of the Turjuman was concluded in 1675. The scholars who propose this argument are Anthony Johns [Johns 1996: 43] [Johns 1997: 4-5]; Peter Riddell [Riddell 1989: 119][Riddell 2009: 402]; Azymardzi Azra [Azra 2004: 82]; and Wan Shahrir Abdullah [Abdullah 2005]. From the fact that there are some mualafs containing translations, I suggest that the Malay Qur'anic translation was produced again in the 18th century, a century after the composition of the Turjuman.

3 at the end of the 17th century.

3. Lexical Equivalence of Qur'anic Key Terms

In the translation process, more specifically in the translation of the Qur'an, there arise special as well as critical problems in finding adequate words. Each translator is faced with difficulties in finding words in the receptor language, in order to adequately render keywords mentioned in religious texts. Apart from this, there may be words that seem very much alike, but are different in meaning. Furthermore, texts have many word combinations and components that are almost impossible to understand in the light of their own culture. For some people literal translations might reveal the correct understanding of the source texts, but in many cases the meaning might appear less cohesive or even be lost.

(1) Symbolic Keywords

Keywords are understood as words mentioned many times in the texts, and which reveal their gravity in relation to the topic discussed. There may be many keywords found in a single text. The translator is responsible for selecting these keywords and choosing a single word in the receptor language, when a keyword that is to be translated appears. Keywords are usually considered critical points whereby a concept can be grasped [Larson 1984: 177-8]. The reason for paying more attention to this aspect is because words adequate as keywords would be more significant than others. If they are not rendered in ways that enable readers to understand them more clearly, the whole meaning of the Qur'anic text might be less obvious.

The aspect of eschatology is a good example as to how keywords in Qur'anic text are translated into local languages. In the eschatological aspect, the words al-jannah and al-nar are both more easily replaceable with the translated words, swarga (स्वर्ग) and naraka (नरका), derived from the Sanskrit language, that is, from swarga and naraka.

In the Qur'an, the place that is full of joy and good in which the good people live is called the jannah. Conversely, those who are sinful on the earthly realm will be arrested in the so-called nar. In the Qur'an, the word jannah emerges in three forms, that is, singular, muthanna, and plural. In the singular form, it is mentioned seventy times, in muthanna eight times, and in the plural sixty-nine times. Conversely, the Qur'an uses the word al-nar in its singular form alone.

3 This and next calculations are based on the index made by Fu'ad 'Abd al-Baqi. See 'Abd
which constitute 126 times. Like heaven, hell has seven levels, that is, jannaham, wayl, hatunah, se'ir, saqar, jakim, and haviyitah. Jannaham is the most frequent name repeated in the Qur'an. It emerges seventy-seven times ('Abd al-Baqi n.d.:234-5).

According to al-Raghib al-Isfahani, heaven and hell are basically an imitation of the worldly life,9 albeit both have contradictory aspects and different levels of delight as reflected in Q.S. al-Sajdah (32): 17: Fa-la ta'lamu nas ma ukhfiya labum min qurrat a'yun jaza' bi-ma ka ma ya'sulun (Now no persons knows what delights of the eye are kept hidden (in reserve) for them—as a reward for their (good) Deeds). Ibn Abbas states that, as quoted by al-Isfahani, the heaven in plural forms (jannah) is to describe the various characteristics of the seven heavens, i.e. the Firwadawm, 'Adn, Na'ma, Dar al-Khadd, Mu'wa, Dar al-Sulam, and Tliyim.7 Nevertheless, heaven is not believed to be the highest reward for good people. The highest reward for the good people is His bless and the encounter with Him in the hereafter.6

In all possibility, the use of loanwords might be the best choice to describe keywords. They might be needed when the translator finds a great deal of difference between the cultures. This usually arises when translating names in the Qur'an. Sometimes, the translator finds it better to use the loanwords and then modify them in order to communicate the real meaning of Qur'anic texts,7 rather than to use terms in the receptor language that might partially contain incorrect meanings. In such cases, whenever loanwords or new combinations are used and modified to grasp keywords, they should be easy to understand grammatically and semantically [Larson 1984: 180]. The theological aspect is a good example concerning this issue.

