

PHILOLOGICAL ANALYSIS OF TAFSIRIYAH TRANSLATIONS IN JAVANESE QUR'AN MANUSCRIPTS FROM A NUSANTARA PERSPECTIVE

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ABSTRACT

This study explores the translation methodologies of three Javanese Qur'an manuscripts: Serat Alpatékah, Kuran Jawi and Kitab Kuran. These manuscripts primarily employ *tafsiriyah* translation, a method that, while effective linguistically, often overlooks sociocultural aspects that can influence public acceptance of the translation. To address this gap, this research investigates how translation strategies in these regional language Qur'an manuscripts account for the socio-cultural nuances inherent in each translator's local context. The study adopts a descriptive-philological approach, utilizing Javanese words, phrases, and sentences—specifically from the translation of Surah Al-Baqarah—as its primary data. Data were collected through interviews, observation, and documentation. The findings reveal that both formal and dynamic equivalence are used to varying degrees within the tafsiriyah translation method, particularly evident in the absorption of Arabic elements into Javanese and in word equivalence. Furthermore, the tafsiriyah translation method demonstrates a greater prevalence of semantic translation strategies compared to structural strategies. Future research should also consider Javanese Qur'an manuscripts written in Javanese script, as they offer valuable insights into the cultural and historical variations embedded within Javanese language varieties.

Keywords: Philology, *Tafsiriyah* Translation, Javanese Qur'an

ABSTRAK

Studi ini mengkaji metodologi penerjemahan tiga manuskrip Al-Qur'an berbahasa Jawa: Serat Alpatékah, Kuran Jawi, dan Kitab Kuran. Manuskrip-manuskrip ini utamanya menggunakan terjemahan tafsiriyah, sebuah metode yang, meskipun efektif secara linguistik, seringkali mengabaikan aspek sosio-kultural yang dapat memengaruhi penerimaan publik terhadap terjemahan. Untuk mengisi gap ini, penelitian ini menyelidiki bagaimana strategi penerjemahan dalam manuskrip Al-Qur'an berbahasa daerah ini memperhitungkan nuansa sosio-kultural yang melekat dalam konteks lokal masing-masing penerjemah. Studi ini mengadopsi pendekatan deskriptif-filologis, menggunakan kata, frasa, dan kalimat Jawa—khususnya dari terjemahan Surah Al-Baqarah—sebagai data utamanya. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa ekuivalensi formal dan dinamis digunakan dalam berbagai tingkatan dalam metode terjemahan tafsiriyah, khususnya terlihat dalam penyerapan unsur-unsur Arab ke dalam bahasa Jawa dan dalam ekuivalensi kata. Selain itu, metode terjemahan tafsiriyah menunjukkan prevalensi strategi terjemahan semantik yang lebih besar dibandingkan dengan strategi struktural. Penelitian di masa mendatang juga harus mempertimbangkan manuskrip Al-Qur'an berbahasa Jawa yang ditulis dengan aksara Jawa, karena manuskrip tersebut menawarkan wawasan berharga mengenai variasi budaya dan sejarah yang tertanam dalam ragam bahasa Jawa.

Kata kunci: Kesepadanan, Tafsiriyah, Terjemah Al-Qur'an, Bahasa Jawa

INTRODUCTION

The translation of the Qur'an into local languages in Indonesia has been approached through both *tafsir* and translation studies. However, research detailing the distinctions between interpretation and translation remains insufficient. Previous studies suggest that no clear boundary separates these processes, as they are shaped by cognitive knowledge, theological orientations, contextual factors, and the selection of meaning influenced by innovation at various levels¹. Linguistically,

¹ Muhammad Husni, "Penerjemahan Dan Penafsiran Al-Qur'an Antara Teori Dan Kenyataan," *Vicratina* 01 (2017): 1–9, <https://jim.unisma.ac.id/index.php/fai/article/view/263>.

interpretation and translation differ in their objects of study and analytical methods. Some studies highlight the limitations of research on tafsir and Qur'anic translation, particularly in Javanese script². Despite these gaps, manuscripts containing local-language translations of the Qur'an have existed since the 19th century³, including Javanese Qur'anic manuscripts, which warrant further examination.

Translation is a linguistic discipline that employs specific methodologies for analysis. Qur'anic translation has traditionally followed two main approaches: *harfiyah* (literal) translation and *bi al-tasharruf* (free translation)⁴. Previous research has examined the application of these methods, demonstrating modifications based on the local language⁵. Literal translations in manuscripts are often presented line-by-line, either as full copies of the Qur'anic text or selected surahs, while studies on free translation have been conducted only in limited cases. Despite existing research, these methods have not adequately addressed extralinguistic aspects, such as the cultural and historical contexts that influence translation reception. The study of Qur'anic translation must extend beyond structural linguistic analysis to include the translator's cultural background and the historical circumstances surrounding the translation process.

Javanese Qur'anic translation manuscripts in Javanese script require further investigation, particularly in relation to the diverse linguistic varieties used. This research examines translation

² Siti Mariatul Kiptiyah, "Tradisi Penulisan Tafsir Al-Qur'an Bahasa Jawa Cacaran: Studi Atas Kur'an Jawen Muhammadiyah Dan Tafsir Kur'an Jawen Pandam Lan Pandoming Dumadi," *Jurnal Lektur Keagamaan* 15 (2017): 420–45, <https://doi.org/https://doi.org/10.31291/jlk.v15i2.531>.

³ Saifuddin, "Tradisi Penerjemahan Al-Qur'an Ke Dalam Bahasa Jawa Suatu Pendekatan Filologis," *SUHUF Jurnal Pengkajian Al-Qur'an Dan Budaya* 6, no. 2 (2013): 225–48, <https://jurnalsuhuf.kemenag.go.id/index.php/suhuf/article/view/28>.

⁴ Moh. Mansyur; Kustiawan, *Dalil Al-Kaatib Wal Mutarajjim* (Jakarta: Moyo Segoro Agung, 2001).

⁵ Saifuddin, "Tradisi Penerjemahan Al-Qur'an Ke Dalam Bahasa Jawa Suatu Pendekatan Filologis."

strategies and equivalence while considering socio-cultural factors that emerge from each translator's local background. The primary manuscripts studied are *Serat Alpatékah*, *Kuran Jawi*, and *Kitab Kuran*⁶, which differ in their use of Javanese linguistic varieties. The variations are evident in the translation of Surah Al-Fātiḥah, where differences in addressing the 'day of recompense' appear through the use of *ngoko* (lower level Javanese) and *krama* (higher level Javanese) forms, such as *dina agama*, *dina kiyamat* (*ngoko*), and *dinten kiyamat* (*krama*). Lexical variations in the *krama* variety are also seen in verbs used to praise God, such as *katur*, *konjuk*, and *kadarbé*.

Analysis of the translation methods employed in these manuscripts suggests that the Javanese Qur'an predominantly utilizes the *tafsiriyah* (free) translation approach, omitting direct Qur'anic verses. This method allows translators flexibility in selecting equivalent words that align with local understanding of Arabic, the original language of the Qur'an. This study further explores the inconsistencies within *tafsiriyah* translations in Javanese Qur'anic manuscripts, an area that remains largely unexamined.

