

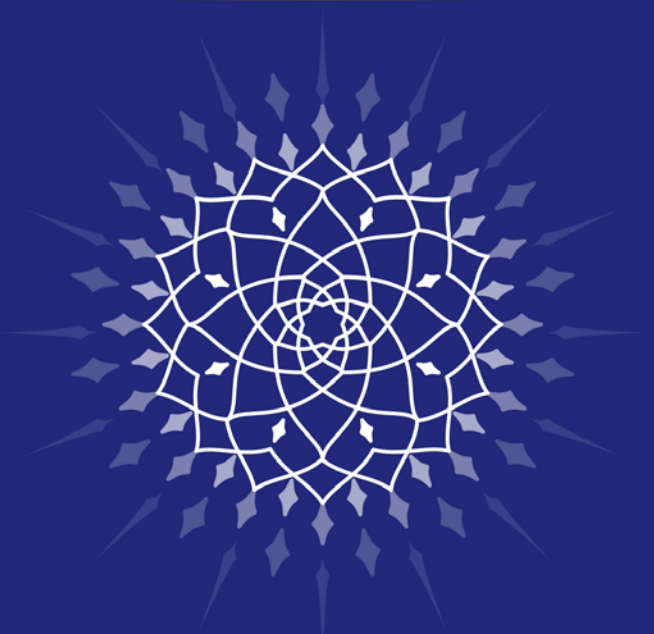
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NUSANTARA ISLAMIC EDUCATION

CULTIVATING CULTURAL EDUCATION VALUES OF ISLAM NUSANTARA
IN MA (ISLAMIC SENIOR HIGH SCHOOL) ALI MAKSUM KRAPYAK

Sembodo Ardi Widodo

THE DYNAMICS OF ISLAMIC CALLIGRAPHY TEACHING
AND LEARNING IN SOUTH SULAWESI

Abd. Aziz Ahmad

TRACING THE HISTORY OF THE ARABIC-JAVANESE LANGUAGE
TRANSLATION BOOKS IN NUSANTARA ISLAMIC EDUCATION

Abdul Munip

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Volume 5, Number 1, June 2016/1437

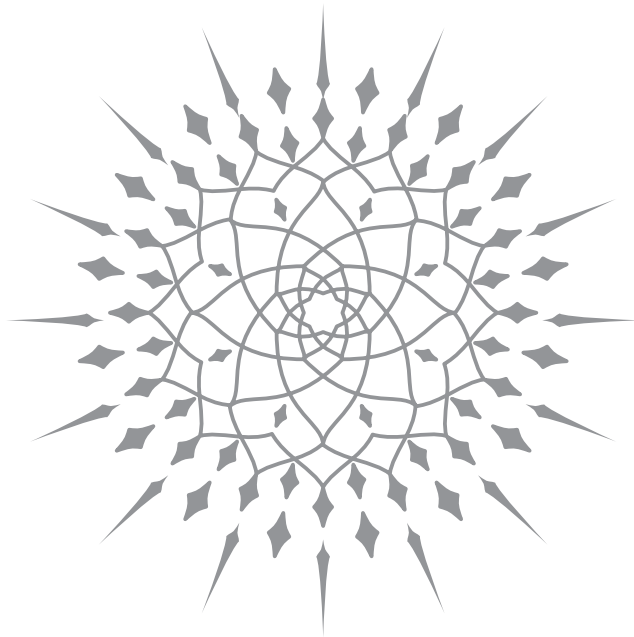
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Tracing the History of the Arabic-Javanese Language Translation Books in Nusantara Islamic Education

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Abstract

The use of Arabic script (Pegon) in the Javanese books translated from Arabic has marked a certain phase in the historical dynamics of Islamic intellectualism in Nusantara and Java in particular. By these translation activities, kitab kuning (Arabic books) are no longer enjoyed solely by the elite kyai-santri, but they can also be read by Muslims outside the walls of pesantren. The various themes of the Javanese books translated from Arabic that reach across all disciplines in Islamic teachings resulted in the rapid growing of Islamic discourse in society. Cherishing nature conveyed within the translation books generated peaceful life among Moslems. In terms of educational contexts, these book have been used in pesantren, madrasah diniyah and majelis taklim as supplementary books. Over time, most of the translated books have now metamorphosed into Indonesian edition. However, there is still numerous Arabic-Javanese language translation books occupy modest bookstalls waiting for the loyal and unpretentious readers.

