Arabic-Javanese Interrogative Sentence Translation Study in The Book of Khudz 'Aqīdataka min al-Kitābi wa al-Sunnah al-Shahīhah and Al-Hudā

Hidayat Muhammad Sidiq, Muhammad Yunus Anis
Universitas Sebelas Maret Surakarta, Indonesia
Corresponding E-mail: hmsidiq@student.uns.ac.id

Abstract
Arabic-Javanese translation is a means of communication between nations as well as preservation of local languages. This research takes interrogative sentence and their translations from Arabic to Javanese. This research aims to describe the types and functions of interrogative sentences in the books of Khudz 'Aqīdataka min al-Kitābi wa al-Sunnah al-Shahīhah (KAKSS) and Al-Hudā: Tafsir Quran Basa Jawi, as well as to describe the techniques, methods, ideology of translation. This research uses qualitative-descriptive method and Spradley's (1980) data analysis. Data collection in this study used documentary and sampling techniques then the data was validated using the theoretical triangulation method. In this research, there are three types of interrogative sentences: yes-no questions, 5W+1H questions, and rhetorical questions. The interrogative sentences in this study function as real questions, for example the creed and tawhīd in the KAKSS. Some of them function as rhetorical questions, such as denouncing and denying in the Al-Hudā. As many as 65% of the dominant techniques lean towards target language (TL). The translation methods found are semantic, free, and communicative. The translation ideology used is domestication.

Keywords: Arabic-Javanese translation, interrogative sentence, translation study

Abstrak

Kata Kunci: kajian penerjemahan, kalimat tanya, penerjemahan Arab-Jawa
Introduction

Based on the Makkah theory coined by Buya Hamka, Islam entered Indonesia in the 7th century and came directly from Arabia (Suryanegera Volume I, 2014). In the end, Islam developed through several fields, namely Arab traders, da'wah, art, culture, and education (Posha, 2015). In the field of education, scholars have established Islamic boarding schools (pesantren) that are focused on studying Arabic books. In order for the religious message in the books to be conveyed properly, it is necessary to translate them from Arabic into the local language. This phenomenon gave rise to a new characteristic, namely Arabic-Javanese translation products. The Arabic-Javanese translations at that time generally used Arabic-Pegon letters (Elmabarok and Qutni, 2020).

There was a transition in translating Arabic-Pegon script into Latin script during this period. This was caused by the arrival of Europeans in the past to the national culture (Islakhah, 2020). Some examples of Arabic-Javanese translations using Latin letters are the books Jupuken Aqidahu saka Al-Qur'an lan Sunnah (2021) or JAQS and Al-Hudā: Tafsir Quran Basa Jawi (1983) or Al-Hudā. The JAQS book is a translation of the book Khudz ‘Aqidatuka minal Kitābi was-Sunnah ash-Shahīhah (KAKSS). The book was authored by Shekh Muhammad Jamil Zainu of Syria and translated by Ustaz Abul Aswad al-Bayaty. The content of the KAKSS book contains questions and answers about the basics of creed and ḥawīd in Islam. The book of Al-Hudā is a Javanese translation of the Quran authored by Bakri Syahid.

The illustration illustrates that translation has an important role in social life, especially communication between people. Therefore, translation has become the opening bud of communication between nations (Al-Farisi, 2011). In simple terms, Arabic-Javanese translation is a means of communication between the Arabic-speaking community and the Javanese language. In addition, Arabic-Javanese translation becomes the intellectual treasure of Indonesian people to understand translation theory (Anis, 2019). One of the efforts to maintain regional languages' existence is to research Arabic-Javanese translation.

Based on this, the author takes translation research in the form of Arabic-Javanese interrogative sentence translation study in KAKSS and Al-Hudā. This research will focus on the techniques, methods, and ideologies of interrogative sentence translation in KAKSS and Al-Hudā.

To understand this study, it is necessary to understand the concept of translation at least. According to Catford (1965) translation is the replacement of textual material in the source language (SL) with equivalent material in the target language (TL). In more depth, Larson (1984) explains that translation is the transfer of meaning one by one while still adjusting the semantic structure in the SL to the TL.

In addition to translation theory, understanding this research also requires translation techniques, methods and ideologies.