Studies on Islamic manuscripts from Java and beyond have explored codicology, the history of writing, and manuscript

⁶ Fitri Febriyanti; Nur Khafidoh, "Variasi Terjemahan Surah Al-Fātiḥah Dalam Bahasa Jawa Pada Naskah Kuran Jawi Dan Kitab Kuran," *Manuskripta* 11, no. 2 (2021), <https://doi.org/10.33656/manuskripta.v11i2.190>.

content.⁷⁸⁹¹⁰¹¹ Qur'anic translation into Javanese has primarily been examined through the lens of foreignization and domestication, with an emphasis on tafsir and its local adaptation.¹² Discussions on translation strategies within the *tafsiriyah* method have largely focused on structural and semantic aspects, while research on translation trends has been limited to pragmatic considerations and idiomatic meanings. These include the preservation of Arabic cultural elements, the incorporation of foreign terms, linguistic blending, and the adaptation of Arabic terminology into Javanese.

The cultural dimension plays a crucial role in translation studies, shaping the functional accuracy of translation and influencing its reception¹³. Understanding translation strategies in

⁷ Wendi Parwanto; Riyani, "Codicology Of The Qur`An Manuscript In Islamic Sultanate Al-Mukarramah Sintang District, West Kalimantan," *Jurnal Lektur Keagamaan* 21, no. 1 (2023): 259–88, <https://doi.org/https://doi.org/10.31291/jlka.v21i1.1116>.

⁸ Saifuddin Herlambang; Abdel Kadir Naffati; Ihsan Nurmansyah, "The Translation Of The Qur'an In Sambas Script: A Studi On Jawi And Latin Script By Muhammad Basiuni Imran," *Jurnal Lektur Keagamaan* 21, no. 2 (2023): 325–52, <https://doi.org/https://doi.org/10.31291/jlka.v21i2.1117>.

⁹ Mamlu'il Zaidatul Awwaliyah; Fatikhatul Faizah; Muhammad Alwi HS; Nurul Hasanah, "Historical Interpretation Of Raden KH Sholeh Drajat's Al-Qur'an Mushaf Manuscript Through The Codicological Approach," *Jurnal Lektur Keagamaan* 21, no. 1 (2023): 23–58, <https://doi.org/https://doi.org/10.31291/jlka.v21i1.1112>.

¹⁰ Oga Satria; MHD Rasidin, "Tradisi Tulis Ulama Kerinci: Manuskrip Islam Peninggalan K.H Muhammad Burkan Saleh (1912-2010)," *Jurnal Lektur Keagamaan* 18, no. 2 (2020): 463–88, <https://doi.org/https://doi.org/10.31291/jlka.v18i2.860>.

¹¹ Siti Mariatul Kiptiyah, "Naskah Donga Slamet Dan Reformisme Orang Jawa," *Jurnal Lektur Keagamaan* 18, no. 1 (2020): 29–57, <https://doi.org/https://doi.org/10.31291/jlka.v18i1.688>.

¹² Wardani, "Metode, Sumber, Dan Muatan Lokal Dalam 'Al-Qur'an Dan Terjemahnya Dalam Bahasa Banjar,'" *Jurnal Lektur Keagamaan* 18, no. 1 (2020), <https://doi.org/https://doi.org/10.31291/jlka.v18i1.670>.

¹³ Qianqian Geng, "Cultural Frame and Translation of Pronominal Adverbs in Legal English," *International Journal of Society, Culture and Language* 6, no. 2 (2018): 113–24,

https://www.ijscel.com/article_32642_52eb108997f88736da772d4495f8fa3f.pdf.

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Qur'anic texts can contribute to the development of philological research, expanding its scope beyond textual analysis. Ultimately, this study seeks to bridge philological and translation studies, positioning philology not merely as an inquiry into texts but as a discipline that contributes to the cultural and historical understanding of Javanese society.

METHOD

This study adopts a descriptive-philological approach. The descriptive method examines equivalence and translation strategies in Javanese Qur'anic manuscripts, while philological research explores authorship, writing history, and socio-linguistic aspects. The primary data consist of Javanese words, phrases, and sentences, particularly the translation of Surah *Al-Baqarah*. This surah was selected because no prior research has analyzed its translation across the three manuscripts studied. The primary sources include *Serat Alpatékah*, *Kuran Jawi*, and *Kitab Kuran*, recognized as Javanese Qur'anic translations. These manuscripts share key characteristics: they are written in Javanese script and prose, specifically in the *cacarakan* style.

Data collection follows a documentation approach, gathering information from manuscripts related to Qur'anic translation. The manuscripts were sorted by Surah *Al-Baqarah*, scanned into digital format and analyzed to identify translation methods and strategies. Additionally, interviews are also employed to provide insights into the history of manuscript writing and the identities of authors or publishers. Unstructured interviews were conducted with manuscript custodians from the Radyapustaka Museum and Reksa Pustaka Museum. Linguistic data were analyzed using the referential pairing method, which helps classify equivalences related to structural linguistic aspects and Javanese language varieties in each manuscript.

The study employs multiple data analysis methods. To address translation methods, the extra-lingual equivalence method is applied, drawing on Eugene Nida and Charles Taber's theory of

formal and dynamic equivalence. For translation strategies, Newmark's framework is integrated with the intralingual commensuration method, which compares linguistic elements within one or multiple languages¹⁴. The comparative linking technique (*HBS*) and differential linking technique (*HBB*) are used to examine translation strategies. The Javanese Dictionary (*Bausastra Jawa*) aids in tracing word meanings and classifications in comparative analysis. Furthermore, the *HBS*^P technique identifies key similarities and differences by synthesizing findings from the *HBS* and *HBB* approaches¹⁵, allowing for a comprehensive evaluation of Javanese Qur'anic translation strategies.

FINDING

Philological Approach: The Description of Javanese Qur'an Manuscripts

This study analyzed three Javanese Qur'an translation manuscripts, namely *Serat Alpatékah*, *Kuran Jawi*, and *Kitab Kuran*. Based on philological approach, the description is used as a research method to describe the manuscript related to the author of the manuscript, the history of writing, and the socio-language that appears in the text of manuscripts. All three manuscripts that use Javanese script and Javanese language as a translation of the Qur'an. Previously, the discussion about the translation of the Qur'ān in Javanese was never separated from the interpretation of the Qur'ān. These three manuscripts have never been studied from a translation perspective. However, it does not rule out the possibility of philological research steps that have been carried out such as transliteration. Therefore, this research is here to bridge and complete the continuity between philological research and translation. A survey of tafsir in Java¹⁶ also included the translation of the Qur'an as a result of interpretation. Based on the

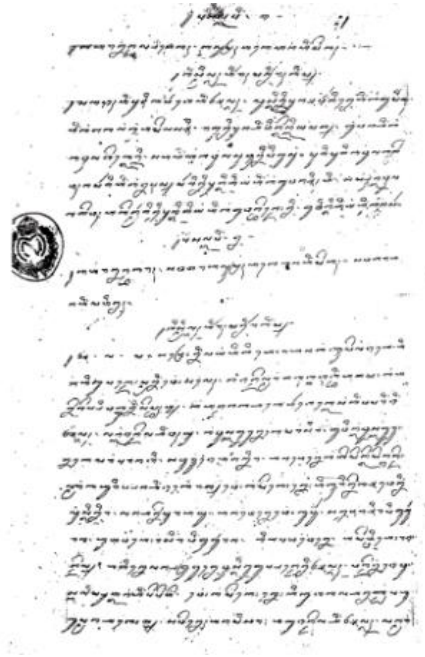
¹⁴ Mahsun, *Metode Penelitian Bahasa Tabapan, Strategi, Metode Dan Teknik* (Depok: Rajawali Pers, 2017).

