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The Early Qur'anic Translation in Madura: Bhuju' Bukkol and the Accuracy of His Translation

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Abstract

This article explores the manuscript of Qur'anic translation written by Bhujū' Bukkol, a Madurese scholar who lived in the 18th/19th century and whose existence was sacred to the local community. Specifically, this paper seeks to examine the accuracy of his translation from linguistic aspect, as well as the implications of the translation in socio-religious perspective. The focus of the analysis of the translation is directed at the word 'tukadhhibān', whose translation is different from the majority of the Qur'anic translations. By using analytical descriptive method and several translation theories, this paper argues that the translation of the word 'angeliyoaken' is categorized into the meaning translation. The translation has linguistically fulfilled the brief and concise elements, but from the aspect of lexical accuracy, the meaning is not correct. On the other hand, the translation of the word is considered communicative, as the accuracy of understanding is quite precise. From the social aspect, the selection of the diction 'angeliyoaken' is considered as an effort to find a safe point based on two considerations, namely: not to damage the original understanding of 'tukadhhibān' and not to cause offense to ordinary people who are socially considered quite sensitive.

Kata Kunci

Bhujū' Bukkol, Terjemah Al-Qur'an, Angeliyoaken, Akurasi Terjemah

Abstrak

Artikel ini mengeksplorasi naskah terjemahan Alquran yang ditulis oleh Bhujū' Bukkol, seorang ulama Madura yang hidup pada abad ke-18 hingga ke-19 dan keberadaannya disakralkan oleh masyarakat setempat. Secara khusus, tulisan ini berusaha untuk mengkaji keakuratan terjemahannya dari aspek kebahasaan, serta implikasi dari terjemahan tersebut dalam perspektif sosial-keagamaan. Fokus analisis terjemahan diarahkan pada kata 'tukadhdhibān' yang terjemahannya berbeda dengan mayoritas terjemahan Alquran. Dengan menggunakan metode deskriptif analitis dan beberapa teori penerjemahan, tulisan ini berargumen bahwa terjemahan kata 'angeliyoaken' dikategorikan ke dalam penerjemahan makna. Terjemahan tersebut secara linguistik telah memenuhi unsur singkat dan padat, namun dari segi keakuratan leksikal, maknanya kurang tepat. Di sisi lain, terjemahan kata tersebut dinilai komunikatif, karena ketepatan pengertiannya cukup tepat. Dari aspek sosial, pemilihan diksi 'angeliyoaken' dinilai sebagai upaya mencari titik aman yang didasarkan pada dua pertimbangan, yaitu: tidak merusak pengertian asli 'tukadhdhibān' dan tidak menyinggung perasaan masyarakat awam yang secara sosial dianggap cukup sensitif

Introduction

In historical annals, the earliest extant manuscript of the Qur'an in Indonesia can be traced back to the late 16th century, specifically in the year 1585 AD/993 H, and is presently safeguarded within the esteemed collection of William Marsden.¹ This significant discovery holds profound

implications for the scholarly investigation into the early dissemination and presence of the Qur'an within the Indonesian archipelago. Remarkably, this chronological alignment suggests a close correspondence between the advent of Qur'anic manuscripts and the nascent phase of Qur'anic translation development. As illuminated by Riddel's scholarly works, the translation of the Qur'an

¹Ali Akbar, *Mushaf Al-Qur'an Di Indonesia Dari Masa Ke Masa* (Badan Litbang Dan Diklat Kementrian Agama RI, 2011), 10.

commenced during the 1500s.² Hence, a plausible inference can be drawn, positing that the initial phase of Qur'anic transcription in Indonesia evolved concomitantly with a burgeoning enthusiasm for translating the Qur'an, underscoring a pivotal interplay between these concurrent historical phenomena.

The translation of the Qur'an in Java, notably represented by Abil Fadlal al-Senori's 1962 translation using the Javanese pegon script, emerged within pesantren, traditional Islamic schools, particularly in Senori on Java's north coast.³ Javanese language adoption for Qur'anic translation is also evident in West Java, aligning with socio-cultural terminology, and notably saw active use in Qur'anic study during the 19th century within Islamic boarding schools, driven by the language's perceived ease for memorization and its alignment with the Walisongo tradition.⁴ Saifuddin's in-depth study analyzed eight distinct manuscripts of the Javanese translation of the Qur'an, shedding light on various dimensions, including models, translation methodologies, intertextual

relationships, and crucial aspects relevant to Qur'anic translation into Javanese.⁵

In 2010, the Surabaya Language Center conducted a comprehensive inventory of ancient manuscripts in East Java and Madura, amassing 242 religious texts, excluding the Qur'an, distributed across various museums and collections.⁶ The Qur'anic manuscripts in Madura garnered attention through research by Lajnah Pentashihan Mushaf Al-Qur'an in 2011, revealing 27 ancient Qur'anic manuscripts collected by Sumenep residents and 19 stored in the Sumenep Palace Museum. Subsequent research in 2012 documented 13 additional Qur'anic manuscripts, followed by the discovery of 10 more in 2014, bringing the total to 69 ancient Qur'anic manuscripts, primarily housed in the Mpu Tantular Museum, predominantly originating from Madura.⁷

In the early historical records of Madura, Shaykh 'Abdul Karim, the great-grandfather of Shaykhona Kholil Bangkalan, made significant contributions to Qur'anic transcription. Later, in 1900, Shaykhona Kholil provided a word-by-word meaning to the Qur'an, offering an interpretive guide. Modern Qur'anic translation endeavors in Madura

²Peter G. Riddel, "Menerjemahkan Al-Qur'an Ke Dalam Bahasa-Bahasa Di Indonesia" in Henri Chambert-Loir, ed., *Sadur Terjemahan di Indonesia dan Malaysia* (Jakarta: Kepustakaan Populer Gramedia, 2009), 400–405.