According to Molina and Albir (2002) translation technique is a procedure to analyze and classify the form of equivalence in translation. They have divided translation techniques into 18 types of techniques, namely: adaptation, amplification, borrowing, calque, compensation, description, discursive creation, established equivalence, generalization, linguistics amplification, linguistics compression, literal translation, modulation, particularization, reduction, substitution, transposition, and variation. According to the author's observation, no study related to translation techniques specifically discusses interrogative sentences from Arabic into Javanese. This indirectly provides a gap for further research (Anis, 2018).

Furthermore, this research requires a translation method in order to know the purpose expected by the translator. Newmark (1988) divides translation methods into two opposite parts (poles). He calls it V diagram, i.e. source language emphasis (SL), consisting of word-for-word, literal, faithful, and semantic translation and target language emphasis (TL) consisting of adaptation, free translation, idiomatic translation, and communicative translation.

In addition to translation methods, this research requires translation ideology to know whether a translation is acceptable. Furthermore, Venuti (in Hoed, 2006) divides translation ideologies into
Arabi : Journal of Arabic Studies

two poles: foreignization and domestication. Foreignization ideology refers to SL, thus imposing SL linguistic terms into TL. As for domestication ideology, it refers to the TL so that foreign cultural terms become lost because they feel like in their hometown (Venuti, 1995). This is so that the translation can adjust to the TL flavor.

This research focuses on the translation of interrogative sentences in KAKSS and Al-Hudā. In addition, interrogative sentences in Javanese are also divided into three types, namely: 1) Ukara pitakon lumrah, an interrogative sentence that are usually used in everyday life; 2) Ukara retoris, an interrogative sentence that does not require an answer; and 3) Pitakon paminta, an interrogative sentence that contains a request (Sasangka, 2008: 219). In Arabic, interrogative sentences are characterized by istilham (interrogative word). Interrogative sentences in Arabic are also divided into four types (Badawi et al, 2017: 763-764): yes-no questions, wh-questions, indirect questions, and rhetorical questions. Then, Al-Jārim and Amin (1999) added the division of interrogative sentences (questions/istilham) in terms of their function: istilham haqiqī, a form of question used by a person to find out information that he does not know yet and istilham majāzā, a form of question that wants an answer other than asking, such as prayer, command, prohibition, etc. On the other hand, Chor (2023) and Tang (2022) had been elaborated about Cantonese interrogative pronoun. The interrogative pronoun mel has. Focusing on the subjective evaluative functions of mel that go beyond interrogation. This study reinforces that studies related to interrogative functions have a significant impact on the study of linguistics, especially in the study of Ten interrogative categories, such as: ‘who’, ‘which’, ‘what’, ‘how many/much’, ‘what kind’, ‘how’, ‘where’, ‘when’, ‘for what’ and ‘why’ (Ding, 2022), or taxonomy of noncanonical uses of interrogative sentence (Puzylowski, 2022). To strengthen the study of the interrogative form, further studies need to be studied in more detail in pragmatic studies, as has been studied by previous researchers (Akmal, 2022).

Some studies that have discussed interrogative sentences are Cahyaningrum (2013) and Siwalete (2013). However, both of them use English as SL and Indonesian as TL while this study uses Arabic as SL and Javanese as TL. In addition, both studies only discuss strategies and techniques. The study that discusses Arabic-Javanese translation is Anis (2016), (2022). However, his research only discusses translation strategies and has not reached the micro level as in this study.

Unlike those three studies, this research focuses on the techniques, methods, and ideology of translation of interrogative sentences in the book of KAKSS and Al-Hudā. The Data in this study using Arabic-Javanese translation and taken from several sources. So, as far as the authors observations go, this research has never been done before.

This study aims to: 1) describe the types and functions of Arabic interrogative sentences in the books of KAKSS and Al-Hudā, 2) describe the techniques, methods, and ideology of translating interrogative sentences in the books of KAKSS and Al-Hudā. This research is beneficial for developing Arabic-Javanese translation studies, especially applying translation techniques, methods, and ideologies. This research can also be used as an effort to preserve the Javanese language from extinction. Other benefits of this research are: 1) types and functions of interrogative sentences in the books of KAKSS and Al-Hudā and 2) The results of the application of techniques, methods, and ideologies of translation of interrogative sentences in the books of KAKSS and Al-Hudā.