Keywords: *Arabic-Javanese Language Translation Books, Arabic Pegon*

Abstrak

Penggunaan aksara Arab Pegon dalam kitab terjemahan Arab-Jawa telah menandai fase tertentu dalam dinamika historis intelektualisme Islam di Nusantara dan Jawa pada khususnya. Berkat aktifitas penerjemahan ini, kitab kuning tidak lagi hanya dinikmati oleh elit kyai-santri, tetapi juga bisa dibaca oleh awam di luar tembok pesantren. Sebaran tema kitab terjemahan yang menjangkau seluruh disiplin ilmu

keislaman menjadikan wacana keislaman di masyarakat berkembang dengan pesat. Substansi kajian kitab terjemahan Arab-Jawa yang sejuk pada gilirannya menyebabkan kehidupan umat Islam saat itu jauh dari hingar-bingar kekerasan dan intoleransi atas nama agama. Pemanfaatan kitab terjemahan Arab-Jawa dalam konteks pendidikan bisa ditemukan di pesantren sebagai suplemen, madrasah diniyah dan majelis taklim. Seiring dengan perjalanan waktu, sebagian besar kitab terjemahan Arab-Jawa kini telah bermetamorfosa menjadi buku terjemahan dalam bahasa Indonesia. Meskipun demikian, masih banyak juga kitab terjemahan Arab-Jawa yang tetap menghuni kios-kios kitab sederhana menunggu pembacanya yang setia dan bersahaja.

Kata Kunci: *Kitab Terjemahan Arab-Jawa, Arab Pegon*

Introduction

One key factors of successful Islamic preaching at the time of its arrival in *Nusantara* was the proselytizers' capability to assign adaptive approach of the Islamic teaching which appears as adjustment efforts among Islamic values, its teaching and indigenous cultures, native religions, as well as local language. This adaptation ability occurred simultaneously and remained well-preserved on different aspects of Moslems life, including in education activities. Arabic and its writing system as the main language used in Islamic teaching references subsequently adapted into local language. This is reflected in the application of Arabic letters as the companion of the local letters, even as its substitute, which further known as *Arab Pegon*. Along with this is the emergent of thousands loanwords of Arabic into Malay or Javanese language. Overtime, education activities such as reading and writing Qur'an (Arabic) have been regarded as prominent activities among Indonesian Moslems.

Although the arrival of Islam in *Nusantara* was at the same time an introduction of Arabic language and its letters, it appeared to be unsuccessful in substituting the local languages. People still employed their native language as communication tool. Therefore, Arabic played limited role merely as "readings" uttered in religious ceremony such as *shalat* and prayer. Only small number of Moslems in *Nusantara* having in depth awareness to learn Arabic intensely, likewise, the purpose was solely to comprehend the sources of Islamic teaching written in Arabic. Nonetheless, Arabic learning intended for communicative purposes has taken place recently in line with the emergent of numerous Islamic education institutions which include Arabic as their eminent curriculum.

The growing number of Islamic education institutions, called *pesantren*, particularly in Java, represents neoteric milestone of the Indonesian Moslems education history. It is within these institutions that the sources of Islamic teaching,

written in Arabic, are learnt by *santri* (students learning and staying in *pesantren*). These books written by Islamic scholars and learnt in the *pesantren* are further known as “*kitab kuning*” (yellow books). The themes as well as the contents of these books reach out entire aspects of Islamic teachings and studies, such as *ulumul Qur’an*, *Ulumul Hadits*, *Fiqh*, *Usul Fiqh*, *Kalam*, *Tasawuf* (sufism), history of Islam, and Arabic. Since most of *kitab kuning* are written in Arabic, then only some Moslems are able to comprehend the contents due to inadequate language proficiency. Addressing this situation, a number of *kyais* (teacher and usually leader of *pesantren*) initiated to translate several selected *kitab kuning* into Javanese language which then published and disseminated to people in general.

This activity of translating selected books into Javanese language while maintaining the use of Arabic letters resulted in the rising popularity of the *kitab kuning* and further expanded beyond *pesantren’s* wall. Some of these translated books are also utilized as teaching materials in various Qur’anic study groups, non*pesantren-madrasah diniyah* (evening Islamic schools), or at non-formal Qur’anic early-childhood educations in mosques, *mushallah*, or at *kyai’s* houses particularly in areas near to *pesantren*. As time passes, however, its popularity waned, substituted by the attractiveness of Islamic books written in Bahasa Indonesia, either Arabic translated books or that of composed originally in Bahasa. Therefore, this article is intended to discover the reasons of this occurrence.

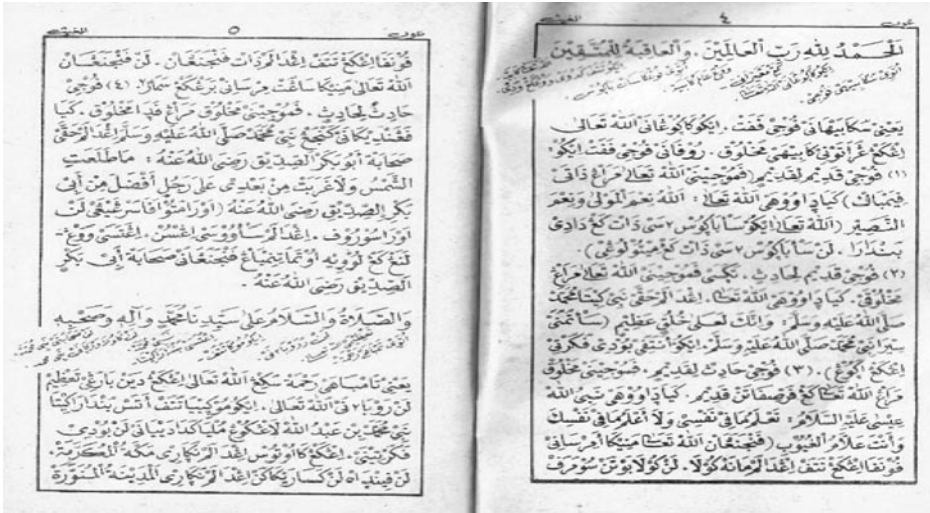
This article is aimed at tracing the history of the existence of the Javanese language books translated from Arabic which marked certain episode upon the chronicle of Islamic education in Indonesia. The discussion starts with a brief review on *Arab-Pegon* letters, followed by elaboration on Arabic to Javanese language book translation activities, themes classification and eventually its contents. Furthermore, it also explains the employment of the *Arab-Pegon* books within educational activities as well as the analysis of the fading of Arabic-Javanese language books era in Indonesia. For the interest of this article, a number of Arabic-Javanese language books samples were taken purposively as data sources which were then analysed.