³Muhammad Asif and Nopi Nafisantunnisa, "Naskah Al-Qur'an Al-Karim Karya Kiai Abil Fadhal As-Senori," *Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya* 14, no. 1 (June 30, 2021), 33.

⁴Benjamin G Zimmer, "Al-'Arabiyah and Basa Sunda: Ideologies of Translation and Interpretation among the Muslims of West Java," *Studia Islamika: Indonesian Journal for Islamic Studies* 7, no. 3 (2000), 32.

⁵See 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.

⁶Abdul Hakim, "Khazanah Al-Qur'an Kuno Bangkalan Madura: Telaah atas Kolofon Naskah," *Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya* 8, no. 1 (June 2015), 25.

⁷*Ibid.*

have been driven by the Pamekasan Institute for Translation and Study of the Qur'an (LP2Q), resulting in *'Al-Qur'an Terjemah Bahasa Madhura'*.⁸ However, identified irregularities in the LP2Q translation prompted the formation of the FMTQ team, striving for a nuanced and accurate Qur'anic translation in Madurese, culminating in the work titled *TIKMAL (Terjemah Al-Qur'an Bahasa Madura: Studi Terjemah I'raban Keterangan Madhurah Atoro' Lil Jalalain)*.⁹

Preceding the Qur'anic manuscripts authored by Syekh Abdul Karim, an earlier instance of Qur'anic transcription was discovered in Madura. In this manuscript, the author selectively transcribed specific surahs and provided translations that were incorporated alongside the verse texts. This distinctive work is attributed to the renowned figure known as Bhuju' Bukkol, a charismatic personality who lived during the 18th and 19th centuries. Notably, the manuscript lacks any formal titles or designations. Hence, we have chosen to refer to this remarkable work as *'Terjemah Surah-surah Tertentu Al-Qur'an Bhuju' Bukkol'*, a title crafted to reflect the manuscript's characteristic feature of

translating only particular surahs within the Qur'an.

This article delves into the practical translation of the Qur'an, focusing on the specific case of the term *'tukadhdhibān'* in Surah al-Raḥmān, particularly within the verse *'fa bi ayyi ālā'i rabbikumā tukadhdhibān'*. Bhuju' Bukkol initially interpreted this term as *'angeliyoaken'*, a phrase rooted in the Javanese language with connotations resembling the other or cheating. However, this translation diverges from the prevailing interpretations of *'tukadhdhibān'* found in Qur'anic translations,¹⁰ which generally render it as *'belie'* (*mendustakan*) in the Javanese language, encompassing meanings such as *'goroh'*, *'palsu'*, *'ngapusi'*, *'julig'*, or *'mblenjani'*.¹¹

In the quest to scrutinize Bhuju' Bukkol's Qur'anic translation from a linguistic perspective and explore its socio-religious implications, this article employs content

⁸*Ibid.*, 9. The Qur'anic manuscript is also expected to exist in various parts of Indonesia such as in Sumatra, Java, Sulawesi, West Nusa Tenggara, Bali, Kalimantan and other areas. Hamam Faizin, *Sejarah Pencetakan al-Qur'an* (Yogyakarta: Era Baru Presindo, 2012), 145.

⁹Mursidi and Moh Bakir, "Problematika Terjemah Al-Qur'an Bahasa Madura: Studi Kasus Terjemah I'raban Keterangan Madhurah Atoro' Lil-Jalalain (TIKMAL)," *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara* 7, no. 1 (2021), 37.

¹⁰ M. Quraish Shihab, *Tafsir Al-Mishbāh : Pesan, Kesan, dan Keserasian al-Qur'an*, vol. 13 (Jakarta: Lentera Hati, 2012), 503; Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Terjemahnya: Edisi Penyempurnaan 2019* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 783; Aḥmad Muṣṭafā al-Marāghī, *Tafsir Al-Marāghī*, vol. 27 (Semarang: CV. Toha Putra, 1989), 191; Abū al-Fidā' Ismā'īl b. 'Umar b. Kathīr al-Qurashī al-Dimashqī, *Tafsir Al-Qur'ān al-'Azīm*, vol. 7 (Riyād: Dār Ṭībā'ah li al-Nashr wa al-Tawzī', 1997), 491; Bishrī Muṣṭafa, *Al-Ibriz Li Tafsir al-Qur'ān al-'Aziz*, vol. 1 (Maktabat wa Maṭba'at Menara Qudus, n.d.), 1961; Jalāl al-Dīn Muḥammad bin Aḥmad al-Maḥallī and Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūfī, *Tafsir Al-Qur'ān al-'Azīm li al-Imāmain al-Jalīlain* (Nūr al-Hudā, n.d.), 441. See also Wahbah al-Zuhaylī, *Al-Tafsir al-Munir fī al-'Aqīdat wa al-Sharī'at wa al-Manhaj*, Vol. 14 (Damascus: Dār al-Fikr, 2009), 210.