Method

According to Bogdan and Biklen (2007), this qualitative research uses descriptive-qualitative method. This study collected data using documentary and sampling techniques (Nawawi, 2007). The data of this research are in the form of Arabic interrogative sentences (SL) and their Javanese translations (TL) which come from several data sources. The first data source comes from the book of KAKSS by Sheikh Muhammad Jamil Zainu (2021) and its translation, then 62 interrogative sentences and their translations are obtained. The 62 data were taken from chapters 1-10 in the book of KAKSS and its translation. The second data source comes from the book of Al-Hudā by Bakri
Syahid (1983) along with its translation, then 6 question sentences and their translations were obtained. The 6 data were taken from three letters, namely *Al-Muthaffīfīn*, *Al-Insyirāh*, and *Al-Qadr* in *Al-Hudā*. Then, the data was validated using the theoretical triangulation method (Wiersma in Sugiyono, 2007), combining several theories of Arabic and Javanese interrogative sentences. The theory of Arabic interrogative sentences is taken from Al-Ghulayaini (2020), Badawi (2017), Al-Jārim & Amīn (1999), Al-Hāshimi, and Ad-Damanhūrī (2019) and while the theory of Javanese interrogative sentences is taken from. This research will describe the techniques, methods, and ideology of translating interrogative sentences in KAKSS and *Al-Hudā*. The data findings in this study will be explained in the form of tables and descriptions in the results and discussion chapter. The use of qualitative research aims to display hidden cultural phenomena so that they can be known by others (Blaxter, Moleong, Strauss, and Corbin in Santosa, 2017). So, the results of this study are not only limited to the display of the amount of data, but have a cultural context in everyday life.

In more depth, the cultural context will appear in the data analysis stage. Data analysis in this study uses Spradley's (1980) data analysis method. He divided data analysis into four parts namely domain, taxonomy, componential, and cultural themes.

Domain analysis is used to get an overview of the object under study (Sugiyono, 2015). The domain in this study is at the micro level, namely the types of interrogative sentences and translation techniques used in the books of KAKSS and *Al-Hudā*. Taxonomic analysis is used to group data based on categories in the object of research (Santosa, 2017). In this stage, the data at the macro level is the method and ideology of translating interrogative sentences in the books of KAKSS and *Al-Hudā*. The componential analysis connects the domain and taxonomy components (Sugiyono, 2017). The micro and macro components in both domains are connected to analyze the translation of interrogative sentences in the books of KAKSS and *Al-Hudā*. Finally, cultural theme analysis finds common threads between domain, taxonomy, and componential analysis. The components found are then connected to the context of linguistic use.

**Result and Discussion**

Based on the previous problem formulation, the results and discussion in this article will be divided into three parts, namely: 1) Types and functions of interrogative sentences in the books of KAKSS and *Al-Hudā*; 2) The application of translation techniques in the books of KAKSS and *Al-Hudā*; and 3) The application of translation methods and translation ideologis in KAKSS and *Al-Hudā*.

1. Types and Functions of Interrogative Sentences in the Books KAKSS and *Al-Hudā*

Based on Badawi et al's theory that divides the types of interrogative sentences into four parts, this research only found three types of interrogative sentences: yes-no question, wh-question, rhetorical question, and indirect question.

<table>
<thead>
<tr>
<th>The Book</th>
<th>Types of Interrogative Sentences</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>KAKSS</td>
<td>Yes-No Questions</td>
<td>27</td>
<td>43,55%</td>
</tr>
<tr>
<td></td>
<td>WH-Questions</td>
<td>34</td>
<td>54,84%</td>
</tr>
<tr>
<td></td>
<td>Rhetorical Questions</td>
<td>1</td>
<td>1,61%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>62</td>
<td>100%</td>
</tr>
<tr>
<td><em>Al-Hudā</em></td>
<td>Rhetorical Question</td>
<td>6</td>
<td>100%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>6</td>
<td>100%</td>
</tr>
</tbody>
</table>

In summary, the table above display the findings of the types of interrogative sentences in Arabic derived from the books of KAKSS and *Al-Hudā*. In the book of KAKSS, it can be seen that there are three types of interrogative sentences, namely yes-no questions as much as 27 data (43.55%), wh-questions as much as 34 data (54.84%), and rhetorical questions as much
as 1 data (1.61%). Then in the book of Al-Hudā, it can be seen that only one type of interrogative sentence is found, namely rhetorical questions. The entire data in this book belongs to the type of rhetorical questions (100%).