Acknowledging Arab-Pegon Letters

Pegon letters are Arabic letters applied to write Javanese language, or Arabic writing without sound marks (diacritic).¹ The term *Pegon* has embedded deeply and turns out to be the acculturation symbol between Islam and Java. These letters began to spread extensively since the proliferation of Islam in *Nusantara*, particularly in Java, in the 17th century and on. At that time, *Pegon* letters was used

¹ *Badan Pengembangan Dan Pembinaan Bahasa, Kamus Besar Bahasa Indonesia* (Jakarta: Depdikbud, 1989), 1011.

in writing Islamic scholarly work in *pesantren*, letter of agreement, correspondence, inscription, board, as well as newspaper.



Picture 1. Pegon lettered Arabic-Javanese language translation script

Those who understand Arabic yet do not recognize Javanese language will certainly have difficulties in reading the text and vice versa. Thus, it is necessary to master both Arabic and Javanese language to comprehend Pegon letters. Theoretically, Javanese sounds supposed to be symbolized with Javanese letters known as *honocoroko*. Once Javanese sounds denoted with Arabic letters, it is called as Pegon. Lexically, the word *pegon* originated from the Javanese ‘*pego*’ or ‘*ora lumrah anggone ngucapke*’ meaning ‘uncommon articulation’. This is due to the strange sounds produced when Javanese words written in Arabic are uttered.² Moreover, the existing Arabic letters have not completely symbolized Javanese consonant as well as vowel articulation. To bridge the gap, Arabic letters enhanced with certain diacritic to mark particular sounds, *ng*, *c*, *g*, and *p* are created. Basically, Pegon letters are divided into two types, with *harakah* (Arabic vowel marks) and without *harakah*. Generally, Pegon letters were applied by means of popular *khat* (Arabic calligraphy/font) such as *naskhi*, *tsulutsi*, *riq’i*, etc.

Translation Activities of Arabic Books into Javanese Language Books

Indeed, it is not well documented when the activities of translating Arabic books into Javanese language begun. However, it can be acknowledged from the existence of *pesantren* as the oldest Islamic education institution in Indonesia.

² Titik Pudjiastuti, “Aksara Pegon: Sarana Dakwah Dan Sastra Dalam Budaya Jawa” (Temu Wicara Antar Jurusan Daerah, Universitas dan IKIP se Indonesia, UGM Yogyakarta, 1993).

Therefore, book translation activity is essentially a form of 'pedagogical translation' to suggest translation as a method of learning foreign language.

In its further development, this translation activity expanded into publishing industry. It means that translation constitutes not only as a method of Arabic learning but also as an effort to socialize Arabic books in order to be understood comprehensively by Moslems whose Arabic is still insufficient. Translation has played significant role in bridging the language gap among Moslems. Thus, in this particular aspect, the introduction of selected *kitab kuning* received its momentum. Comprehending the content of *kitab kuning* is not only exclusively the activity of elite *kyai* and *santri* within *pesantren*, but also it can be carried out by ordinary Moslems who nonetheless are Arabic literate.

Subsequently, when did the translation activity for publishing purpose begin? According to Martin van Bruinessen, classical Arabic books had been recognized as well as studied since the 16th century. Moreover, a number of books had been translated into Javanese and Malay. In 1600s, several Malay, Javanese as well as Arabic scripts were brought to Europe. These scripts provide valuable, though incomprehensive, pictures, of Islamic scientific culture in *Nusantara* within that period.

Malay scripts brought to Europe involved *tafseer* (interpretation) of two significant Qur'anic *surahs*, two Islamic stories, an Arabic marriage book with line to line translation, and a translation of admiration poems intended to the prophets, that is al-Bushîrî's *Qashîdat al-Burdah*. Meanwhile, those of Javanese books were: (1) *Wejangan Seh Bari*, which mentioned two *kitab*s, namely *Tambîd* (Abû Syukûr as-Salimî's *at-Tambîd fî Bayân at-Taubîd*) and al-Gazâlî's *Ihyâ' 'Ulûm ad-Dîn*, (2) Abû Syujâ' al-Isfahânî's *at-Taqrîb fî al-Fiqh* with line to line translation, and (3) an anonymous book entitled *al-Idhâb fî al-Fiqh* which practically is unknown at the moment.³ This illustrates that the efforts to compose *kitab kuning* translation into Javanese language using *pegon* letters had taken place since 16th century. It is highly likely that during this period, the Javanese language *kitab kuning* translation scripts were still limitedly personal collection which could not be easily accessed by public, considering that modern printing technology had not been popular.