¹¹Kahar Dwi Prihantono, et.al, *Kamus Indonesia Jawa III* (Semarang: Balai Bahasa Provinsi Jawa Tengah, 2014), 54, 108.

analysis methods within the framework of translation theory. It incorporates insights from translation theory, such as the distinctions between semantic and communicative translation, where the former aligns with the source language and the latter with the target language.¹² Furthermore, this analysis considers the diverse approaches to Qur'anic translation found in Muslim scholarship, particularly the *ḥarfīyah* (literal) and *tafsīriyah* (expounded or contextual) translation models. The *tafsīriyah* approach prioritizes effective communication of the intended meaning, transcending strict adherence to linguistic structures and rules of the source language.¹³ This paper embarks on an exploration of Bhuju' Bukkol's unique translation and its potential implications within the Indonesian Archipelago's discourse on Qur'anic translation.

¹² Peter Newmark, *A Textbook of Translation* (New York: Prentice-Hall International, 1988), 47-48; Mildred L. Larson, *Meaning Based Translation, A Guide to Cross-Language Equivalence*, trans. from English by Kencanawati Taniran (Jakarta: Arcan, 1989), 18; See also Yusniaty Galingging and Gunawan Tambunsaribu, "Penerjemahan Idiomatis Peter Newmark dan Mildred Larson," *Dialektika: Jurnal Bahasa, Sastra dan Budaya* 8, no. 1 (June 30, 2021), 62-63.

¹³ Mannā' Khalīl al-Qaṭṭān, *Mabāḥiṭh fī 'Ulūm al-Qur'ān* (Cairo: Maktabah Wahbah, n.d.), 310, 318; Muḥammad Ḥusayn al-Dhahabī, *Al-Tafsīr wa al-Mufasssīrūn*, vol. 1 (Cairo: Maktabah Wahbah, n.d.), 19-21; Muḥammad 'Abd al-'Azīm al-Zarqānī, *Manāḥil al-'Irfn fī 'Ulūm al-Qur'ān*, vol. 2 (Beirut: Dār al-Kitāb al-'Arabī, 1995), 92. According to al-Zarqānī, as quoted by Fadli Lukman, that literal translation and explanative translation are both considered as translation, but the difference lies in the flexibility in translating. The literal translation is limited to the original language, while the explanative translation tends to be more open and looser. Fadli Lukman, "Studi Kritis atas Teori Tarjamah Alqur'an dalam 'Ulum Alqur'an," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 13, no. 2 (November 15, 2016), 174.

Biography of Bhuju' Bukkol

Bhuju' Bukkol's real name is Ṣalāḥuddīn.¹⁴ He lives in the hamlet of Parondengan, Karang Kemas village, Blega Bangkalan. Based on the type of manuscript paper, writing ink, and tracing his descendants, Ṣalāḥuddīn is estimated to have lived between the 18th and 19th centuries.¹⁵ Ṣalāḥuddīn is a prolific religious figure in his local territory. This is proven from his various works which explain monotheism, *naḥwu*, *ṣaraf*, interpretation, and even astronomy.¹⁶ Unfortunately, little is known about the titles of his works. Ṣalāḥuddīn is known as *bukkol* because when he fasts, every time he breaks his fast and dawn he always eats one *bukkol* fruit.¹⁷ *Bukkol* fruit is the name of the Madurese for this type of widara fruit or mini apple in Indonesia.

Bhuju' Bukkol's track record, both in terms of birth and death, level of education, and socio-cultural condition, is unknown. However, based on his works and interviews with descendants who collected his works, Bhuju' Bukkol was categorized as an

¹⁴ Muhammad Zaini Rasyidi (*Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol manuscript collector*), Interview, Sebbegen 15 March 2022.

¹⁵ Based on this, Bhuju' Bukkol was a contemporary of Shaykhona Kholil Bangkalan, who was born in the 19th century, 1820 AD to be precise, even more precisely at the time of KH. 'Abd Lathif (father of Shaykhona Kholil Bangkalan).

¹⁶ Some of these works are purely the result of the author's thoughts, and some of his writings are *sharah* (explanation) from books such as the works of Imām al-Sanūsī, *Umm al-Barāhīn*, Abū Layth al-Samarqandī, *Masā'il al-Samarqandī* and other books such as *Kafrāwīand 'Imriṭī*.

¹⁷ Mas Tu'a (mother of script collectors), Interview, Sebbegen 15 March 2022.

influential person in the scientific world at that time. He was a man coming from a rural zone, who incidentally had low education, but evidently produced works on Islam. This was the making idea that he was considered as ulama and even a saint (*wali*). His tomb is now being sacred among East Javanese Muslims whom frequently visiting the grave for pilgrimages.

On the Manuscript *Terjemah Surah-surah Tertentu Al-Qur'an Bhuju' Bukkol*: Its Profile and Description

In general, *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* manuscripts do not contain the title stated by the author. The manuscript contains translations of the Qur'an which only contain translations of certain surahs, including: al-Sajadah, Yāsīn, al-Dukhān, al-Raḥmān, al-Wāqī'ah, al-Insān, and the surahs found in chapter (*juz*) 30. One of the characteristics of this work is on its writing that uses the Arabic pegon script. Pegon Arabic is an Arabic script modified to write in Javanese, Madurese, and Sundanese according to the linguistic rules of each region. In this case, the *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* manuscript tend to use Javanese.