¹⁵ Mahsun.

¹⁶ Wardani dkk, *Kajian Al-Qur'an Dan Tafsir Di Indonesia* (Yogyakarta: Zahir Publishing, 2022).

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survey, 18 books of tafsir developed in Java were found, and concerning the object of this research, among them are the facts that the *Kitab Kur'an: Tetedakanipun ing Tembang Arab Kajawekaken* (1985), *Tafsir Jawen* (1910-an) by Bagoes Ngarpah, and *Serat Patekah*. The name of the manuscript *Serat Alpatékah* has the same name as the Javanese interpretation book, *Serat Patekah*¹⁷. Previous research explains that the manuscript has no known author (anonymous) and is included in the *tafsiriyah* translation work¹⁸. In detail, the description of the *Serat Alpatékah* manuscript was then examined in a previous study¹⁹ which explains the number of chapters in the manuscript, namely chapters 1 to 114 which are written on 530 pages.



Picture 1. Surah Al-Fatihah and Surah Al-Baqarah in Manuscript *Serat Alpatékah*

¹⁷ Wardani dkk.

¹⁸ Wardani dkk.

¹⁹ Fitri Febriyanti, "Struktur Bahasa Jawa Dalam Penerjemahan Al-Qur'an Pada Serat Alpatékah" (Sarang, 2021).

The author or copyist of *Serat Alpatékah* is still unknown. The uncertainty is shown in the catalogue description of the manuscript *Piwulang* (A) owned by Puro Mangkunegaran which does not mention the author of the manuscript. The condition of the *Serat Alpatékah* manuscript has been described in Pura Mangkunegaran's manuscript description catalogue, namely that the condition of the manuscript is good but there are some damaged pages. In the *Javanese Literature in Surakarta Manuscripts* catalogue the manuscript number of *Serat Alpatékah* is A 1a, MN 300, SMP 62/2; R180/39. The manuscript number in the Pura Mangkunegaran Surakarta manuscript description catalogue is A.1. In addition, Nancy K. Florida's catalog describes the manuscript as containing handwritten text and the handwriting is similar to that of R. Ng. Ronggawarsita who was famous as a poet in 1802-1873. The age of the *Serat Alpatékah* manuscript is still unknown because the date of writing has not been written in detail. This is following a survey of Javanese interpretations that have been recorded in the work of Wardani dkk (2022)²⁰. In the catalog description of the manuscript belonging to Pura Mangkunegaran, it is not written who the author is and the year of writing. However, Nancy K. Florida's catalog explains that the manuscript was written in the mid to late 19th century²¹.

The manuscript translation of *Serat Alpatékah* was previously done by Mrs Ester Sudarsi of the Rekso Pustaka Puro Mangkunegaran Surakarta Library Office in 2009. The transliteration activity has been in collaboration with the Suryasumirat Foundation since 2008²². The transliteration that has been done certainly still has shortcomings. Weaknesses and shortcomings are still encountered when changing Javanese Arabic script into Latin script writing so the latest transliteration carried out in this study is needed. The transliteration of the *Serat*

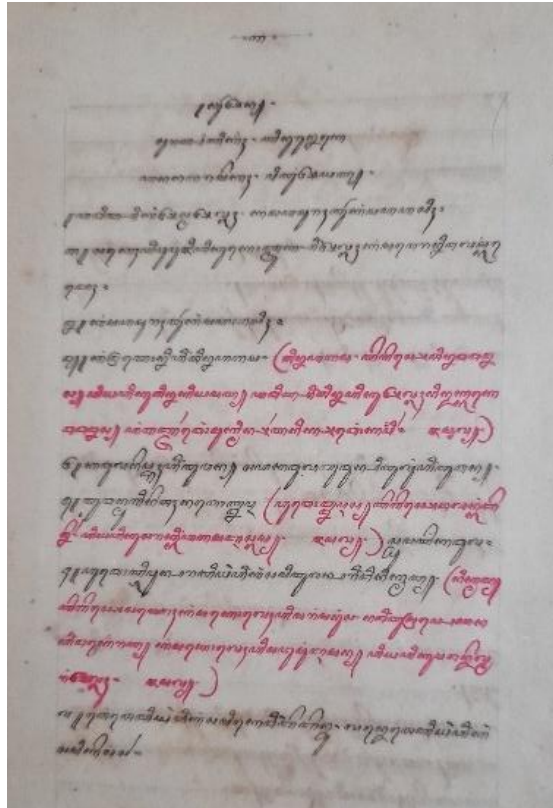
²⁰ Wardani dkk, *Kajian Al-Qur'an Dan Tafsir Di Indonesia*.

²¹ Nancy K. Florida, *Javanese Literature in Surakarta Manuscripts Volume 3* (New York: Cornell University, 2012).

²² Bayun Marsiwi, "Interview" (Surakarta: Perpustakaan Reksa Pustaka Mangkunegaran Solo, 2022).

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Alpatékah manuscript was carried out by changing the original type of writing from Javanese script to Latin script.



Picture 2. Surah Al-Fatihah in Manuscript Kuran Jawi

Kuran Jawi is a manuscript and has a title on the cover of *Kur'an Kajawèaken*. The title corresponds to the name listed in Nancy K. Florida's Catalogue of *Javanese Literature in Surakarta Manuscripts Volume 3*²³. The manuscript has been transliterated on the website <https://www.sastra.org/agama-dan-kepercayaan/kitab-suci/843-kuran-jawi-bagus-ngarpah-1905-1885-bagian-01> by Yayasan Sastra Lestari in Surakarta. Previous research on Kuran Jawi found several different names to refer to

²³ Florida, *Javanese Literature in Surakarta Manuscripts Volume 3*.

the same manuscript such as *Tafsir Jawen*, *Tarjamah Kuran Jawi* and the manuscript cover mentions *Kur'an Kajawèaken*²⁴252627282930 and are still limited to philological studies, the tradition of Javanese tafsir writing, and variations of Qur'anic translations. In this study, the Kuran Jawi manuscript is used based on the transliteration that has been carried out by Yayasan Sastra Lestari. The description of the Kuran Jawi manuscript is taken from several research results that have been conducted such as manuscript size 20.5 cm x 33 cm and text size 13.7 cm x 24.7 cm with an upper margin of 5.3 cm, lower margin 3.3 cm, right margin 3.8 cm, and left margin 3.3 cm. The number of lines written on the first page is 19 lines, while the number of lines on the next page is 22 or 23 lines. The manuscript is still well preserved in the Radya Pustaka Museum, Surakarta with the manuscript code RP 340-342 Series.³¹ The Kuran Jawi manuscript has three large volumes with a total of 1,559 pages. The text is in the form of narration per verse and each verse has a sequential number. As a *tafsiriyah* translation, the Kuran Jawi manuscript has book references that are used to interpret the translation of the Qur'an. Some of the book references that have been collected and researched in previous studies include 22 references and the most

²⁴ M. Nurhasan; Ice Sariyati; Ihin Solihin Komarudin; Edi, "Tafsir Al Qur'an Berbahasa Nusantara (Studi Historis Terhadap Tafsir Berbahasa Sunda, Jawa Dan Aceh)," *Al-Tsaqafa* 15, no. 2 (2018): 181–96, <https://doi.org/https://doi.org/10.15575/al-tsaqafa.v15i2.3821>.

²⁵ Islah Gusmian, "Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika," *Nun* 1, no. 1 (2015): 20, <https://doi.org/https://doi.org/10.32495/nun.v1i1.8>.