At that time, translation book multiplication carried out by replicating the script, a culture which was prevalent in Middle East during medieval age, promoting a job creation named *al-warraq*⁴ whose task was similar to photocopy

³ Martin van Bruinessen, *Rakyat Kecil, Islam Dan Politik, Gading Edisi Revisi*, 2013. 27-28

⁴ Al-Warraq is a job to reproduce script. Their service was considerably significant in disseminating books in Islam world throughout Middle Ages. Al-warraqs worked for writers, high officials, as well as wealthy people who wanted to have library. During Abbasiyah period, particularly under

or printing machine. Javanese language translation books started to be accessible widely since the arrival of printing machine in *Nusantara* around 19th century. A notable Moslem scholar, KH Muhammad Shaleh bin Umar as-Samarani a.k.a. KH Shaleh Darat (1820-1903 a.d) wrote a number of translation books distributed by *al-Karimi* and *al-Muhammadi* publishing company in Bombay India as well as in Singapore.⁵ However, recently, Toha Putera Semarang has also published the books.⁶

Among KH Shaleh Darat's published translation books which are still available at the moments are (1) *al-Munjiyat Methik Saking Kitab Ihya*, this book is Javanese language book translated from al-Gazālī's *Ihyā' 'Ulūm ad-Dīn* mainly discussed the chapters on the character of *mahmūdah* (commendable) and *māzmūmah* (ignoble), (2) *Tarjamah Sabīl 'Ābid 'alā Jauhar at-Taubīd*,⁷ a translation book from Ibrāhīm al-Laqaṅī's (died in 1041 H/1631 a.d) *Jauhar at-Taubīd*, a brief script on *tauhēed* (oneness) consist of serials of poems, (3) *Tarjamah Matan Hikam*, a Javanese language translation book on sufism from Ibn 'Atha'illāh al-Iskandarī's *Hikam*. *Kyai* Shaleh composed word to word translations without original texts. His translations were written in Arabic *pegon*.

The publication of Arabic-Javanese language translation books developed rapidly when a number of *kitab* shops as well as publishing company emerged in Surabaya around 19th century. one of the most famous *kitab* shop at that time was 'Salim Nabhan wa Auladuh' managed by Arab descendants lived in *Kampung Ampel*, an area inhabited by Arab ethnic group. Further, numerous *kitab* shops and publishing corporations appeared in several big cities, such as Thoha Putra and al-Munawar in Semarang, Menara publishing in Kudus, Raja Murah in Pekalongan, etc.

al-Makmun leadership, numerous al-Warraqs worked for Baitul Hikmah. They might perform as independent "entrepreneur" or an employer who hired paid workers. Some of them are: (1) Yahya ibn Adi (died in 974) a Christian Arab philosopher who reproduced tafsir ath-Thabari twice. The current edition of the book includes 13 volumes. (2) Ibn Nadim was a former al-warraq. He wrote a monumental piece of work, *kitab al-Fihrist*, covering the works of Moslem scholars of his period (3) Muhammad ibn Sulaiman (died in. 1223), a former wealthy people who later became al-warraq. See Ribhi Musthafa Ulyan, *Maktabat Fi Al-Hadarah Al-Arabiyah Al-Islamiyah* (Aman: Dar Shafa li an-Nasyrwa at-Tauzi', 1999), 52–87.

⁵ HM Muchoyyar HS, *Tafsir Faidar-Rahmān Fī Tarjamah Tafsīr Kalām Malīk Ad-Dayānby KH.M. Shāleh As-Samarani: Suntingan Teks, Terjemahan Dan Analisis Metodologis* (Yogyakarta: PPS IAIN Suka, 2002), 16.

⁶ See Toha Putra Catalogue, 2005.

⁷ Translation book: *Sabīl 'Ābid 'alā Jauhar at-Taubīd* studied by Nu'man Yafi (undergraduate student at the faculty of Ushuludin IAIN Walisongo, 1994). This work put emphasize on the aspect of *tauhid* (oneness) related to 20 mandatory natures of Allah. This book is inclined to al-Ghazali's as well as Asy'ariyyah-Māturidiyyah's thought.