This work has a thickness of 101 pages, each page has 9 lines, and has dimensions of 13 x 21 cm, written using a black ink pen and consists of only 1 volume. The beginning and end of the pages of the manuscript are not clear enough, because some of the text has

been lost to termites, faded due to water, and worn out due to the long period of time, so it is quite difficult to understand the cover on the manuscript. This manuscript uses *daluang* type paper and uses ink from latex, the proof of ink from latex is that it does not cause corrosion in the manuscript. In addition, the *Terjemah Surah-surah Tertentu Al-Qur'an Bhuju' Bukkol* text form is single, meaning that there are no other copies or writings that are similar with this text.

The *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* manuscript was collected by Muhammad Zaini Rasyidi who is the sixth descendant of Bhuju' Bukkol, the author of the *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* manuscript. Zaini Rasyidi lives in Sebbegan hamlet, Blega village, Bangkalan Madura East Java, and is also a religious leader there. In addition, he is also the founder of the Nurul Iman Al-Mursyidiniyah Foundation in Sebbegan. Before the *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* manuscript was collected by Zaini Rasyidi, it was collected by Mas Turi,¹⁸ who is Zaini Rasyidi's grandfather. Therefore, the manuscript is a

¹⁸It was reported that when he was about to pick up Bhuju' Bukkol's manuscripts at his residence, Mas Turi meditated right at Bhuju' Bukkol's grave which was on a mountain in the Karang Nangkah area, Blega, Bangkalan (about 6.5 kilometers from his house). He was doing this meditation for 40 nights until later he had a dream that a figure dressed in white stretched out his hand. Feeling to have found the clue, Mas Turi then caught the hint that he had permission to take the manuscripts, which eventually Mas Turi rushed to take the Bhuju' Bukkol manuscripts which were in the Karang Kemas area, Blega (approx. 4.2 kilometers from Bhuju' Bukkol tomb). Mas Tu'a (son of Mas Turi and mother of Zaini Rasyidi/ manuscript collector), Interview, Sebbegan 15 March 2022.

savings and family collection passed down from generation to generation by Mas Turi's descendants.¹⁹

In fact, the collector did not only keep this manuscript, but he kept many other manuscripts and some were also requested by M. Romli Rasyidi²⁰ (the manuscript collector's younger brother) to be kept. Of the manuscripts collected in this collection, the *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* manuscript is unique because it contains translations of certain surahs of the Qur'an whose translations are purely from Bhuju' Bukkol. It is different from other manuscripts which tend to be in the form of *sharāḥ* books.

Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol manuscript was written around the late 18th to early 19th centuries.²¹ Based on review manuscripts kept by collectors, there is no indication of the text that points to the author of the original manuscript. However, in the collection of M. Romli Rasyidi (Zaini Rasyidi's younger

brother), there are two manuscripts indicating the title and author of the book. Here's the picture;



On the top figure, the manuscript is titled *Ma'rifat al-Dīnī* with the author's name consisting of three letters, *ba'*, *qad*, and *dal* which may be read as *Baqad/Buqad*. Then on the bottom image untitled *Sakarāt al-Mawt* with the author's name consisting of four letters, *ba'*, *alif*, *qaf*, and *dal* which may be read *Bāqad/Bāqid*. From this picture, it can be concluded that the author's name is attributed not by using an Arabic term, but a local Arabic term (pegon). At first glance, the author's name is almost the same as the nickname of

¹⁹Muhammad Zaini Rasyidi (*Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* manuscript collector), Interview, Sebegen 15 March 2022.

²⁰M. Romli Rasyidi is the second child of Mas Tu'a as well as one of the religious leaders and caregivers of the Mafatihul Huda Lombang Laok Blega Bangkalan foundation.

²¹This manuscript uses the Javanese language which became commonplace in Madura around 19th and 18th centuries. In his research, Van Bruinessen, as cited by Kamil, has found about 900 manuscripts in Madura which were only 25 manuscripts of them using Madurese language. This happened because Islamic boarding schools in Madura in the 19th century used Javanese language as their lesson. Ahmad Zaidanil Kamil and Fawaidur Ramdhani, "Tafsir Al-Qur'an Bahasa Madura," *Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya*, Vol. 12, No. 2 (December 31, 2019): 255–56.

Bhuju' Bukkol. However, after researching, the last letter of the author's name above is more in the form of the letter *dal* (د) not *lam* (ل), this is also reinforced by other texts when writing the letter *lam* (ل) which is at the end of a word is wider, long and curved. Based on the interview and some indications of the textual proofs, it may confirm that the *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* manuscript is the work of Bhuju' Bukkol,²² although the textual indication is still doubtful.