In sura al-Naml (27): 60, God says:

<table>
<thead>
<tr>
<th>Q</th>
<th>Amman khalaqa al-samawat wa-al-ard wa-anzala lakum min al- sama' ma' fa-anbaina bihi hada'iq dhat bahjah / ma kana lakum an tumbatu shajaraha / a-ilah ma' Allah hal hum qawm ya'dilun.</th>
</tr>
</thead>
<tbody>
<tr>
<td>TM</td>
<td>Ataw siapalah yang menjadikan tujuh peta organic dan bumi dan telah menurunkan bagi kamu dari langit air maka kamu tambahkan dengan dia</td>
</tr>
</tbody>
</table>

Abd al-Ra'uf in the Tujjuman consistently used the word Allah. Such a word was transmitted to the Malay language together with all Arabic words concerning either religious or other matters, that were introduced during the Islamization of the Malay world. On the other hand, the struggle to introduce the word Allah as The Only God was getting much harder in the Javanese culture. Before the coming of Islam, the Javanese people had no idea of God's Islamic name, Allah. The Javanese people recognized only Buddhism and Hinduism. In the following period, Muslim missionaries came in at the end of the 15th century to promote a new religious teaching (Islam). But, there were many people who merely used the name Allah, and the teachings were not practically understood in daily life. At that time, the Javanese people were more fluent in spelling the word Hyung Manon rather than Allah. Even now there are many Javanese villagers who spell the word as "Alah" (without the double consonant "I") instead of "Allah," and they usually also employ the term "Gusiti Alah."8

The above description shows that it was not an easy task to introduce religious terms and teachings into local communities that had earlier adopted other religious systems. As stated, the Qur'an successfully visualized a transcendent God. Nevertheless, the local communities in Southeast Asia chose to perceive Him more

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The translator needs to be careful about translating word combinations found in the Qur'an. Two examples of this are *sibghat Allah* and *wa-man al-qura*. As for the former, in sura Q. al-Baqarah [2]: 138, God says:

<table>
<thead>
<tr>
<th>Q</th>
<th>TM</th>
<th>TI</th>
<th>AT</th>
<th>AYA</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Qibghat Allah wa-man ahsan min Allah sibghah wa-nahu lahu 'abidun</strong></td>
<td><strong>Telah dicehup Allah Taala akan kamu celupnya / dan tiada seorang jaspun yang terlebih baik daripada celupnya / dan padahal adalah kamu menyembah baginya.</strong></td>
<td><strong>Kalawan wedelane / gusti Allah / utawi sapa / iku luwih bagus / tinimbang saking Allah / apa wedelane / utawi ingsun kabeth / merang Allah / iku pada nyembah / ingsum kabeth.</strong></td>
<td><strong>Shibghah Allah. Dan siapakah yang lebih baik shibghahnya daripada Allah? Dan hanya kepada-Nya-lah kami menyembah.</strong></td>
<td><strong>(Our religion is) The Baptism of God: And who can baptize better than God? And it is He Whom we worship.</strong></td>
</tr>
</tbody>
</table>

In Arabic-Malay dictionary authored by Muhammad Idris Abd al-Rauf al-Marhawi, the word *sibghah* means *wasiq, ugauna, and millah*; and *sabghah* means *penepuh*. When the word *sibghah* is combined with the word *Allah, sibghat Allah, al-Marhawi decided to translate this word combination into *ugauna Tuhun*.

Various phrases or combinations for translating *sibghat Allah* show that regarding this word combination, it is apparently difficult to find its adequate translation in the receptor language. Referring to this dictionary, we could see that the translators of Qur'an like Abd al-Rauf and Bisri Mustofa chose the word *sibghah as sabghah* which means *penepuh*. Abd al-Rauf needed seven words in the receptor language to translate this two-word combination, that is, *Telah dicehup Allah Taala akan kamu celupnya*. This is also the case with *labirs*, where its author, Bisri Mustofa, modifies four-word combinations, *Kalawan wedelane gusti Allah*. On the other hand, Abdullah Yusuf Ali decided to change the Christian symbolic word *baptism*, *The Baptism of God*, which apparently make this Islamic word combination mentioned in the Qur'an look more like a Christian word; then he added within-the-text interpretation before it, which is *Our religion is*.

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More interestingly, in Alquran dan Terjemahnya, the translator did not translate, but decided to keep the Arabic word combination.