²⁶ Khafidoh, "Variasi Terjemahan Surah Al-Fāṭiḥah Dalam Bahasa Jawa Pada Naskah Kuran Jawi Dan Kitab Kuran."

²⁷ Nur Khafidoh, "Naskah Kuran Jawi: Kajian Kodikologi Dan Nilai-Nilai Budaya Dalam Penafsiran" (STAI Al-Anwar Sarang Rembang, 2022).

²⁸ Noor Khamidah, "Studi Analisis Terhadap Terjemah Kuran Jawi Bagus Ngarpah" (Institut Agama Islam Negeri Walisongo, 2012).

²⁹ Eryan Nurtawab, "The Tradition of Writing Qur'anic Commentaries," *SUHUF Jurnal Pengkajian Al-Qur'an Dan Budaya* 2, no. 2 (2009), <https://doi.org/https://doi.org/10.22548/shf.v2i2.87>.

³⁰ Wardani dkk, *Kajian Al-Qur'an Dan Tafsir Di Indonesia*.

³¹ Florida, *Javanese Literature in Surakarta Manuscripts Volume 3*.

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widely used citations include tafsir al-Jalalain, tafsir al-Jamal, Al-Itqan, and Misbah.³²



Picture 3. Surah Al-Baqarah in Manuscript Kitab Kuran

The Kitab Kuran manuscript is a Javanese translation of the Qur'an using Javanese script typing stamped in Betawi. This is known from the first page of the manuscript which reads *Kitab kuran tetedhakkaniipun ing tembung arab, kajawèkaken. Kaecap dening tuwan lange sakancaniipun ing nagari batawi ing taun 1858* which means ‘Kitab Kuran was handed down in Arabic, converted to Javanese. Stamped by Mr. Lange and his friends in the country of Betawi in 1858’. In Laila and Mona Al-Yughna's previous research, Kitab Kuran was included in the Javanese works of tafsir under the manuscript title *Kitab Kur'an: Tetedakanipun ing Tembang Arab Kajawekaken* (1858).³³ However, the study does not describe or explain Kitab Kuran further. Throughout the history of Java in Indonesia, Tuan Lange's identity as an individual is only known as an accomplice of the Dutch East Indies government in 1844. Tuan Lange's full name is Mads Johansen Lange was a Danish trader and peacemaker in

³² Khamidah, “Studi Analisis Terhadap Terjemah Kuran Jawi Bagus Ngarpah.”

³³ Wardani dkk, *Kajian Al-Qur'an Dan Tafsir Di Indonesia*.

Bali.³⁴ However, the identity of Mr. Lange is limited and does not match the time of publication of the Kitab Kuran manuscript. This is because Mr. Lange died in 1856, which is two years before the casting of the Kitab Kuran manuscript, so research to reveal the identity of Mr. Lange as an individual and a title needs to be done further.

As a *piwulang* manuscript, which narrates about religion or belief, Kitab Kuran has the code A.35 and is still well preserved in the Rekso Pustoko Museum, Puro Mangkunegaran Palace, Surakarta. The translation of the Qur'an in Kitab Kuran is written on yellow HVS paper and has a thick paper cover, and the thickness of the manuscript is 3 cm. The manuscript of Kitab Kuran has a length of 25 cm and a width of 18 cm, with a text size of 14 cm long and 11 cm wide on the first page having a 1 cm frame. With the frame at the beginning of the page, the Kitab Kuran manuscript has an upper margin of 4 cm, a lower margin of 4 cm, a right margin of 2.5 cm, and a left margin of 1.5 cm. The next page margin, namely the top margin, has a size of 3 cm, besides that the bottom, right, and left margins have the same margin of 1 cm.

On the first page there is a frame decoration and there are 13 lines of translation, while on the next page there are 27 lines without frame decoration. The total number of pages of the Kitab Kuran manuscript is 462 pages. The manuscript begins with the translation of Surah Al-Fatihah until Surah An-Nas is complete. Unlike the Javanese translation of the Qur'an, Kitab Kuran has an additional page that explains the order of juz and surah along with the page. The Javanese language variants used in the Kitab Kuran manuscript are *ngoko*, *madya*, and *krama*. Some names of surahs in Arabic have also been absorbed into Javanese in Kitab Kuran such as *Bakarah*, *Patikhah*, *Kahkah*, *Kadid*, *Dalri*, *Palakh*.

Based on the history of the writing of some of the Javanese Qur'an translation manuscripts, it can be seen that the translation

³⁴ Robert Pringle, "Bali: Indonesia's Hindu Realm; A Short History Of," in *Short History of Asia Series* (Allen & Unwin, 2004).

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of the Qur'an in both handwritten and printed form began in 1858, continued until 1866, and 1905. In his time, the Javanese Qur'an translations were handwritten using Javanese script and typed Javanese script. In addition, the method of writing in each translation also has its characteristics: some are in the form of narration per verse and some are written narration per verse by giving verse numbers.

DISCUSSION

The Equivalence of *Tafsiriyah* Translations in Javanese Qur'an Manuscripts

In the translation of the Qur'an printed by the Ministry of Religious Affairs of the Republic of Indonesia in 2022, Surah Al-Baqarah has a total of 286 verses. However, the number of verses in the three manuscripts is not exactly known. This can be explained based on the technique of writing and arranging the verses in the translation, this study used the manuscript of *Serat Alpatékah*³⁵, *Kuran Jawi*, and *Kitab Kuran*³⁶ which use the *tafsiriyah* or *maknawiyah* method of translation. These three manuscripts are Javanese Qur'anic translations because their contents are the result of language transfer from Arabic (the source language of the Qur'an) to Javanese (the target language). An interesting fact is found in several Qur'anic translation works scattered in Indonesia. The facts in the previous study show how the translation of the Qur'an provokes debates between one translator and another in terms of micro and macro. The existence of the debate has an impact on an interesting conclusion, namely that between *tafsir* and *tarjamah* have blurred differences³⁷. Therefore, the separation between *tarjamah* and *tafsir* definitively

³⁵ Islah Gusmian, "Bahasa Dan Aksara Tafsir Al-Qur'an Di Indonesia Dari Tradisi, Hierarki Hingga Kepentingan Pembaca," *Tsaqafah* 6, no. 1 (2010): 2, <https://doi.org/https://doi.org/10.21111/tsaqafah.v6i1.136>.

³⁶ Fadhli Lukman, "Studi Kritis Atas Teori Tarjamah Alqur'an Dalm 'Ulum AlQur'an," *Al-A'raf* 13, no. 2 (2016): 184–85, <https://doi.org/https://doi.org/10.22515/ajpif.v13i2.262>.

³⁷ Lukman.

is not realistic. Translation is an inseparable part of tafsir because translation is a brief description, while tafsir is a broad description.³⁸

The content of Surah Al-Baqarah in the manuscript of *Serat Alpatékah* describes 1) the three classes of people in the Qur'an, namely the pious, the disbelievers, and the hypocrites; 2) the oneness and power of Allah; 3) Allah's warning to the Children of Israel; 4) the Kaaba is the Qibla for all Muslims; 5) some of the Shari'a laws listed in the translation such as the commandment to fast in the month of Ramadan, perform prayers, and perform the Hajj for those who are able; 6) about the messengers and the power of Allah; 7) ways to use wealth and its laws. The ways of spending wealth and its rulings.