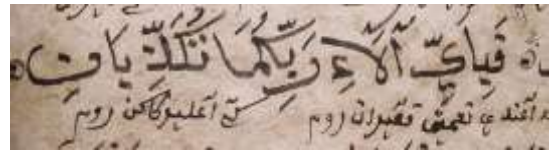
Qur'anic Translation in *Terjemah Surah-surah Tertentu Al-Qur'an Bhuju' Bukkol: Tukadhdhibān* as A Case

The word *tukadhdhibān* is a repeated verse found in surah al-Rahmān, namely *fa bi ayyi alāi rabbi kumā tukadhdhibān*. Surah al-Rahmān, means The Most Gracious, is the 55th surah in the Qur'an. It consists of 78 verses and includes *makkiyyah* surahs. In the *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* text, the word *tukadhdhibān* is repeated 31 times, all of which are translated consistently with the meaning '*angeliyoaken*'. The difference lies only in preposition before the repeated word of *tukadhdhibān*. Here is an example of the difference:

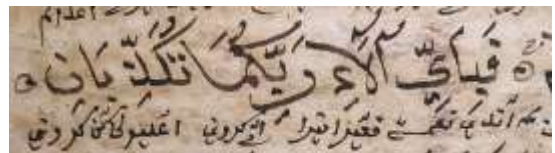


²²The author's name in the picture above also shows that the nickname "Bukkol" was carried during his lifetime. The term "Bhuju" in Madurese is known as a role model in an area who also has influence there, so that when he dies, this figure will still be known.

• موق اندي نعمة فاعيران سيرا كاروني كاع اعليوكاكن كاروني
*Muko endi nikmat pangeran siro karuni kang angeliyoaken karuni.*²³



• موق اندي نعمة فاعيران سيرا كاروني كاع اعليوكاكن كاروني
*Muko endi nikmat pangeran karuni kang angeliyoaken karuni.*²⁴



• موق اندي نعمة فاعيران سيرا ابع كاروني اعليوكاكن كاروني
*Muko endi nikmat pangeran siro eng karuni angeliyoaken karuni.*²⁵

In terms of the translation of the word *tukadhdhibān*, it seems that there is no inconsistency in it. However, in the first picture it can be seen that the word '*eng*' (which) is not included in the translation, while in the second picture there are no words '*eng*' and '*siro*' (you). Then in the third picture, the words '*siro*' and '*eng*' are still written, but remove the word '*kang*' (which). Therefore, in terms of wording, the translation in this manuscript may be different, but changes only in preposition words, whether omissions or additions in the translation, but do not change the meaning and substance of the verse.

When we observe, this manuscript is written with '*angeliyokaken*' using *kaf* letters. However, the author believes the word in question reads '*angeliyoaken*', the same is

²³Salāhuddīn, *Terjemah Surah-surah Tertentu Al-Qur'an Bhuju' Bukkol*, 28.

²⁴*Ibid.*,

²⁵*Ibid.*, 29.

true of this manuscript when we see in surah al-Raḥmān verse 2 *'allama al-qur'ān* and verse 4 *'allamahu al-bayān*. The word *'allama* is translated as *'amrukkākin/amerrukaken'*²⁶ which usually reads *'amerruaken'*.²⁷ This means that the author used to translate the words that actually read *'i/a'* with *'k/kā'*. This translation often happens because the author seems to be influenced by the local accent that is applied to the writing style.

Assessing the Accuracy of Translation in the *Terjemah Surah-surah Tertentu Al-Qur'an Bhujū' Bukkol*

The word *tukadhdhibān* studied in this article is narrated in surah al-Raḥmān. This surah aims at depicting various favors interspersed with criticism of the deniers of these favors, which in stilistical point of view presents a high emphasis and aesthetic value. In the Arab world, it is commonplace to repeat the same expression over different statements to increase its literary value.²⁸ In other words, the phrase *fa bi ayy ālā'i rabbikumā*

tukadhdhibān is a form of condemnation of those who deny and turn away from God's blessings.

The word *tukadhdhibān* is a verb (*fi'il muḍāri'* from the origin word *'kadhdhaba'*).²⁹ In al-Munawwir's dictionary, the word is defined as *dupe, denying, belie, and disclaim*.³⁰ Based on al-Munawwir's dictionary above, the basic meaning of *tukadhdhibān* consists of four meanings, namely: *First*, 'gip', in Javanese is *goroh*³¹, *palsu*, and *ngapusi*. *Second*, 'lie', in Javanese are *goroh, julig, mbelenjani, dora, jihma, and justak*.³² *Third*, 'apostatize', in Javanese is *selak, mungir, and emoh*. *Fourth*, 'denial', in Javanese are *selak, balak, and padoni*.³³

The word *angeliyoaken*, as translated in *Terjemah Surat-surat Tertentu Al-Qur'an Bhujū' Bukkol*, comes from the word *liya*³⁴ which in Javanese means 'other'. Meanwhile,

²⁶In Javanese, *'amerruaken'* means to inform.

Prihantono, et.al, *Kamus Indonesia Jawa III*, 297.

²⁷Ṣalāhuddīn, *Terjemah Surah...*, 27. The translation of *'allama* with the meaning of *'amerruaken'* is actually a different case, because in the Javanese language *'amerruaken'* means to inform. This translation is different from the majority translation, such as Quraish Shihab who translated it by 'teaching', the Indonesian Ministry of Religion's translation of the Qur'an translated by 'teach', as well as Bishrī Muṣṭafa in his work *Al-Ibrīz* translated by *'mulang'*, which in Indonesian meansteaching. Shihab, *Tafsir al-Mishbah...*, 493.

See Lajnah Pentashihan, *Al-Qur'an Dan Terjemahnya...*, 782. See also Muṣṭafa, *Al-Ibrīz...*, 1959.