As for the latter, in Q. al-An'am [6]: 92, God says:

Q: Wa-hadha kitab anzaluhu mubarak musaddiq al-ladhi bayna yadayhi wa-lihundhira umm al-qura wa-man hawlaha ...

TM: Bermula Qur'an ini kitab yang telah Kami turunkan ia supaya berkah lagi membenarkan yang dahulunya daripada segala kitab dan supaya keceriterai dengan dia segala orang yang di Mekkah dan segala manusia ...

TI: Utawi ico Qur'an iku kitab kank murnakte insins ico kitab kank den berkahl tur ambenerake ico kitab kank ana ing sedurang yu Qur'an lan supaya medin-medine sira Muhammad ing ahli Mekah lan sakiwa tengene pira-pira dasa ...

AT: Dan ini (Alquran) adalah kitab yang telah Kami turunkan yang diberkahi; membenarkan kitab-kitab yang (diturunkan) sebelumnya dan agar kamu member peringatan kepada (penduduk) Ummul Qura (Mekah) dan orang-orang yang di hurung lingkungannya ...

AYA: And this is a Book which we have sent down bringing blessing and confirming (the revelations) which came before it: that thou mayest warn the Mother of Cities and all around her ...

Another example of the combination of words mentioned in the Qur'an also needs to be considered. The combination, umm al-qura, literally meant ibunya negeri in Malay or mother of cities in English, and it certainly has no equivalent word combinations in the receptor language. Instead, it should be translated as Mecca, the name of the city located in Saudi Arabia.

As for this matter, both Abd al-Rauf and Bari Mustofa understand it as the people living in Mecca. In this regard, both no longer did the translation, but the commentary. In Alquran dan Terjemahannya, on the other hand, the translator borrowed its original combination of words while giving within-the-text interpretation to keep its meaning in the receptor language cohesive. It is also the case with Yusuf Ali’s work where he literally translated it by adding an additional commentary as a footnote,13 to avoid making a so-called false literal translation.

(3) False Friends

The term False friends refers to words in the source language that outwardly appear to be the same as the words in the receptor language. Nevertheless, they are different in meaning. The translator is strongly recommended to be aware of this matter, and not to directly assume that words that appear similar, are also the same in meaning. Their meanings might be totally different, or they might have a special feature [Larson 1984: 183].

We can identify a word like qolam in the Qur’anic text as an example of this matter. In Q. al-Alaq: 4, God says:

Q: al-ladhi ‘allama bi-al-qalam
TM: Mengajarkan khat dengan qolam
TI: Kang mulang ico al-ladhi kalawan qolam
AT: Yang mengajar (manusia) dengan perantaraan kalaman
AYA: He Who taught (the use of) the Pen

This word has several meanings in Malay. It may mean a false friend for the translator of Qur’anic Arabic-Malay. The word seems similar to two words in the receptor language, that is, kalam and kalaman. Kalam (n) is defined as (1) ceruk di tanah yang agak luas dan dalam berisi air (isutak miara memianira ikan dib); (2) buk tempat air [Moeliono 2005: 580]. On the other hand, the word kalam has four meanings of which two are derived from Arabic words. Firstly, kalam (n) means perkataan, kata (especially for God saying). This meaning is of course derived from the Arabic, kalam or kalam Allah, and not from qolam as stated in the verse above. Secondly, kalam (n) is understood as alut untuk menulis (a tool to write) which correspond to its Arabic word, qolam. Nevertheless, kalam is also a word in the receptor language which has no cultural connection with Arabic. Kalam (n) is then understood as kemah atau laki-laki (male genitals). In Kamus Besar Bahasa Indonesia, it is said that the word is generally used to indicate such a meaning in classical Malay literature.14 Lastly, kalam (n) is understood as pasir hitam yang

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13 Moeliono, et.al., Kamus Besar Bahasa Indonesia, xxvii. So far, I have not been able to verify as to how far the Malay word kalam can be understood as the male genital, as used in classical Malay literature. It is not found in al-Marbawi in his Qamus Idris al-Marbawi, with such a meaning. This is also the case with Daftar Kata Bahasa Melayu Rumi-Sehitan-Jawi published by Dewan Bahasa and Pustaka. In this work, there is no indication that one of kalam meanings is the male genital. Instead, the word kelamin (ku-safe) is available, as it is also found in the Kamus Besar Bahasa Indonesia. Thanks to the Malay Concordance Project headed by Ian Proudfoot, after having searched this database, we find there are several kalam that might mean the male genitals, on the ground that they
bercampur emas yang dilinbang [Moeliono 2005: 493].