In addition to the types of interrogative sentences, this study will also discuss the function of interrogative sentences. Based on the theory of Al-Jarim and Amin (1999) related to the function of interrogative sentences, the interrogative sentences are divided into two, namely istifhām haqīqī (real question) and istifhām majāzī (rhetoric question). The following is the finding table of the function of interrogative sentences in the books of KAKSS and Al-Hudā.

**Table 2. Functions of Interrogative Sentences in the Book of KAKSS and Al-Hudā**

<table>
<thead>
<tr>
<th>The Book</th>
<th>Functions of Interrogative Sentences</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>KAKSS</td>
<td>Istifhām Haqīqī</td>
<td>61</td>
<td>98.39%</td>
</tr>
<tr>
<td></td>
<td>- to ask</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Istifhām Majāzī</td>
<td>1</td>
<td>1.61%</td>
</tr>
<tr>
<td></td>
<td>- Al-taubūk kh al-taqqīrī</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>62</td>
<td>100%</td>
</tr>
<tr>
<td>Al-Hudā</td>
<td>Istifhām Haqīqī</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Istifhām Majāzī</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td></td>
<td>- Al-inkār</td>
<td>3</td>
<td>23.08%</td>
</tr>
<tr>
<td></td>
<td>- Al-ta’ajub</td>
<td>1</td>
<td>7.69%</td>
</tr>
<tr>
<td></td>
<td>- Al-ta’zhīm</td>
<td>3</td>
<td>23.08%</td>
</tr>
<tr>
<td></td>
<td>- Al-ta’wil</td>
<td>3</td>
<td>23.08%</td>
</tr>
<tr>
<td></td>
<td>- Al-taqār</td>
<td>2</td>
<td>15.38%</td>
</tr>
<tr>
<td></td>
<td>- Al-taubūk</td>
<td>1</td>
<td>7.69%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>13</td>
<td>100%</td>
</tr>
</tbody>
</table>

In summary, the two tables above display the findings of the function of interrogative sentences in Arabic derived from the books of KAKSS and Al-Hudā. In the book of KAKSS, it can be seen that the function of interrogative sentences is dominated by istifhām haqīqī as many as 61 data (98.39%) while istifhām majāzī is 1 data (1.61%). Then, in the book of Al-Hudā, it can be seen that the functions of interrogative sentences are actually all included in istifhām majāzī or 100%. In fact, one question can sometimes have more than one rhetorical function. The following are examples of analyzing the types and functions of interrogative sentences in the books of KAKSS and Al-Hudā.

**a. Yes-No Questions**

Based on tables 1, yes-no question types are found in the book of KAKSS, but in the book of Al-Hudā it is not. All yes-no question in KAKSS begin with the question word هل. The هل is used for questions that confirm the truth of a matter, or tashdīq. Functionally, the interrogative sentences belongs to the type of real questions or istifhām haqīqī. In addition, the use of هل reached 27 data (43.55%). The following are examples of interrogative sentences that use هل.

**Table 3. An example of Usage of هل in an Interrogative Sentence**

<table>
<thead>
<tr>
<th>Data Code</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>HI/19</td>
<td>هل الدعاء عبادة؟ (Zainu, 2021, p. 11)</td>
<td>Apa ndonga iku kalebu ibadah? (Zainu, 2021)</td>
</tr>
<tr>
<td></td>
<td>Does + Suplication + (form part of) + worship?</td>
<td></td>
</tr>
</tbody>
</table>

In table 3 interrogative sentences begin with هل. Interrogative sentences beginning with هل can use the answer yes or no (Zamroji and Huda, 2017). The purpose of the
An interrogative sentence above is to ask whether prayer is part of worship or not. The answer is 
نعم الدعاء عبادة which means yes, donga iku klebu ibadah 'yes, prayer is part of worship'.
Based on the answer that begins with ناام, it can be concluded that the question sentence above does not contain any rhetorical elements.

b. WH-Questions

Based on tables 1, the wh-question types are found in the book of KAKSS, but in the book of \emph{Al-Hudâ} it is not. The wh-question in the book of KAKSS are preceded by an 

\emph{ism al-istifâm} marker. The most commonly used question word is 
ما as many as 19 data (30.65%). 