This Arabic-Javanese language translation books publishing activity marked the growth of Moslems intellectual activities in Java. Undeniably, a number of Javanese Moslem scholars or *kyai* played an important role in this translation endeavour. Besides KH Shaleh Darat, there were several other prolific translators of Javanese Moslems scholars such as KH Bisri Musthofa, Rembang (1915-1977 a.d), KH. Misbah bin Zainul Musthofa, Bangilan, Tuban (born in 1916 a.d), KH Asrari Ahmad Wanasari, Tempuran, Magelang and so on. Generally, these translators were renowned Moslems scholars who were *pesantren* leaders at the same time. *Kyai* Bisri Musthofa, for instance, was the leader of *pesantren* Raudhatut Thalibin, Rembang as well as the father of KH Cholil Bisri and KH Mustofa Bisri. So was KH Mishbah bin Zainul Musthofa, KH Bisri Musthofa's sibling, the leader of *pesantren* Al-Balagh, Bangilan, Tuban.

Taking into account the translators significant scientific competence both on Islamic knowledge and on language skills, it can be assured the quality of their translations which were considerably precise and faultless. Moreover, those Arabic-Javanese translation books mostly remained employed Arabic titles, for instance, *kitab Durar al-Bayan fi Tarjamati Syu'ab al-Iman*.⁸ Yet, the translator names were noticeably inscribed on the front cover while the initial writers were not even signified. This clearly indicates the translators' self-confidence. However, the case is substantially distinctive compared to Arabic translated into Bahasa Indonesia books published recently. In these books, the translators' names are rarely denoted; conversely, the initials' writers are specified evidently on the front cover. Perhaps, this represents publishers' strategy to attract future readers' attention, due to public assumption that initial writers are more impressive as well as more marketable than the translators.

What are actually *kyai's* underlying motivations in translating selected *kitab kuning* into Javanese language? The answers can be traced on the preface at the beginning or at the end of the translation books. In fact, their main motivation in translating those *kitab*s was based on religious consideration, i.e. their expectation that the translation products can be valued as virtuous deed resulted in Allah's rewards.

In Abū Syujā's (1042-1196 a.d) book entitled *Tarjamah al-Gāyah wa at-Taqrīb*, KH Asrari Ahmad Wanasari, Tempuran, Magelang, as the translator, affirmed that:

"Amma ba'du. Kula ningali pentingipun ilmu fiqh sami ugi kangge tiyang hadir lan tiyang awam, khususan ingkang ngangge madzhabipun Imam Syāfi'ī.

⁸ KH Bisri Musthofa, *Durar Al-Bayan Fi Tarjamati Syu'ab Al-Iman* (Kudus: Menara, 1957).

Pramila kula ugi badhe ndherek cawe-cawe urun narjamah kitab Gāyah al-Ikhtisār punika, ingkang mugu-mugu sinahosa namung alit kaparengana manfaat ingkang agung, hingga dados wasilah wilujeng kita dunyan wa ukhrâ. Jalaran sinahosa sampun wonten terjemahan Fath al-Qarīb al-Mujīb lan ugi ingkang mawi bahasa Indonesia, nanging kula yakin menawi kitab matan al-Gāyah wal-Ikhtisār punika paringana lampah kenging kangge nuntun para muftadiin khususpun lan kangge para ingkang kersa umumipun. Allāhumma āmin.”

“*Amma ba’du*. I see the importance of *fiqh* is the same either for elite or for people in general, especially for those who refer to Imam Syafi’i. Therefore, I would like to take part in translating this *Gāyah al-Ikhtisār* book, in which I hope that it will give advantage even though just a little, so that it will facilitate our happiness in this world and hereafter. Although there has been *Fath al-Qarīb al-Mujīb* translation book written in Bahasa Indonesia, I believe that this *matan al-Gāyah wal-Ikhtisār* book will guide the beginner in particular as well as those who intend to study in general. *Allāhumma āmin.*”

Besides the religious motivation, these translators are also encouraged by educational motive that is their willingness to participate in educating Moslems by providing reading sources on Islamic teachings, i.e. Arabic-Javanese language translation books. In fact, during certain period, before the vivid growing of Bahasa Indonesia-Latin lettered book publishing, these Arabic-Javanese translation books undoubtedly became major reading sources for those who desired to learn Islam.

Undeniably, some of the Arabic-Javanese translators also held economic motive. This suggests the translators’ perception on earning extra money to sustain livelihood by translation activities. Regarding this matter, Yahya Cholil Staquf, the grandson of KH Bisri Musthofa, told that his grandfather once negotiated with a publishing company from Surabaya which proposed to buy his translation script.

¹⁰

⁹ KH. Asrari Ahmad, *Tarjamahal-Gāyahwa at-Taqrīb* (Pekalongan: Hasan bin Idrus al-Attas, 1981), 2.