There may appear false friends as a result of borrowing. Accordingly, the translator must be attentive so as not to assume that this borrowing involves the same meaning in the same word, in the language from which it is borrowed [Larson 1984: 183]. The word ta’wil could be an example of this matter. In sura Ali ‘Imran [3]: 7, for example, God says:

Q ... fa-anuma al-ladhina fi qulubihim zaygh fa-yattaburuna ma tashabahah minhu ibtigha’ al-fitnah wa-ibtigha’ ta’wilhi wa-ma ya’lanu ta’wilhulu illa Allah ...

TM ... maka adapun segala mereka yang di dalam segala hati mereka cenderung daripada yang sebenar-benaraya. Maka diperikat mereka itu barang yang tiada dipahaman makna daripadanya karena menuntut fitnah dan menuntut tafsir dan tiada mengetahui tafsirnya itu melainkan Allah Ta’ala ...

TI ... mangga anapan utawi wong-wong kag iku tetep ingdalem pira-pira atine al-ladhina utawi menglong mangga ngetut burane iya al-ladhina ing barang kag jumbuh iya ma maku kiting kerana nuperih fitnah lan nuperih ta’wile ma-tashabah lan ora ngerti ing ta’wile ma-tashabah anging sapaj Allah ...

AT ... Adapun orang-orang yang dalam hatinya condong kepada kesesatan, maka mereka mengikuti sebagian ayat-ayat yang mutusyabihat untuk menimbalkan fitnah dan untuk mencari-cari ta’wilnya, padahal tidak ada yang mengetahui ta’wilnya melainkan Allah ...

AYA ... But those in whose hearts is perversity follow the path thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except God ...

In the Qur’an, the word ta’wil is mentioned seventeen times, eight times in sura Yusaf, and twice in sura Ali ‘Imran, al-A’raf and al-Kahf, and once in al-Nisa’, Yunus, and al-Isra’. In the Tafsiran, Abdul Rauf al-Sinkili chose six

words in his attempt to describe the term ta’wil, that is, ta’bir (seven times), 15 aqbat (three times), 16 tafsir (twice), 17 ta’wil (twice), 18 and once for cenderung, 19 tempat kembali20 and the problem of divorce, bercerai. 21

His decision in choosing these various words shows that he faced great difficulty in finding an adequate vocabulary in the source language. Even these four are derived from Arabic, that is, takbir, 22 aqbat, tafsir, and ta’wil, to describe the meaning of ta’wil in fourteen out of seventeen places. Besides, the word ta’wil itself becomes part of Malay language, as Abd al-Rauf himself chose it twice in the Qur’an. In Kamus Bahasa Indonesia, ta’wil has two meanings, (1) keterangan; penjelasan (seperi tafsir dan takbir) and (2) penafsiran maksu ayat alquran, mengandung pengertian yang tersirat (implisit) [Moeliono 2005: 1126].

We might find concepts in the source text that seemingly look very similar to those in the receptor language. When we take a look at them carefully, they appear to have a very different meaning and function. If the translator is not alert concerning this aspect, and if he were to grasp the concept in accordance with the receptor culture context, Larson argues that its correct meaning might be lost or distorted [Larson 1984: 183]. One example of this is the translation of sura al-Tawbah [9]: 84. God says:

Q Wa-la tasalli ‘ala ahad mimhum mata abadan wa-la taqum ‘ala qabrili ...

TM Dan jangan engkau sembahyangkan atas seorang yang mati daripada mereka itu selama-lamanya ya Muhammad dan jangan engkau berdiri atas kuburnya dengan menenang diia atau mengunjungi dia ...

TI Lan aja nyolotu siwa inggak ingkang munafaqin kang mati iya ahad selawase lan aja ngadeg aja inggak usung kuburan sawi jatuhawe munafaqin ...

AT Dan janganlah kamu sekali-kali menyembahyangkan (jewzah) seorang yang mati di antara mereka, dan janganlah kamu berdiri (mendoakan) di kuburnya ...