ما is used to ask about something that does not have a mind, such as animals, work, inanimate objects, and so on. In terms of function, interrogative sentences belong to the type of real question or \emph{istifâm haqîqî}. The following are an example of an interrogative sentence using.

\begin{table}[h]
\centering
\begin{tabular}{|l|l|l|}
\hline
\textbf{Data Code} & \textbf{SL} & \textbf{TL} \\
\hline
II/47 & ما حُكْمُ الجِهَادِ في سَبِيْلِ اللهِ؟ & Apa hukume jihad fi sabilillah? \\
& (Zainu, 2021, p. 22) & (Zainu, 2021) \\
\hline
\end{tabular}
\caption{An example of 
ما Usage in a Interrogative Sentence}
\end{table}

In table 4 there are an interrogative sentence beginning with 
ما. An interrogative sentence beginning with 
ما is usually used to ask about something that does not make sense (Zamroji and Huda, 2017: 248). The purpose of the interrogative sentence above is to ask about the law of 
\emph{jihad fi sabilillah}. The phrase "the law of jihad fi sabillillah" itself is included in something abstract so that it is penalized as something that does not make sense. Then the answer to the interrogative sentence above is 
الجهاد واجب بالعمال والنفس واللسان meaning 
\textit{jihad iku kudu ditindakake kanthi, bandha, nyawa, lan uga lisan 'jihad must be carried out with wealth, lives, and oral.'} In terms of the answer, it also does not contain rhetorical nuances. So, the interrogative sentence belongs to the wh-question types and is a real question.

c. Rhetorical Questions

Based on tables 1 rhetorical question types are found in the book of KAKSS and \emph{Al-Hudâ}. In the book of KAKSS, the rhetorical question begins with the question word 
أم while in the book of \emph{Al-Hudâ} the rhetorical question mostly begins with 
ما. At first glance, the form of rhetorical question is almost similar to the two previous types of interrogative sentences. What distinguishes it is its function, which is limited to asking questions and requiring other information. The following are examples of interrogative sentences that use 
أم and 
ما.

\begin{table}[h]
\centering
\begin{tabular}{|l|l|l|}
\hline
\textbf{Data Code} & \textbf{SL} & \textbf{TL} \\
\hline
HI/22 & أم لَهُمْ شُرَكُوا شَرَعُوْا لَهُمْ مَنَ الدِّيْنِ ما لمْ يَأْذَنْ بِهِ اللُّٰ & Apa wong-wong musyrik iku nduweni sekuthu kange sawe syariat agama kanthi tanpa ijin palilahe Allah \\
& (Zainu, 2021, p. 27) & (Zainu, 2021) \\
\hline
\end{tabular}
\caption{An Example of 
أم in a Interrogative Sentence}
\end{table}
In table 5 there are interrogative sentence that begin with أم. Actually، أم itself is not part of the interrogative sentences marker، but is included in the harf al-'athf (letter 'athaf). However، أم above means hamzah al-istífhām al-taubikh al-taqrīb or hamzah used to reproach or revile (Yúsuf، 2000). When viewed in terms of its function، the interrogative sentence above seems not just an ordinary question. However، the interrogative sentence above also functions as a reproach. Basically، the interrogative sentence above is a quote from Q.S. Ash-Shura: 21. The context contains the reproach of Allah SWT against the disbelievers who made a new law so that Allah SWT disapproved of it. As in the interpretation of Ibn Kathir، it is said that the disbelievers do not follow the true religion but follow the religion made by humans and jinn (Sheikh، 2004). This kind of action will make Allah SWT even more displeased and angry. Therefore، Allah SWT reproached them with His words revealed to the Prophet Mohammed PBUH.

Table 6. An example of ما Usage in an Interrogative Sentence

<table>
<thead>
<tr>
<th>Data Code</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>II/64</td>
<td>وَمَا اَدْرَىكَ مَا سِجِّيْنٌ (Syahid، 1983، p. 1254)</td>
<td>Muhammad، apa sira wus sumurup Sijjin iku apa? (Syahid، 1983: 1254)</td>
</tr>
<tr>
<td></td>
<td>And + what + can make you know + what + Sijjin</td>
<td></td>
</tr>
</tbody>
</table>

In table 6 there are an interrogative sentence that use two ما. The first ما is in the clause وَمَا اَدْرَىكَ meaning Muhammad، apa sira wus sumurup 'Mohammed، have you witnessed' while the second ما is in the clause مَا سِجِّيْنٌ meaning Sijjin iku apa 'what is Sijjin?' Originally ما is used to ask something intelligent. However، in interrogative sentences it also wants functions other than asking، namely: 1) The first ما wants the meaning of al-inkār (to deny); 2) The second ما wants the meaning of al-taḥwīl (frightening) and al-ta'zhīm (glorifying). The meaning of al-inkār in the first clause is that Allah SWT wants to refute the statements of the disbelievers who do not believe in sijjin by showing the place's existence to the Prophet Mohammed PBUH. Then، the meaning of al-taḥwīl and al-ta'zhīm in the second clause is that Allah SWT wants to give the impression of fear of a very painful punishment while showing His majesty.