Although all three Al-Qur'an translation texts use the *tafsiriyah* translation method. Al-Zarqani in Egi's journal explains the difference between translation and interpretation, namely 1) translation is *independent* while interpretation is bound by language rules and in explaining is broad; 2) translation cannot occur sentence disposal, while interpretation can occur disposal to get results in accordance with interpretation; 3) translation must fulfil the meaning intended by the sentence, while interpretation only refers to an attempt to explain the meaning of the sentence from the interpreter's point of view; 4) translation contains the original meaning while interpretation provides a general and comprehensive explanation; 5) the meaning intended by the translator is the original meaning, while interpretation does not just stop but seeks an explanation.³⁹

The discussion about the equivalence that appears in the manuscripts can be explained as follows, *firstly* in the translation of *Serat Alpatékah* there is no clear distinction between verses and the separator in the surah only uses comma punctuation and period punctuation. The condition of the manuscript can classify the

³⁸ Egi Sukma Baihaki, "Penerjemahan Al-Qur'an: Proses Penerjemahan Al-Qur'an Di Indonesia," *Jurnal Ushuluddin* 25, no. 1 (2017): 47, <https://doi.org/DOI:10.24014/jush.v25i1.2339>.

³⁹ Baihaki.

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translation as prose, because the structure of the translation is not dense, but tends to be like a combination of several sentences. Surah Al-Baqarah is a second-order surah, in the Serat Alpatékah manuscript it can be marked by the use of the phrase *fasal kaping*: 2 'second chapter'. In addition, as a second-order surah, the translation of the surah is also on the same page as Surah Al-Fātiḥah, namely the first page and is located just below Surah Al-Fātiḥah. Just like the writing of Surah Al-Fātiḥah, Surah Al-Baqarah also begins with a description of the revelation of the surah located in the first sentence such as *Kaarannan Bakarrah, sawatara kalumrahaké ana ing Mekah. Sawatara ana ing Madinah* yang mempunyai arti 'Called Bakarrah, some are in Mecca. Some are in Medina'. The first sentence after the description of Surah Al-Baqarah uses the sentence *Bismillahirrahmanirrahim* which is a Javanese sentence from Arabic *Bismillāhirrahīmānirrahīm*. As a translation, the equivalence used in the manuscript is dynamic equivalence because it centers on the message to be conveyed in the translation. This can be proven by the prose format used in the translation so that structurally it is not exactly the same. In addition, some vocabulary is still retained using Arabic terms even though the letters are absorbed using Javanese phonemes. Some explanations also appear in each surah to explain the place where the verse was revealed, such explanations also appear in the Qur'an in general.

Secondly, in the Kuran Jawi manuscript there is a mention *Jus, tegesé pérangan, Kuran iku kapérang dadi telung puluh jus* which means 'Juz, meaning part, the Qur'an is divided into thirty juz'. The description is from the book Al-Itqan as it is written in red ink in the manuscript. The first Juz is Surah Al-Baqarah, indicated by the caption on the manuscript *Jus sapisan Surat Bakarrah*. In naming the surah, the author uses Jamal's tafsir which interprets *Surat Bakarrah* as a surah that talks about the slaughtering of cows used to revive the dead '*surat iku nyaritakaké sapi kang dibelèh kanggo sarana nguripaké wong mati*'. The arrangement of the translated verses in Surat Bakarrah is sequential and the verses are numbered in Javanese script from

number 1 to 286. In the manuscript, Surat Bakarrah is written from page 1 to 96 and listed in *jus sapisan, jus kapindho, jus kaping telu* ‘the first juz, second juz, and third juz’. The characteristics of the Javanese translation of the Qur'an are that it begins with the sentence *Awit ingkang asma Allah kang Mahamurah tur Maha-asih* ‘In the name of Allah, the Entirely Merciful, the Especially Merciful’. In addition, there is a description of the surah revealed in Medina and the number of verses translated in the manuscript such as *Surat Bakarrah tinurunaké ana ing nagara Madinah, rong atus wolung puluh enem: ayat yang memiliki arti* ‘Surah Al-Baqarah was revealed in Medina, two hundred and eighty-six verses’. However, some of the translated verses are reduced and some have additional information so that the translation is not the same as the translation of the Ministry of Religious Affairs of the Republic of Indonesia, even though the number of translated verses is the same, namely 286 verses. The manuscript is one of the Javanese Qur'an translations that uses formal equivalence because the translator seeks the same message and structure of the target language as the source language. This can be seen in the presence of several quotations that appear from the meaning of cultural terms taken from various other book sources. The author of the manuscript wants to maintain the message contained in the Qur'an, even though it has switched languages, the Arabic terms are matched literally using Javanese.

Thirdly, the Kitab Kuran manuscript has a translation of Surah Al-Baqarah which is classified based on the naming of the surah into *surat* seperti *surat bakharah* which comes from the Arabic ‘Surah Al-Baqarah’. Similar to the Serat Alpatékah manuscript, it does not have explicit verse numbering because the translation is in the form of narration and is separated by using commas and periods only. Surah Bakharah in Kitab Kuran is listed from page 1 to 36 and begins with the sentence *Kalawan nama Allah kang murah ing dunya kang ngasih ing ngakérat* which means ‘The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense’. The difference that can be seen in the manuscript when compared to the Kuran Jawi and Serat Alpatékah

manuscripts is that the writing of the surah is directly translated without any preliminary information about the meaning or interpretation of the name of the verse. In addition, in its translation, Kitab Kuran also has no directly quoted interpretation or commentary in the manuscript, which is a difference from the Kuran Jawi manuscript. The manuscript uses formal equivalence because some surah in terms of their structure the translator tries to be as close as possible to the Qur'an, however, there is surah Al-Baqarah which is written in prose and its form is different from the Qur'an which is written verse by verse. In addition, dynamic equivalence is used because the verse is translated briefly so that it focuses on conveying the message of the target language rather than on explaining the meaning in the source language. Here is one form of equivalence used in the three manuscripts.

4. Sovereign of the Day of Recompense

يَوْمَ الدِّينِ

*ratunipun ing dinten kiyamat.*⁴⁰

*Kang ngratoni ing dina agama. (Dina agama, tegesé dina wewales, iya iku dina kiyamat, awit ing dina iku Allah nindakaké wewales, angganjar wong mukmin sarta niksa wong kaphir. Jamal.).*⁴¹

*Kang angratani ing dina kiyamat.*⁴²

Based on this data, the equivalence in the three manuscripts appears in word equivalence. One of the word equivalences in the manuscripts explains the aspects of first-person pronouns, second-person pronouns, and third-person pronouns. *Firstly*, the first-person pronouns in the Javanese translation are in the form of words such as *Ingsun*, *kula*, dan *kawula*. *Secondly*, padanan kata ganti orang kedua di dalam Translationan bahasa Jawa seperti *kowe*, *sira*, dan *jengandika*. *Ketiga*, third-person pronouns in the Javanese translation such as *Gusti*, *Tuwan*, and *Ratu*. These

⁴⁰ *Serat Alpatékab* (Surakarta: Museum Pura Mangkunegaran, n.d.).

⁴¹ Bagus Ngarpah, *Kuran Jawi* (Surakarta: Radyapustaka, 1905), <https://www.sastra.org/agama-dan-kepercayaan/kitab-suci/843-kuran-jawi-bagus-ngarpah-1905-1885-bagian-01>.

⁴² *Kitab Kuran* (Surakarta: Museum Mangkunegaran, 1936).

pronoun equivalents can have their functions in Javanese sentences if they are analyzed for their language variety to find out the use of these pronoun equivalents in Javanese society.