15 All are found in sura Yusuf: 6, 21, 44, 101, 36, 37, and 45.
16 Sura al-A’raf: 53 and Yunus: 39.
18 Sura Yusuf: 100 and al-Kahf: 82.
19 Sura al-Isra’: 35.
20 Surat al-Nisa’: 59.
21 Surat al-Kahf: 78.
22 Not to be misunderstood as takbir which means Allah Akbar.
Nor do thou ever pray for any of them that dies, nor stand at his grave

The concept wa-la taqum 'ala qabrhi is a false friend with regard to its literal meaning of don't stand at his grave, but it should be associated with don't pray for his/her mercy. Hence, the form may be the same, but the function is different. In the Turjuman, Abd al-Rauf renders it literally in the light of his own culture as jangan mengikuti orang berdiri atas kuburnya, by adding an extra explanation after it, namely dengan menemani dia atau mengunjungi dia. In the Ibriz, Basri Mustofa also did the same with aja ngede sira ingatase kabure wong sawijit sasthume monafiqin, by adding an extra explanation similar to what is found in the Turjuman in its commentary section. Nevertheless, their additional interpretation does not fully emphasize the function. The concept attached in the above verse tells the readers that the function of standing at the grave is praying at the grave. It is of course different from what has been usually practiced in Southeast Asia, where people have to sit at the grave to pray for the one who is buried. Visiting the grave might be intended as praying for mercy, but it might also mean something else. While keeping its literal translation, the author of Alquran dan Terjemahnya adds within-the-text interpretations in it, that is, mendoakan.

4. Conclusion

Efforts to either translate or interpret source texts like the Qur'an through the local languages undeniably causes many effects. The most apparent one is that such cultural conversations ultimately affect the main characteristics of their languages and cultures. In many cases, the so-called translation is inherently not a translation. Rather, it is merely the adoption of new words, combinations, and concepts. Moreover, the borrowing of Arabic vocabulary into the Malay language greatly contributes to the development of Malay literature. As for the understanding of the Qur'an, the Arabic words comprising some ideological aspects would not for certain be translated properly. For this reason, the preference to choose the translated word or to hold the original one, demonstrates the strategy of the ulama for spreading Islam in Southeast Asia. To large extent, this also becomes another important determinant towards understanding the Arabic Qur'an in the local languages.

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SUGAHARA Yumi (Osaka University)

1. Introduction

During the 19th and 20th centuries, insular Southeast Asia began to experience a fresh wave of Islamization, marked by both a considerable increase in the number of pilgrims to Mecca, and the increase of Islamic schools (pesantren, pondok, dayah and so on) in local villages. The demand for Islamic textbooks called "kitabs" also increased in proportion to the number of the students of those schools. The technique of printing, which had just been introduced into the Islamic world in the early 19th century, spurred on the business of publishing kitabs in Southeast Asia and the Middle East. Kitabs first began to be published in Singapore and Bombay in the latter half of the 19th century. At almost the same time, Arabian merchants in the Middle East entered the business of publishing kitabs targeted at Muslims in Southeast Asia. They published kitabs for selling at their bookshops in the Middle East and exported them to Java, where fellow Arabic traders opened bookshops. In the 20th century, these fellow traders also began to publish kitabs in Java by themselves, tailoring the variety of kitabs to the requirements of the local society. In the process, new types of kitabs were born. They were concise and more oriented to the common urban people who had not received training in Islamic schools, focusing on rules of how to lead one's daily life as a "virtuous" Muslim [Sugahara 2009: 11]. Islamic knowledge, which until then had been relatively closed inside the pesantrens became more accessible, and was disseminated through the printed kitabs.

As a consequence the tradition of manuscripts gradually disappeared, since the manuscripts were superseded by the published kitabs throughout Southeast Asia. This paper examines the influences that the publishing business that flourished from the 19th to 20th century came to exert on the variety of kitabs read in Southeast Asian society.

Proudfoot collected data on the books published in Singapore and described their publishing history until the early 20th century [Proudfoot 1993], while Heer compiled a list of authors of Jawi kitabs in English (or kitab Jawi in Malay), and the titles of their kitabs. Most were published in the Middle East [Heer 2010]. Our analysis focuses on the difference of place of publication, based