2. Translation Techniques in the Books of KAKSS and Al-Hudā

In this study، the author classifies the translation techniques into five variations: two techniques at once (couplet)، three techniques at once (triplet)، four techniques at once (quartet)، five techniques at once (quintet)، and six techniques at once (sectet). The following is a table of the variations of interrogative sentence translation techniques in the books of KAKSS and Al-Hudā

Table 7. Variations of Translation Techniques of Interrogative Sentences in the Books of KAKSS and Al-Hudā

<table>
<thead>
<tr>
<th>The Book</th>
<th>Types of Interrogative Sentences</th>
<th>Variations of Translations Techniques</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>KAKSS</td>
<td>Yes-No Questions</td>
<td>Couplet</td>
<td>4</td>
<td>6,45%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Triplet</td>
<td>7</td>
<td>11,29%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Quartet</td>
<td>14</td>
<td>22,58%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Quintet</td>
<td>1</td>
<td>1,61%</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sextet</td>
<td>1</td>
<td>1,61%</td>
</tr>
<tr>
<td></td>
<td>WH-Questions</td>
<td>Couplet</td>
<td>8</td>
<td>12,90%</td>
</tr>
</tbody>
</table>

Vol. 3 No. 1 | 40-46
Copyright © 2018 | ARABI | p-ISSN 2548-6616 | e-ISSN 2548-6624
The author deliberately divides the variations of translation techniques based on the material object used. This is because this study uses two different sources. Based on table 7 variations of translation techniques in types of yes-no question is found in 27 data (43.55%). The most frequently applied translation techniques is quartet techniques with 14 data (22.58%), while the least frequently applied techniques are quintet techniques with 1 data (1.61%) and the sectet technique with 1 data (1.61%). Meanwhile, 34 data (54.84%) of translation technique variations in the wh-question types exist. The most frequently applied translation technique is triplet techniques as many as 22 data (35.48%) while the least frequently applied is a quartet technique as many as 1 data (1.61%). Then, variations of translation techniques in a rhetorical question type is found as many as 1 data (1.61%). The translation technique variation is triplet techniques.

As mentioned earlier, in table 7 only one type of question is found. Therefore, the variation of translation techniques in the rhetorical question types is 6 data (100%). The most frequently applied translation technique is the quartet techniques as many as 3 data (50.01%). The following is examples of the analysis of variations in translation techniques of interrogative sentences in the books of KAKSS and Al-Hudâ.

a. Couplet Technique

Based on table 7, 12 data (19.35%) use the couplet technique. The application of the couplet techniques occurs in the types of yes-no question and wh-question (all of in KAKSS). The following is an example of the application of couplet technique in the book of KAKSS.

<table>
<thead>
<tr>
<th>Data Code</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>HI</td>
<td>17</td>
<td>حَلَّ السَّتَّارُكُ مَوْجُودٌ فِي هَذِهِ الأُمَّةُ؟</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Does + shirk + exist + in + this generation?</td>
</tr>
</tbody>
</table>

The couplet technique in table 8 combines generalization and amplification techniques. The generalization technique occurs in حَلَّ which is translated apa ‘what’ and as for حَلَّ i tis translated in generalized way so that meaning is the same as ما. The word apa is considered more general and frequently used than the word apata (Hakim, 2004: 677). The amplification techniques occurs in السَّتَّارُكُ which is translated kesyirikan iku, مَوْجُودٌ which is translated isih ana, and في هذه الأمة which is translated ing satengahing umat iki. The word السَّتَّارُk acts as mustadâ‘; the word مَوْجُودٌ, the phrase في هذه الأمة acts as adverb. It can be seen that all three are no longer translated literally but have linguistic significance.
elements such as *iki* and *iku* and even words such as *isih* and *satengahing* added. For example, the addition of the word *isih* 'still' in the translation 

\[
\text{مَوْجُ وْدٌ}
\]

which if translated *ana* 'there is' alone can be understood. The addition also serves to maintain the TL acceptability aspect.

b. Triplet Technique

Based on table 7, 31 (49.99%) use the triplet technique. The application of the triplet technique occurs in the types of yes-no question, wh-question, and rhetorical question (all of in KAKSS). The following is an example of applying the triplet technique in KAKSS.