²⁸Maḥmūd al-Alūsī al-Baghdādī, *Rūh Al-Ma'ānī fī Tafsīr al-Qur'ān al-'Aẓīm Wa Sab' al-Mathānī*, vol. 27 (Beirut: Ihyā' al-Turāth al-'Arabī, n.d.), 96. See Al-Zuhayfī, *Al-Tafsīr al-Munīr...*, 211. See also 'Izz al-Dīn b. 'Abd al-Salām, *Tafsīr Al-Qur'ān*, vol. 3 (Saudi Arabia: Ḥuqūq al-Ṭab' Maḥfūzah li al-Muḥaqqiq, 1415), 263.

²⁹The word *kadhaba* and all its derivations are oriented towards the basic meaning of a lie which is an antonym to the word *al-ṣidq* (honest). However, in certain contexts, the Arabic word of *kadhaba* does not mean a lie but has implications for the meaning of 'a necessity to do as it is urgent'. For example, the words of 'Ubayd in the hadith of 'Umar: *kadhaba 'alaykum al-ḥajj* (you must perform the pilgrimage), this is a necessity due to the urgency of the Hajj time which is almost over. Therefore, the expression just now simply says "the pilgrimage time is almost over, then hurry up!". Al-Rāghīb al-Aṣfahānī, *Mufradāt Alfāz al-Qur'ān* (Damascus: Dār al-Qalam, 2009), 704–705.

³⁰Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab Indonesia* (Surabaya: Pustaka Agresif, 1997), 1997.

³¹The word "goroh" has also the meaning of lying in the "Kamus Jawa Kuna Indonesia". See PJ Zoetmulder and SO Robson, *Kamus Jawa Kuna Indonesia*, trans. Darusuprpta and Sumatri Suprayitna (Jakarta: Gramedia Pustaka Utama, n.d.), 305.

³²Prihantono et.al, *Kamus Indonesia...*, 54.

³³Sudarmanto, *Kamus Lengkap Bahasa Jawa: Jawa-Indonesia, Indonesia-Jawa* (Semarang: Widya Karya, 2008), 492, 615.

³⁴The word *liya* has also the similar meaning (synonym) with the word *'sanès'* in Javanese language. *Ibid.*, 538.

the word ‘other’ in Javanese does not only mean *liya*, there are many of identical words such like *seje*, *geseh*, *beda*, *kejaba* and *saliyane*. The word ‘other’ also has a synonym for “different” which in Javanese is *beda* and *geseh*. Then the word ‘other’ also has a derivation of *melainkan* (separate) which in Javanese is *ngemungake*, *kejaba*, *mligimung*, and *ananging*.³⁵

The term ‘*angeliyoaken*,’ used by Bhuju’ Bukkol in his translation, holds a spectrum of meanings, one of which implies ‘*menduakan*’ or ‘cheating.’ Considering the connotations, the translation of ‘*tukadhdhibān*’ into ‘*angeliyoaken*’ within the *Terjemah Surat-surat Tertentu Al-Qur’an Bhuju’ Bukkol* does not deviate from the original purpose of the term. Translating it as ‘which other favors do you like to separate/cheat,’ the essence of ‘*menduakan*’ (cheating) suggests a turning away from one thing to pursue another. For instance, in the Javanese expression ‘*dheweke*

sesambungan karo wong lanang liya’³⁶ (she is in a relationship with another man), the connotation is a wife who, while already married, turns away and cheats with another man.³⁷ This perspective clarifies the condemnation by God of the act of ‘*tukadhdhibān*,’ where people, instead of acknowledging the blessings bestowed by Allah, opt to deny and reject them in favor of alternative pursuits.

Bhujū’ Bukkol’s choice of the term ‘*angeliyoaken*’ illuminates a nuanced translation strategy that respects the cultural and linguistic context of the Madurese readership. By selecting a term with connotations of ‘cheating’ or ‘separation,’ the translation delicately navigates the rougher aspects of the Qur’anic language, thus adapting it to suit the social sensibilities of the Madurese society. The translation maintains the fundamental message of the Qur’an, ensuring that the intended meaning and purpose are preserved while considering the local sensitivities and cultural nuances of the readers. This approach exemplifies the importance of culturally sensitive translation, demonstrating how it can bridge the sacred

³⁵*Ibid.*, In the Javanese-Indonesian dictionary compiled by Prihantono, the word ‘other’ has at least three meanings in Javanese language. *First*: *seje*, for example *tulisanku seje karo tulisan mu* (my writing is different from yours). *Second*: *liya/beda*, for example *dheweke sesambungan karo wong lanang liya* (she is in a relationship with another man). *Third*: *Geseh*, for example *asil kang digayun geseh saka tujuan awale* (the results achieved are different from the initial objective). The words ‘other than that’ in Javanese are *kejaba kuwi* and *saliyane kuwi*, for example *kejaba kuwi, dheweke tumindak dadi kawula* (other than that, he also acts as a member). The derivation of the word “other” is “different” as like *beda-beda* in Javanese terms. There is also “but” in Javanese *nanging, mung*, and *namung*, for example, *dudu iki seng tak karepake, nanging kuwi* (it is not what I meant by, but that). Furthermore, there is a differentiation in Javanese, which is *mbedakake*, for example, *ojo seneng mbedakake bocah* (do not differentiate children to the others). See Prihantono et.al, *Kamus Indonesia...*, 212.