In addition, the form of equivalence that appears in the three manuscripts is the absorption of elements from Arabic into Javanese. The Arabic absorption found in the Javanese Qur'an translation manuscripts includes the form of Arabic absorption and the word class of Arabic absorption. *First*, the forms of Arabic absorption identified include words, phrases, and sentences. Words as a form of Arabic absorption in the translated text such as *Kuran*, *Firdaos*, *Jakat*, *Salat*, *Sembahyang*, and *Khakim*. Phrases as a form of Arabic absorption found in the translation such as *Kitab Toret*, *Rohul Kudus*, dan *Masjidil Haram*. Sentences as a form of Arabic absorption in the translation of *Serat Alpatékah* such as *Bismillahhirahmannirrahkim* and *A, La, Ma*. Both sentences are absorbed completely with Arabic spelling changed into Javanese speech, the speech is then written using Javanese script. There is no further information on the author's reason for the complete absorption of the Arabic sentence into Javanese script.

Secondly, the word classes of Arabic absorption found in the translation include nouns, verbs, and pronouns. Nouns absorbed from Arabic include describing place names and naming books such as *kitab toret*, *kuran*, dan *masjidil haram*. The word Al-Qur'an is not written as such but is absorbed into Javanese into the word *Kuran* because the Javanese script does not recognise the letter 'q'. The words include 'f', 'kh', besides that there are also several terms in Islam that are absorbed completely by adjusting the consonant letters in Javanese. The words include *faidah*, *keblat*, *khaji*, *khalal*, *sidekah*, dan *kamursidan*, *zalim*, *ni'mat*, *mukjizat*, *kapir*. The pronouns that often appear in the translation are the use of pronouns in the third person such as *sakhabat*, *malekat Allah*, *wong kafir*, *Jabarail*, *Mingkail*, *Ibrahim*, *Ismangil*, *Iskak*, *Para khakim*, *Firdaos*, dan *Rohul Kudus*. Based on the examples of pronouns that refer to the third person, it can be identified that the form of Arabic absorption that affects the

writing of Javanese script is the use of the letters ‘kh’, ‘f’, and the omission of the letter ‘ng’ in the name *Mingkail*.

In the translated text, there are also equivalent expressions in Javanese. The equivalent expression is based on a linguistic unit consisting of two or more words that combine and make the same meaning. One example found in the Qur'an translation, especially in the *Serat Alpatékah* is the expression *dinten kiamat* and *dina wekasan*. Both expressions are interpreted as ‘the day of judgement’ although one of the expressions can be interpreted as ‘the last day’. In addition, in the *Kuran Jawi manuscript* the expression ‘The Day of Recompense’ has a Javanese equivalent word *dinten agama*, which is taken from the interpretation of the book of Al-Jamal.

The Strategies of *Tafsiriyah* Translation in Javanese Qur'an Manuscripts

The translation strategies used in the Javanese Al-Qur'an translation texts are divided into two, namely structural and semantic translation strategies. In this study, the translation strategy is carried out by comparing the translation results of the three Javanese Al-Qur'an texts, namely *Serat Alpatékah*, *Kuran Jawi*, and *Kitab Kuran*. Translation strategies are used to identify *tafsiriyah* translations from both structural and semantic aspects. The comparison of the results of the three translations is an effort to find out the translation strategy carried out by the author of the Qur'an translation in the previous era. The existence of translation strategies in this research facilitates the classification of Newmark's theory⁴³ and in line with the explanation of Hariyanto which explains that structural translation strategies include addition, subtraction, and transposition strategies.⁴⁴ Furthermore, semantic translation strategies include reduction strategy, cultural equivalent strategy, descriptive strategy and componential

⁴³ Peter Newmark, *A Textbook of Translations* (England: Prentice Hall, 1988).

⁴⁴ Zuhridin Suryawinata; Sugeng Hariyanto, *Translation: Bahasan Teori Dan Penuntun Praktis Menerjemahkan* (Yogyakarta: Kanisius, 2003).

analysis, synonym strategy, literal translation strategy, expansion strategy, addition strategy, and modulation strategy.

1. Structural Translation Strategy

The definition of structural strategy is a strategy used by the translator to look at the sentence structure of the translation. As a translation strategy, knowing the sentence structure is the main thing that needs to be done so that the translation can be accepted by the reader, and the translation results can be accepted structurally in the target language, namely Javanese. The Javanese language in the three translated texts certainly reflects the Javanese language prevailing in Javanese society at that time.

1.2. Addition Strategy

Technically, the addition strategy is a strategy used by adding words in the target language because the target language structure requires it. The following additional strategies are listed in the Javanese Qur'an translation text.

Table 1. Addition Strategy of Javanese Qur'anic Translations

Translation <i>Serat Alpatékah</i>	Translation <i>Kuran Jawi</i>	Translation <i>Kitab Kuran</i>
<i>A, La, Ma. Sajronning layang iki ora ana kang nyumelangngaké, hi- hiya iku pandomanning wong saléh...⁴⁵</i>	<i>1. Alip, lam, mim. (Alip, lam, mim, iku kabèh araning aksara Ngarab, kang wêruh têngêse mung Allah piyambak. Jalalèn.). Kitab Kuran iki wong ora sumêlang têrang saka Allah, dadi</i>	<i>Demmi, Alip, lam, mim. mengkono tulis, iku aja Kemba, ing jro tulis iku, ana pituduh, kaduwé ing wong kang padha wedi ingAllah.⁴⁷</i>

⁴⁵ *Serat Alpatékah.*

⁴⁷ *Kitab Kuran.*

*pituduh marang
wong kang padha
wêdi ing Allah.⁴⁶*

Based on the table, it appears that the addition of the word *demmi* is at the beginning of the sentence in the *Kuran manuscript*. In addition to the addition in the form of words, the addition of interpretation is also very visible in the *Kuran Jawi* text taken from the Jalalain book.

1.3. Reduction Strategy

The next strategy that appears in the Javanese Al-Qur'an translation text is reduction. Reduction strategy is technically done by reducing structural elements in the target language text, in this case Javanese. The following is the form of subtraction strategy that appears in the translated text.

Table 2. Reduction Strategy of Javanese Qur'anic Translations

Translation <i>Serat Alpatékah</i>	Translation <i>Kuran Jawi</i>	Translation <i>Kitab Kuran</i>
<i>... kang ngandel marang gaib gaibbing agama, kang aneteppi waktuning sembahyang...⁴⁸</i>	<i>2. Kang padha ngandêl marang barang kang gaib, (Gaib, têgêse barang kang samar, kaya ta: bakal tangining wong kang wis mati, suwarga, naraka sapanunggalane. Jalalèn.) lan padha nglakoni sêmbayang.⁴⁹</i>	<i>kang padha ngandel, ing kang ghaib-ghaib, kaya swarga lan naraka, lan kang padha anjenengaken ing salat.⁵⁰</i>

⁴⁶ Ngarpah, *Kuran Jawi*.

⁴⁸ *Serat Alpatékah*.

⁴⁹ Ngarpah, *Kuran Jawi*.

⁵⁰ *Kitab Kuran*.