<table>
<thead>
<tr>
<th>Data Code</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>II/50</td>
<td>من هو الولي؟  [(Zainu, 2021, p. 22)]</td>
<td>Sapa kang diarani wali iku?  [(Zainu, 2021)]</td>
</tr>
</tbody>
</table>

Who + is + waliy (saint)?

The triplet technique in table 9 combines established equivalent, compensation and amplification techniques. The established equivalent technique occurs in من which is translated ‘who’. The من acts as a question word. It can be seen that the interrogative word is translated conventionally as it is in the dictionary and in everyday life. Compensation technique occurs in هو which is translated *kang diarani*. The هو is translated into *kang diarani* because the TL effect is difficult to find an equivalent. The amplification technique occurs in *الوَلِي* which is translated into *wali iku* because of the effect of *ism al-ma'rifah*. The *ism al-ma'rifah* is characterized by *alif* and *lam* (Ni'mah, no year: 20). To bring out the effect of *alif* and *lam*, the translator adds *iku*.

c. Quartet Technique

Based on table 7, 18 data (74.29%) use the quartet technique. The application of the quartet technique occurs in the types of yes-no question, wh-question, and rhetorical question (in KAKSS and Al-Hudâ). The following is an example of the application of the triplet technique.

<table>
<thead>
<tr>
<th>Data Code</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>II/60</td>
<td>ما هي البَدْعَةُ في الدَّيْنِ؟  [(Zainu, 2021, p. 27)]</td>
<td>Apa kang diarani bid’ah iku?  [(Zainu, 2021)]</td>
</tr>
</tbody>
</table>

What + is + bid’a (innovation) + in + the religion?

The quartet technique in table 10 combines established equivalent, compensation, amplification and reduction techniques. The literal technique occurs in ما which is translated as *what*. As in the dictionary meaning, the meaning of ما in TL has not changed. It can be seen that the interrogative word is translated conventionally as it is in the dictionary and in everyday life. Compensation technique occurs in هي which is translated into *kang diarani*. The هي is translated into *kang diarani* because the TL effect is difficult to find an equivalent. The amplification technique occurs in *البَدْعَةُ* which is translated into *bid’ah iku* because of its effect as *ism al-ma'rifah*. The reduction technique occurs in *في الدين* which the translator omits. The phrase was deliberately omitted in the translation because according to him, the context of *bid’ah* only occurs in religious matters, not in the world.
d. Quintet Technique

Based on table 7, 6 data (39.78%) use the quintet technique. The application of the quintet technique occurs in the types of yes-no question, wh-question, and rhetorical question (in KAKSS and Al-Hudā). The following is an example of the application of the quintet technique.

<table>
<thead>
<tr>
<th>Data Code</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>II/64</td>
<td>وما أدرك ما سجّينَ (Syahid, 1983, p. 1254)</td>
<td>Muhammad, apa sira wus sumurup Sijjin iku apa? (Syahid, 1983, p. 1254)</td>
</tr>
</tbody>
</table>

And + what + can make you know + what + Sijjin?

The quintet technique in table 11 combines amplification, reduction, established equivalent, transposition and pure borrowing (PB). The amplification technique in table 11 occurs in ما which is translated Muhammad, apa sira. In TL, the translator adds the word Muhammad and the linguistic element sira (you). This addition implies that the question is directed to the Prophet Mohammed PBUH. The reduction technique occurs in وَ which the translator omits. In BSاَدْر ىكَ这意味着 3 which means lan (Hakim, 2004) or ‘and’. Generally becomes a conjunction in the sentence so the translator eliminates وَ because it is considered unusual if it is placed at the beginning of the sentence. The established equivalent technique occurs in اَدْر ىكَ which is translated into wus sumurup. The word اَدْر ىكَ comes from اَدَرَك يدرك which means weruh (Hakim, 2004) or ‘to know’. Since both wus sumurup and weruh have the same meaning of ‘seeing’, it is known that the translator used the meaning in everyday life. The transposition technique occurs in ما سجّينَ which is translated into Sijjin iku apa. It can be seen that there is a shift in the position of the question word in TL because it adjusts flexibility.

e. Sextet Technique

Based on table 7, 1 data (1.61%) uses the sextet technique. Applying the sextet technique occurs in the wh-question type (only in KAKSS). The following is an example of the application of the sextet technique.