³⁶*Ibid.*

³⁷This example is in harmony with the Banyuwangi song untitled “Lungset” which part of the lyrics narrated *tau tah isun ngeliyo, uwah roso ambi riko* (have I ever been cheating, my feelings for you have never changed), there is also a snippet of the lyrics *uwah janji lan ati ngeliyo* (breaking promises and falling into another heart). The word *ngeliyo* in these two lyrics is used to express feelings of turning away or cheating. Cosa Aranda, “Lirik Dan Terjemahan Lagu Lungset” June 17, 2017, <https://mlipir.net/142/lirik-terjemahan-lagu-lungset.html>/Accessed March 7, 2022.

text and its readers, fostering a deeper understanding and resonance with the teachings of the Qur'an within the Madurese community.

When evaluating the accuracy of the translation in the context of Newmark's translation theory, the essential criteria are economic and accurate translation. In the case of *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol*, the translation of '*fa bi ayyi ālā'i rabbikumā tukadhdhibān*' into Javanese with '*angeliyoaken*' is notably concise and aligned with the principle of economic translation. The term '*angeliyoaken*' is succinct, fulfilling the requirement for brevity and efficiency in translation. However, in terms of lexical accuracy, it deviates from a precise translation since there is no direct equivalent in Javanese that carries the exact connotations of 'gip', 'lie', 'spoo', or 'denial' found in the original Arabic. Nonetheless, despite this lexical discrepancy, the translation aligns effectively with the intended meaning of '*tukadhdhibān*'.³⁸

The chosen lexical expression '*angeliyoaken*' seems to prioritize a less-risky socio-cultural stance, considering the Madurese community's sensitivity and cultural values. This strategic choice of translation emphasizes communicative efficacy over strict lexical equivalence, aligning with Newmark's approach that emphasizes semantic and communicative

methods. By prioritizing understanding and resonance within the local Madurese context, this translation method underscores the adaptability and communicative intent of the translation, underscoring its contextual relevance and purpose within the targeted readership.

From the perspective of al-Qaṭṭān, the translation of '*tukadhdhibān*' into '*angeliyoaken*' in *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* aligns with the category of *ma'nawiyah aṣliyyah*, signifying its faithfulness to the intended meaning. This categorization is based on the premise that '*angeliyoaken*' essentially leads to the same understanding as the original Arabic term '*tukadhdhibān*' found in surah al-Raḥmān. Al-Qaṭṭān, who draws from the insights of al-Shāṭibī in his book *Al-Muwāfaqāt*, affirms that such translation practices are acceptable under specific circumstances, particularly within the context of proselytization (*da'wa*).

Consequently, the accuracy status of '*angeliyoaken*' in *Terjemah Surah-surah Tertentu Al-Qur'an Bhuju' Bukkol* can still be considered correct. While there exists a minor imprecision at the lexical level, it does not result in a fundamental misinterpretation of the intended message. This imprecise accuracy is likely a result of the author's deliberate intention. This is further exemplified by another instance within the *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* manuscript, specifically the

³⁸The original purpose of the expression *fa bi ayyi ālā'i rabbikumā tukadhdhibān* as explained above is a form of condemnation of those who deny God's favors.

translation of *'allama,'* meaning 'teach,' which is rendered as *'amerruaken,'* signifying 'inform/apprise.' Although this translation departs lexically from the precise meaning, it maintains a connotative proximity to the original intent. In essence, Bhuju' Bukkol's translation approach appears to prioritize communicative efficacy over strict lexical equivalence, aligning with the intention to facilitate understanding and resonance with the local Madurese context. This approach serves the broader purpose of *da'wa* and maintains cultural sensitivity within the translation endeavor.

On the Implications of the Translation

Translating *tukadhdhiban* into the meaning *angeliyoaken* in Bhuju' Bukkol's manuscript reflects a nuanced approach to Qur'anic translation. This choice carries implications for both the readership and the social context in which the translation operates. First, it assumes a level of familiarity on the part of the reader with the term *angeliyoaken* as a local expression denoting denial. This suggests that Bhuju' Bukkol intended his translation to resonate with the linguistic and cultural understanding of the local audience. By utilizing a vernacular term, the translation seeks to bridge the gap between the Qur'anic text and the readers, making it more accessible to those who may not be well-versed in classical Arabic.

Second, the deliberate deviation from the literal meaning of *tukadhdhiban* indicates

a purposeful choice on the part of the author. While the exact reasons for this deviation may remain speculative, it underscores the notion that Qur'anic translation is not merely a mechanical process of substituting words but a dynamic engagement with language and culture. Bhuju' Bukkol's decision to depart from the literal meaning may have been influenced by a desire to convey a specific connotation or nuance that resonated with the local audience or addressed particular social or cultural nuances. This speaks to the complexity of translation as a socio-linguistic and cultural endeavor, where choices are made not only to convey meaning accurately but also to connect with the intended readers in a meaningful way.