¹⁰ Kiyai Bisri Mustofa’s successful achievement as a writer cannot be alienated from Haji Zaenuri’s merit, the founder as well as the owner of Menara Kudus publishing company. Since their first meeting, Haji Zaenuri eagerly published mbah Bisri’s works regardless of its saleable rate. This good relationship had lasted since 1950s. Prior to this period, mbah Bisri contacted Salim Nabhan in Surabaya. “Ausathul Masalik” (syarh Alfiyyah Ibn Malik) script was finished before 1950. Young mbah Bisri was not yet popular. He brought the script to Salim Nabhan. He was completely aware that he was no one at that time and he agonized whether Salim Nabhan would be interested in his work. Therefore, he started thinking of the way to be approved. “I am Mashadi from Rembang”, Mbah Bisri introduced himself. “Mashadi” is his childhood name, which was then replaced by “Bisri” after his pilgrimage. “How can I help you?” Salim asked. “I am Kiyai Bisri Mustofa’s delegation”. Salim Nabhan frowned. Mbah Bisri was right that Salim had never

Physically, Arabic-Javanese translation books were written on opaque papers sized A5. The cover was simply designed, with Arabic writing at the front, indicating the title, the translator name, and the publishing company. Almost all Arabic-Javanese translation books were handwritten using big font, inscribed by a *khathath* (an Islamic calligrapher). It is not clearly acknowledged whether the *khathath* was provided by the publishers or the translators submitted ready-to-print script. Nonetheless, there has not been any evidence of machine-typed Arabic-Javanese language translation books up until now. The publisher solely reproduced the previous handwritten master scripts.

What is the model of the translation? Most of the Arabic-Javanese language translations applied word by word translation commonly used in *pesantren*. However, there are also several books available with free translation known as *murad* as complementary to the word to word translation. There are, at least, three types of word by word translation shaping the Arabic-Javanese language translation books.

1. Line to line translation without elaboration

This type of translation can be recognized from the inclusion of complete original text written with *harakat*, while the translation is written on *Arabic Pegon* hanging under the original text leaning to left. The translation can be with *harakat* or without *harakat*. This type of translation can be found in *Ihya Ulum ad-Din bi al-Ma'na al-Jawa* by KH Mishbah bin Zainul Musthofa, published by Raja Murah Pekalongan.

2. Line to line translation with elaboration

This type of translation is actually similar to common line to line translation. However, the translator further enhanced the text with some elaboration, known as *murad*. This explanation is placed separately from the translation lines. The example of this translation can be seen in KH. Bisri Musthofa's *Durar al-Bayan*.

heard that name. "Who is Kiyai Bisri Mustofa?" "Kiyai nahwu (Arabic grammar) from Rembang" Salim nodded. "I am sent by mbah Bisri to deliver a script ..." Salim received the script and leafed through it. "How much do you want?" Salim got to the point. "Kiyai Bisri Mustofa asked for 20 thousand Rupiahs". Salim winced. "Erm..", he said, "I can only give eight thousands for this..." Mashadi pretended to be dazed. "I can't decide now, I have to tell mbah Bisri about this", he replied. "Ok..", Salim agreed. "But...", Mashadi added suddenly "Forgive me.....I'm running out of money" then Salim took some money from his pocket, giving him enough money to go back to Rembang. Leaving Salim's house, Mbah Bisri did not return to Rembang directly, but he dropped in a famili's house in Pare, Kediri because the money would be insufficient. The next morning, mbah Bisri revisited Salim. "Kiyai Bisri agrees for eight thousand rupiahs", He said. Mbah Bisri returned to Rembang with eight thousands rupiahs on his hand. "Commonly, Arabian deceived Javanese", said Habib Chaidar bin Hasan Dahlan, Lasem, the writer of *Manaqib Kiyai Nawawi Banten and Manaqib Kiyai Ma'shum Lasem*, "A Javanese who can deceive Arabian is only Kiyai Bisri!" <http://teronggosong.com/2012/05/kiat-Pemasaran-Kiyai-Bisri/>, February 4, 2016.

3. Non-Lineal translation

This type of translation is noticeable from the insertion of the original text at the top while the translation text is placed at the bottom. The original text and the translation are separated with line. This kind of translation is relatively more flexible compared to line to line translation. This kind of translation can be taken from KH Shalih Mustamir's *Lubab al-Ma'ani fi Tarjamati Lujan ad-Dani fi Manaqib Syeikh Abd a-Qadir al-Jilani*, published by Manara Kudus in 1953.

Uniquely, not all *kitab kuning* translated into Javanese language constituted the work of Middle East scholars. Some were Arabic books written by Nusantara Moslems scholar translated into Javanese language by other fellow scholars such as *Nashaih al-Ibad, Qami' Thughyan* by Imam Nawawi al-Bantani (1813-1897 a.d); *Hidayat ash-Shibyan* by Ibrahim Musa Parabek (1884-1963 a.d); and *Safinat an-Najah* by Syeikh Salim bin Syeikh Sumair al-Hadrami (died in 1271 H/1855 a.d).

Arabic-Javanese Language Translation Books Topic Distribution

Principally, the topic distribution of the Arabic-Javanese language translation books is similar to Islamic teachings learnt in *pesantren*. However, not all Arabic books discussing on certain topic are translated into Javanese language. Only several selected books regarded as essential to be learnt were translated into Javanese language. Most of the translation books discuss basic foundation leading to certain topic in Islamic teaching. Generally, the topic of Arabic-Javanese language translation books includes *ulumul Qur'an*, *Ulumul hadits*, *Aqidah* or *kalam* (credo), *fiqh* and *ushul fiqh*, *akhlaq tasawuf*, *language and Arabic literature*, the history of Islam, *manthiq* (logic), etc.