Based on table 2, there is a strategy of subtraction that appears in the translation of *Kuran Jawi* and *Kitab Kuran* when compared to the translation of *Serat Alpatékah*. The subtraction can be seen in the phrase *gaib-gaibing agama* which is translated in other manuscripts *ing kang ghaib-ghaib*, there is a reduction in the word *agama*, because it can then be given other information based on interpretations such as the *Kuran Jawi* translation which means *gaib* which is *têgêse barang kang samar, kaya ta: bakal tangining wong kang wis mati, suwarga, naraka sapanunggalane* ‘meaning anything that is vague, such as: will the dead be awakened, heaven, hell, and others’. The reduction is necessary because the reduced word can be translated with a substitute sentence or phrase.

1.4. Transposition Strategy

Transposition strategy is one of the translation strategies to change the original source language structure in the target language clauses and sentences in order to achieve equivalence effect. One form of transposition is changing the plural form to singular form by changing the whole sentence structure. This can be seen in the following translation.

Table 3. Transposition Strategy of Javanese Qur'an Translation

Translation <i>Serat Alpatékah</i>	Translation <i>Kuran Jawi</i>	Translation <i>Kitab Kuran</i>
...Samangsanné kapapag ing wong mukmin, celathunné: aku ngandel . Annanging yén wis mulih, katemu dhéwénnan karo sétanné, celathunné: satemenné kowé	13. Nalikane wong munaphèk padha katêmu karo wong mukmin, padha ngucap mangkene: Kula punika sami ngandêl kados pangandêl sampeyan, barêng wis pisah karo para mukmin, katêmu karo para	lan tatkala katemu wong munapék iku kalawan wong iman, ya padha ngucapa. kita iku iya iman pisan . nanging tetkala munapék iku séba marang gegedhéné, nuli padha matur, kula punika inggih

<i>kang dakraketti...</i> ⁵¹	<i>setane (Para setane, têngêse para panggêdhene, awit kabèh padha kaya setan. Jalalèn.) nuli padha matur mangkene: Kula punika sami kănca Sampeyan tungguil agami.</i> ⁵²	<i>sareng sampéyan.</i> ⁵³
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The table shows the transposition that occurs between the translations of *Kitab Kuran* with *Kuran Jawi* and *Serat Alpatékah*. The form of transposition is the change of plural in the sentence *kita iku iya iman pisan* ‘we believe in faith’, the plural form of the third person pronoun *kita* is then translated in other translations into the form *kula punika sami ngandel* ‘I believe’ and *aku ngandel* ‘I believe’. The transposition strategy shows that the translator has a different understanding of the translation of the Qur'an, although it does not change the essence of the sentence that there is someone who believes.

2. Semantic Translation Strategy

Semantic strategy is a translation strategy that takes into consideration the meaning. This strategy is applied at the level of words, phrases, and clauses or sentences. This strategy is possible because the Javanese Qur'an uses the *tafsiriyah* method to prioritize the meaning contained in the source language to be understood easily by the readers. The forms of semantic translation strategies that appear in the translated texts are as follows.

2.1. Reduction Strategy

The reduction strategy is a translation strategy that brings the source language into the target language. This is done as a form of respect for the vocabulary in the source language or because

⁵¹ *Serat Alpatékah*.
⁵² Ngarpah, *Kuran Jawi*.
⁵³ *Kitab Kuran*.

there is no equivalent in the target language. The manuscript of *Kitab Kuran* has the most used levy strategy, it can be seen in one of the translations containing levy words such as *jakat* and *Quran*. Furthermore, in the *Kuran Jawi* manuscript, the word *jakat* is translated as *mèwèhake barang pêparing Ingsun marang wong* ‘giving goods given by God to others’. Meanwhile, the levy word *Quran* can be translated in the *Serat Alpatékah* manuscript as *kang wus katurunnaké marang sira* ‘that has been revealed to you (Muhammad)’. Secara lengkap, berikut strategi pungutan yang nampak dalam naskah Translation Al-Qur'an berbahasa Jawa. In full, the following levy strategies appear in the Javanese translation of the Qur'an.

Table 4. Reduction Strategy of Javanese Qur'an Translation

Translation <i>Serat Alpatékah</i>	Translation <i>Kuran Jawi</i>	Translation <i>Kitab Kuran</i>
... <i>kang andanakaké darbékké sangking paparingnging Allah. Lan kang ngandel ing wahyu, kang wus katurunnaké marang sira, tuwin kang wus katurunaké marang para nabi...</i> ⁵⁴	2... <i>sarta padha mèwèhake barang pêparing Ingsun marang wong mau tumănja pangabêkti marang Ingsun.</i> 3. <i>Lan kang padha ngandêl marang samubarang kang wus didhawuhake marang sira Mukhamad, lan samubarang kang wus didhawuhake</i>	<i>lan kang padha angewéhaken ing jakat. lan kang padha ngandel. ing kang tinurunaken mring sira, tegesé Quran.</i> ⁵⁶

⁵⁴ *Serat Alpatékah.*

⁵⁶ *Kitab Kuran.*

*marang para nabi
sadurungira...*⁵⁵

Thus, the levy strategy serves to produce a natural translation in the target language while maintaining the meaning contained in the source language. In addition, it is possible that in the past there was no equivalent word that could replace it due to the limitations of the translator.

Reduction strategy in translation strategy is technically done by not translating part of the text or word in the source language into the target language because the word in the source language is not very important for the whole target language text or if it is translated, it will cause confusion for the reader. In addition, the deletion strategy can also be done because the translator finds it difficult to find the equivalent word. The following is a form of deletion strategy that exists in the Javanese translation of the Qur'an.

Table 5. Reduction Strategy of Javanese Qur'an Translation

Translation <i>Serat Alpatékah</i>	Translation <i>Kuran Jawi</i>	Translation <i>Kitab Kuran</i>
<i>Kaarannan Bakarah, sawatara kalumrahaké ana ing Mekah. Sawatara ana ing Madinah.</i> ⁵⁷	<i>Surat Bakarah (Surat, tégêse: watês, Bakarah tégêse: sapi, surat iku nyaritakake sapi kang dibêlèh kanggo sarana nguripake wong mati. Jamal.) tinurunake ana ing nagara Madinah,</i> ⁵⁸	-

Table 5 shows the presence of deleted sentences in the Javanese translation of the Qur'an. The deleted sentences at the beginning of the surah usually serve as information about the meaning of the

⁵⁵ Ngarpah, *Kuran Jawi*.

⁵⁷ *Serat Alpatékah*.

⁵⁸ Ngarpah, *Kuran Jawi*.

name of the surah, the place where the verse was revealed, and the number of verses contained in the surah. Such information appears in the *Kuran Jawi* and *Serat Alpatékah* manuscripts but is omitted in the *Kitab Kuran manuscript*. Although the initial description of the surah has been removed, it does not affect the other translations of the verses in Surah Al-Baqarah. This can happen because the initial information is not related to the translation of the verse and is knowledge outside the translation of the verse in Surah Al-Baqarah. With the existence of external knowledge that does not exist in the manuscript of *Kitab Kuran*, it is assumed that the writer or author of the manuscript lacks knowledge of the information or another thing is that the author wants to make the manuscript a literal translation so that things related to the verse translation are prioritized.

2.2. Synonym Strategy

Synonym strategy is a translation strategy that has another name functional strategy because it translates words from the source language to the target language with functional equivalents or as needed by approaching words that have the same meaning and function as the source language words. The synonymous strategy in Javanese Qur'anic translation is mostly found by changing words into phrases, clauses, and sentences. The following are examples of synonymous strategies that can be found in the translation text.