In the broader social context, the translation of *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* appears to be primarily directed towards the middle and lower classes of society. The use of *daluang*,³⁹ a type of paper associated with ordinary people, signifies the accessibility of this translation to a wider audience. Importantly, this work was not produced for the *pesantren*

³⁹*Daluang* is a type of local paper that is preferred by the local people, made of wood which is then processed into paper. According to Gallop, this type of paper is used by the common people in general, such as *pesantren* and ordinary people, while European paper is used by the upper class, such as the palace and the government. The habit of using different paper is due to European paper which is more expensive so that ordinary people rarely use this paper and prefer to *daluang*. See Syaifuddin and Muhammad Musadad, "Beberapa Karakteristik Mushaf Al-Qur'an Kuno Situs Girigajah Gresik," *Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya* 8, no. 1 (June 2015), 13.

community, as the author was not based in a pesantren but rather resided in a village, serving as a teacher of the Qur'an.⁴⁰ This choice of location and audience suggests that Bhuju' Bukkol aimed to make the teachings of the Qur'an accessible to a broader segment of society, possibly as part of a mission to spread Islamic knowledge and understanding beyond the confines of traditional religious institutions.

Bhujū' Bukkol's translation of the Qur'an in the context of Madura carries significant implications that reflect the author's approach to spreading Islamic teachings among ordinary people⁴¹ in a culturally sensitive manner. This translation can be viewed as a form of Islamic preaching aimed at a readership predominantly composed of ordinary individuals. The choice to translate certain Qur'anic terms in a manner that deviates from the literal meaning appears to be a deliberate strategy to avoid causing offense to the readers. Madurese society is known for its sensitivity, particularly regarding matters of self-esteem. However, it is also a society characterized by a strong

work ethic and religious values.⁴² This nuanced social context likely influenced Bhujū' Bukkol's approach to translation, where he navigated the delicate balance between preserving the original meaning of the Qur'an and avoiding any potential offense to the readers.

The Madurese cultural context, combined with the need to make the Qur'anic text more accessible to ordinary people, led Bhujū' Bukkol to employ a communicative translation model. In this model, the translator prioritizes adapting the text to the social context, ensuring that the original understanding and purpose of the text remain intact while avoiding any cultural insensitivity. A notable example of this approach can be seen in Bhujū' Bukkol's translation of the word '*allama*,' which means 'to teach.' Instead of a literal translation, he chooses '*amerruaken*,' which means "to inform" or "to apprise." While these terms are not contradictory, the choice reflects a careful consideration of how the Qur'anic language, which may be perceived as 'rough' or potentially offensive in the Madurese context, can be rendered in a more culturally sensitive manner. This translation approach aligns with the social and cultural dynamics of Madura and underscores the multifaceted nature of Qur'anic translation as

⁴⁰Interview with Zaini Rasyidi, March 15, 2022 at his residence (Jl. Rajawali, and Sebbegen, Blega District).

⁴¹The Madurese people is dominated by farmers and fishermen. According to Huub De Jonge, 70%-80% of the Madurese work as farmers. Thus, it is no wonder that farmers can be called the backbone of Madurese society. KarangPaket, which is the place where the author lives, is dominated by the farmers with a little knowledge on religious matter. See Ardhie Raditya, "Politik Keamanan Jagoan Madura," *Jurnal Studi Pemerintahan* 2, no. 1 (February 1, 2011): 111. See also Mohammad Refi Omar Ar Razy and Dade Mahzuni, "Sosial Ekonomi Masyarakat Madura Abad 19-20: Sebuah Kajian Ekologi Sejarah," *Jurnal Siginjai* 1, no. 2 (December 24, 2021), 67.

⁴²Masluhah and Suryani, "Character Strengths Perantau Etnis Madura," *Prosiding Seminar Nasional Dan Call Paper "Psikologi Positif Menuju Mental Wellness" Fakultas Pendidikan Psikologi Universitas Negeri Malang Bersama Asosiasi Psikologi Positif Indonesia (Ap2i)*, Malang (June 17, 2020), 76.

a bridge between the sacred text and its diverse readership.

In essence, Bhuju' Bukkol's translation of the Qur'an in *Terjemah Surat-surat Tertentu Al-Qur'an* can be seen as an affirmation of the communicative translation model. It represents an intentional effort to adapt the Qur'anic message to the social realities and sensitivities of the readers while staying true to the fundamental principles of Islamic teachings. This translation stands as an example of how the Quranic message can be made more accessible and culturally relevant to diverse audiences, emphasizing the dynamic and context-dependent nature of translation in the dissemination of religious texts.

Conclusion

In conclusion, Bhuju' Bukkol's translation of the Qur'an stands as a significant historical milestone, representing the earliest known Qur'anic translation manuscript found in Madura. The use of the Javanese language in this translation aligns with the linguistic preferences of Madurese Muslim scholars before the twentieth century, reflecting the local context and tradition of Qur'anic scholarship in the region.

In terms of translation accuracy, Bhuju' Bukkol's rendering of the word '*tukadhdhibān*' into '*angeliyoaken*' may not achieve the highest level of precision in lexical translation. However, it falls within the realm of correct translation, as it does not deviate from the

intended understanding of the word. This translation choice can be understood through the lens of a communicative translation model, where the emphasis is on conveying meaning effectively.

From a broader perspective, Bhuju' Bukkol's practical translation of *Terjemah Surat-surat Tertentu Al-Qur'an Bhuju' Bukkol* aligns with the ma'nawiyah translation category, which is permissible for da'wa purposes. His translation approach is driven by a desire to localize the language and meaning of the Qur'an, avoiding potential misunderstandings and respecting the sensibilities of the local audience. Overall, Bhuju' Bukkol's contribution to Qur'anic translation in Madura holds historical and cultural significance, shedding light on the early development of Qur'anic scholarship in the region.

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