1. Ulumul Qur'an

Within this topic, a number of Arabic-Javanese translation books are discovered, particularly on *tajwid* and *tafsir al-Qur'an*. *Tajwid* is a branch of Islamic teaching studying procedures of reading Qur'an correctly. This knowledge is prerequisite for those who want to read Qur'an appropriately as well as fluently. There are, at least, two Arabic-Javanese language translation books discuss about *tajwid* which are remain usable and learnt by Moslems, namely *Hidayat ash-Shibyan* and *Tuhfat al-Athfal wal Gilman*.

Hidayat ash-Shibyan consists of 40 lyrics or *nadzam* talk about the basic of *tajwid* written by Syeikh Ibrahim Musa Parabek (1884-1963 a.d) a Minangkabau Moslem scholar who studied extensively in Mecca. He was

also, together with H. Abdul Karim Amrullah (1879-1945 M), the founder of Sumatera Thawalib in Padang Panjang.¹¹ This book is well-known among beginner *santri* who intend to learn appropriate Qur'an recitation. Moreover, this book is typically taught along with the teaching of Qur'an recital and *santri* are practicing at the same time. It includes brief explanation on reading principles which must be grasped by Moslems in order to be able to recite Qur'an appropriately.

Meanwhile, *Tuhfat al-Athfal wa al-Ghilman fi Tajwid al-Qur'an* comprises series of 61 stanzas of *nadzam* on *tajwid* for advance divided into 10 chapters, written by Syaikh Sulaiman bin Hasan bin Muhammad al-Jamzuri (born in 1160 H/1747 a.d), a Moslem scholar lived in Jamzur near to Thantha city, Egypt.

In the field of *tafsir* (Qur'an interpretation), there is *Al-Ibriz Li Ma'rifah Tafsir al-Qur'an al-Aziz* by KH Bisri Musthofa. This *tafsir* book consists of 30 sections written in Javanese language. This work had been validated by four Qur'an experts of Moslems scholars from Kudus before it was printed and published widely. The four scholars are adalah KH Arwani Amin, KH Abu Umar, KH Hisyam, dan KH Sya'roni Ahmad. In its preface KH Bisri Musthofa admitted that: "*Dene bahan-bahanipun tarjamah tafsir ingkang kawulo segahaken puniko, mboten sanes inggih naming metik saking tafsir-tafsir mu'tabaroh, kados Tafsir Jalalain, Tafsir al-Baidhowi, Tafsir al-Khazin, lan sak panunggalipun.*"¹²

"Meanwhile, regarding the materials of this translation, I exceptionally referred to legitimated *tafsir*, such as *Tafsir Jalalain, Tafsir al-Baidhowi, Tafsir al-Khazin*, etc."

Nowadays, Menara Kudus Publishing Company still disseminates this *kitab tafsir*. Moreover, they also issued the Latin lettered version of this book.

Besides *al-Ibriz*, another Javanese language *tafsir* book is *Al-Iklil fi Ma'ani at-Tanzil* by KH Mishbah Musthofa published by Menara Kudus. There is also the translation of *Tafsir Surah Yasin Tafsir Surah Yasin* by KH Bisri Musthofa in which the original version was written by Syaikh Hamami Zadah. In fact, there are numerous Arabic-Javanese language translation books included in the field of *Ulumul Qur'an*, however these examples stated above are sufficiently representative.

¹¹ www.thawalibparabek.tripod.com/ibrahim.htm, February 3, 2016.

¹² KH Bisri Musthofa, *Al-Ibriz Li Ma'rifah Tafsir Al-Qur'an Al-Aziz*, Juz 1 (Kudus: Menara, 1960), 3.

2. Ulumul Hadits

There is a number of Arabic-Javanese language translation books available related to *Hadits*. One of them is *Al-Iklil fi Ma'ani at-Tanzil* by KH Bisri Musthofa, which is a translation from *Arbain Nawawi*, a compilation of 40 selected *hadits shahih* written by Imam Abu Zakariya an-Nawawi (born in 631 H/1234 a.d.). This book was also published by Menara Kudus.

Another book on *Ulumul Hadits* is KH Bisri Musthofa's *Sullamul Afham li Ma'rifati Adillat al-Ahkam fi Bulughil Maram*, consists of four volumes published by Menara Kudus. The original version was written by Ibn Hajar al-Asqalani (773-852 H /1371-1448 ad). This book includes more or less 1600 *hadits* on *fiqh* which further underpinned Syafi'ite's school of thought.

On the area of *musthalahul hadits*, a book *Mandzūmah al-Baiqūmī fi 'ilmi Mushthalah al-Hadīs* by Syeikh 'Umar bin Syeikh Futūh ad-Dimasyqī asy-Syāfi'ī was translated into Javanese language by KH Bisri Musthofa and published by Menara Kudus on 2 Syawwal 1379/28 March 1960.