<table>
<thead>
<tr>
<th>Data Code</th>
<th>SL</th>
<th>TL</th>
</tr>
</thead>
</table>

Should + we wear + beads + and + sea-shells + and + the like?

The sextet technique in table 12 combines generalization, modulation, description, reduction, adaptation, and conventional equivalence (CE). The generalization technique occurs in هل تعلق which is translated apa ‘what’ and as for هل which is translated in generalized way so that meaning is the same as ما. The word apa is considered more general and frequently used than the word apata. (Hakim, 2004). The modulation technique occurs in تعلق which is translated into awake dhewe dikeparengake nganggo. The translator has changed the point of view from active to passive form, is the active verb becomes a passive clause to translate feel more flexible. The description technique occurs in الخرزة whose translation is jimat rupa kalung. The translator describes الخرزة with the phrase ‘amulet in the form of a necklace’ so that TL readers can more easily imagine the object.
in question. The reduction technique occurs in which the translator omits. In BSa which means lan (Hakim, 2004) or ‘and.’ Generally becomes a conjunction in the sentence so the translator eliminates because it is considered unusual when placed at the beginning of a sentence. The adaptation technique occurs in which is translated into kulbuntet. Javanese people call kulbuntet because the amulet is made of snails shaped like cauliflower. In order for TL readers to easily understand the translator uses the analogy of. The CE technique occurs in which is translated into lan. This phrase is commonly used in writing when you want to specify a variety of things, such as ‘and others’ or ‘etc.’

3. Translation Methods and Ideologies

This study found 12 kinds of translation techniques and 8 kinds of translation techniques to translate interrogative sentences in KAKSS and Al-Hudâ. Using 8 kinds of translation methods proposed by Newmark (1988), in the book of KAKSS, there are 3 translation techniques leaning towards SL while 9 translation techniques leaning towards TL. Then, in the book of Al-Hudâ, there are 2 translation techniques that lean to SL while 6 translation techniques lean to TL.

Out of 62 data containing 12 translation techniques, 5 were inclined to SL while 57 were inclined to TL. The comparison between the two produces a tendency to TL. Based on Newmark's (1988) diagrammatic theory, three translation methods are obtained: semantic, free, and communicative. The translator uses the semantic translation method because he wants to maintain the SL grammatical structure but still looks flexible. This can be seen when the translator is faced with translating Arabic active verbs into passive verbs in Javanese by adjusting the Javanese grammatical structure. The translator uses the free translation method because linguistic elements such as iku, kang are often added, sometimes in the form of words. Then, the translator uses the communicative translation method because he tries to convey the message in SL using diction that TL readers easily understand without leaving the unggahtungguh (speech level) in Javanese.

Based on Venuti's (1995) translation ideology theory, it can be concluded that the translation ideology of interrogative sentences in the books of KAKSS & Al-Hudâ is inclined to domestication ideology (inclined to TL).

Conclusion

Based on the explanation above, the findings of this study are: 1) There are three types of question sentences, namely yes-no question, wh-question, and rhetorical question; 2) Real questions are dominant in the book of KAKSS with the question marker because it implies questions about the faith and tawhid of Muslims so that the questions given must be clear; 3) Rhetorical questions are found in the book of Al-Hudâ because it describes the condition of disbelievers in the afterlife as well as showing the majesty of Allah SWT conveyed to His Messenger; 4) The translation techniques in the books of KAKSS and Al-Hudâ mostly lean towards the TL so that the dominant translation methods lean towards the TL such as free and communicative rather than the translation methods leaning towards the SL such as semantic; 5) The triplet technique is dominantly used in the translation of the book of KAKSS because it shows a concise and compact question sentence, generally consisting of three to five words only; 6) The quartet technique is dominantly used in the translation of Al-Hudâ because the TL is translated longer than the original as a consequence of SL being short Qur'anic verses that need to be interpreted; and 7) The ideology of translation used is domestication ideology. This research is expected to be a reference for translation researchers and local language preservationists. This study found new translation methods in Arabic-Javanese, namely semantic, free, and communicative. However, this research is still limited to translation techniques, methods, and ideologies and can be further developed to the quality, strategy, and translation comparison. This research is also limited to the type of interrogative sentence so that it
References


Arabi: Journal of Arabic Studies