Table 6. Synonym Strategy of Javanese Qur'an Translation

Translation <i>Serat Alpatékah</i>	Translation <i>Kuran Jawi</i>	Translation <i>Kitab Kuran</i>
<i>Bismillahirrahmannirrahkim</i> ⁵⁹	<i>Awit ingkang asma Allah kang Mahamurah</i>	<i>kalawan nama Allah kang murah ing dunya kang ngasih</i>

⁵⁹ *Serat Alpatékah*.

*tur Maha-
asih.*⁶⁰ *ing
ngakérat.*⁶¹

Table 6 shows the synonymous strategy used to replace the Javanese sentence *Bismillahirrahmannirrahkim* into the Javanese sentence *Awit ingkang asma Allah kang Mahamurah tur Maha-asih* dan *kalawan nama Allah kang murah ing dunya kang ngasih ing ngakérat* yang mempunyai arti ‘By mentioning the name of Allah, the Most Gracious and Compassionate’. The synonym strategy that appears in the sentence has a function as the opening of a surah in the Qur'an.

2.3. Expansion Strategy

The expansion strategy in translation strategy serves to expand the source language word in the target language. This is done to clarify the meaning contained in the source language. With the use of the *tafsiriyah* translation method, many expansions can be seen in the Javanese Qur'an translation, especially in the *Kuran Jawi* manuscript translation which literally includes references from other tafsir books. The following is one form of expansion strategy that appears in the Javanese translation of the Qur'an.

Table 7. Expansion Strategy of Javanese Qur'an Translation

Translation <i>Serat Alpatékah</i>	Translation <i>Kuran Jawi</i>	Translation <i>Kitab Kuran</i>
<i>kang ngandel marang gaib- gaibbing agama</i> ⁶²	<i>2. Kang padha ngandêl marang barang kang gaib, (Gaib, têngêse barang kang samar, kaya ta: bakal tangining wong kang wis mati, suwarga, naraka</i>	<i>kang padha ngande, ing kang ghaib-ghaib, kaya swarga lan naraka ...</i> ⁶⁴

⁶⁰ Ngarpah, *Kuran Jawi*.

⁶¹ *Kitab Kuran*.

⁶² *Serat Alpatékah*.

⁶⁴ *Kitab Kuran*.

*sapanunggalane.
 Jalalèn.)...⁶³*

Based on table 7, there is an expansion that appears in the *Kuran Jawi* manuscript in the form of an explanation to explain the term *gaib* and the explanation is added by taking a quote from the Jalalain book. In contrast to the *Kuran Jawi* text, the *Kitab Kuran* text performs literal expansion by directly adding the definition of *ghaib* in the next sentence, namely *kaya swarga lan naraka* ‘like heaven and hell’. It can be concluded that the translator applies the expansion strategy according to the necessary conditions. The translator makes the expansion to bring clarity of meaning and facilitate the reader's understanding in the target language, especially Javanese.

2.4. Addition Strategy

The addition strategy in the semantic aspect is certainly different from the addition strategy in the structural aspect. The difference is that augmentation strategies are used to help translate words related to culture, technicality, or language that require further explanation. This has been explained in Newmark's translation strategy theory. The following is one of the translations in the Javanese Al-Qur'an translation text.

Table 8. Addition Strategy of Javanese Qur'an Translation

Translation <i>Serat Alpatékah</i>	Translation <i>Kuran Jawi</i>	Translation <i>Kitab Kuran</i>
...Anadénné wong kufur, sannajan sira pitutur- ana, utawa ora sira pituturrana, hiya padha dénné, amesthi ora nga-	9. Ing atine si munaphèk (Wong munaphèk iku wong kang laire Islam, nanging batine kaphir.) kabèh ana lêlarane sê mang, Allah nuli mêwahi marang si	...ing jro atining munapé k iku isi lalara, mongka amuwuhi Allah. ing larané, kallé tinangtokaken ing munapé k iku siksa kang anglarani, marga sangking

⁶³ Ngarpah, *Kuran Jawi*.

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<i>ndel. Atinné lan</i>	<i>munaphèk kabèh</i>	<i>olihé</i>
<i>pangrungunné wus</i>	<i>lêlara maido</i>	<i>ambobaddaken.</i>
<i>tinutuppan dénning</i>	<i>Kuran, wong</i>	<i>lan mretekala ing</i>
<i>Allah, pandelengé</i>	<i>munaphèk kabèh</i>	<i>ujaran ing</i>
<i>wus kalimputtan</i>	<i>bakal padha</i>	<i>munapé⁶⁷</i>
<i>ing pepeteng, wong</i>	<i>kapatrapan siksa</i>	
<i>kang mengkonno</i>	<i>kang nglarani</i>	
<i>iku bakal</i>	<i>marga ênggone</i>	
<i>annandhang</i>	<i>padha</i>	
<i>paukumman</i>	<i>anggorohake</i>	
<i>abot...⁶⁵</i>	<i>nabi.⁶⁶</i>	

Table 8 shows that the *Kuran Jawi* manuscript has an addition strategy in the form of an explanatory sentence to explain the term *munaphèk* ‘hypocrite’ with Javanese sentences such as *Wong munaphèk iku wong kang laire Islam, nanging batine kaphir* ‘a hypocrite is a person who is Muslim at birth, but inwardly disbelieves’. The addition of the sentence is different from the expansion because in the expansion, the *Kuran Jawi* manuscript uses quotations from other tafsir books, while in the addition of the verse, the author adds his own understanding of hypocrites to clarify the meaning in Javanese so that it is easier for readers to understand.

The translation strategies in the *tafsiriyah* translation method certainly correspond to the number of translation strategies in the semantic aspect which has a large number. Although all three manuscripts use *tafsiriyah* translation, there are different translation strategies from the structural and semantic aspects. Structurally, each Javanese Al-Qur'an translation text has its own characteristics, *firstly*, the *Kitab Kuran* text has the most reduction and transposition strategies. *Secondly*, the *Kuran Jawi* manuscript has the most addition and transposition strategies with explanations from the tafsir book. Similarly, the *Serat Alpatékah* text has addition and transposition strategies. In the semantic aspect, the *Kuran Jawi* manuscript has the most complete strategy

⁶⁵ *Serat Alpatékah.*

⁶⁶ Ngarpah, *Kuran Jawi.*

⁶⁷ *Kitab Kuran.*

among the other manuscripts because it has the strategies of expansion, addition, reduction, and synonymy. The *Kitab Kuran* manuscript semantically has the most reduction strategies compared to the other manuscripts.

CONCLUSION

This study concludes that the first similarity in the three manuscripts encompasses both formal and dynamic equivalence. The integration of Arabic elements and the equivalence of words within scriptural interpretations demonstrate the application of both approaches. Secondly, the translation quality of Kuran Jawi manuscripts is discernible through their translation strategies. The three Javanese Qur'an translation texts employ two primary strategy types: structural and semantic. Structurally, the *Kitab Kuran* text predominantly utilizes reduction and transposition strategies. In contrast, the Kuran Jawi text, along with its tafsir explanations, and the *Serat Alpatékah* text primarily employ addition and transposition strategies.

Semantically, the Kuran Jawi manuscript exhibits the most comprehensive strategic approach, incorporating expansion, addition, levy, and synonymy. Conversely, the *Kitab Kuran* manuscript predominantly employs deletion strategies. Analyzing these translation strategies in Javanese Qur'an manuscripts can facilitate further research in the historical, religious, and cultural aspects of Java. This study also contributes to translation studies by exploring archipelago manuscripts as a distinct research focus.

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