3. Fiqh/Usul Fiqh

There are abundant Arabic-Javanese language translation books on *fiqh* compared to other fields of Islamic teaching. The wide-ranging as well as the complexity of the studies range from the basic to the advance. One of the basic books is *Matan Safinat an-Najah* by Syeikh Salim bin Syeikh Sumair al-Hadrami (died in 1271 H/1855 a.d) An Arab Moslem scholar lived in Batavia. This book discusses Syafi'ite's *fiqh* school of thought. However, to date, the translator is not acknowledged. Overtime, PT Toha Putra Semarang remains publishing this book and is employed simultaneously as study material by youths and teenagers in several villages around north coastal areas in Central Java. The book of *Safinah* entails 40 pages divided into 37 chapters, started with explanation on *rukune* Islam (the pillars of Islam), *rukune* iman (the pillars of faith), *maknane* kalimat *la ilaha illallah* (the meaning of *la ilaha illallah*), *tetengere baligh* (the signs of maturity-duty bound), *syarate wudlu* (the precondition for ablution), *ferdune wudlu* (the obligatory acts of ablution) ,*maceme banyu* (the types of water), *kang majibake adus* (what obligate Moslems to perform complete bath) as well as *perkara kang mlebu ing jauf kang ora mbatalake puasa* (things that do not invalidate fasting). This book is translated line to with full *harakat*.

As a *fiqh* book designated for children or adult learning about Islam, *kitab safinah* is appropriately adequate to be basic knowledge in the field of *fiqh* as it is a mandatory task for Moslems to master, particularly with respect to daily worships. Truthfully, some parts of *fiqh* discussion have not been addressed in this book, such as topics on pilgrimage (*hajj and umrah*), *mawaris* (division of inheritance), *al-ahkam asy-syakshiyah* (personal status), *jinayat* (offences), *muamalah* (relationships/interactions), etc. For those who intend to have comprehensive understanding on *fiqh*, there are more advanced books available. Likewise, for more in depth comprehension on the content of *kitab safinah*, a prominent Javanese Moslem scholar, Syekh Nawawi al-Bantani (1813-1897 a.d) had written *syarah* (elaboration) book entitled *Kasyifat asy-Syaja' fi Syarhi Safinat an-Najah*.¹³

Another Arabic-Javanese language translation book discussing on *fiqh* is Abū Syujā's *Tarjamah al-Gāyah wa at-Taqrīb* translated by KH. Asrari Ahmad Wanasari Tempuran Magelang and published by Hasan bin Idrus publishing company, Pekalongan. This book is richer than *Safinat an-Najah* even though both are composed for beginner.

In fact, there are many other Arabic-Javanese language translation books on *fiqh*, such as the translations of *Fath al-Muin*, *Sullam al-Munajat*, *Sullam at-Taufiq*, etc. In the meantime, KH Bisri Musthofa also translated two books on *ushul fiqh*, i.e. *Nazam al-Waraqāt fi Usūl al-Fiqh*, and *Farāid al-Bāhiyyah fi al-Qawā'id al-Fiqhiyyah*.

4. Kalam

A book translated into Javanese language discusses about *aqidah* (Islamic beliefs) or *kalam* (Islamic theology) is *Kifayat al-Awwam Fima Yajibu Alaihim Min Ilm al-Kalam* by Muhammad Ibn asy-Syafi'i al-Fudhali (w. 1236 H/1821 a.d). On the front cover of the Javanese translation version, the title is *Kifayat al-Awwam Makna Jawa*, yet on the following page it is written *Ushuluddin Fi Ilm at-Tauhid ala Kifayat al-Awwam*. The translator was Haji Abdullah

¹³ To date, this book is still learnt within numerous Javanese *pesantren*, such as *pesantren Al-Arifiyah* Pekalongan and *pesantren Kaliwungu Kendal*. What makes this book distinctive is that it is published in two versions. Firstly, this book is published similar to other *kitab kuning* appearance, which is printed on unbound yellow sheets, covered with cardboard paper at the front, signifying the title of the book. This version is disseminated by local publishers in Java such as Toha Putra Semarang and Raja Murah Pekalongan in cheaper rate. Meanwhile, the second version is published resembling modern books, bound in hard cover, well decorated with beautiful Islamic calligraphy denoting the title of the book, the author's name, and the publisher. This second version commonly issued by Middle East publishers such as Dar al-Fikr Beirut Libanon in more expensive rate.

Shalih al-Fasuruani from Pasuruan, East Java. The translation was written line to line without elaboration published by Salim Nabhan wa Auladuh Surabaya. At the end of the book, it is written that this translation book was completed on 20 Jumadil Akhir 1344 H/ 1920 a.d. far before Indonesia received its independence.

The major content of the *Kifayat al-Awwam* is discussion on 50 *aqidahs* compulsory to be comprehended by Moslems, as stated by the writer in its preface: *‘Lam annahu yajibu ala kulli muslimin an ya’rif’a khamsin aqidatan, wa kullu aqidatin yajibu alaihi an ya’rif’a dalilan ijmaliiyyan au tafshiliyyan* translated into *Weruha sira, setuhune kelakuan iku wajib ingatase saben-saben wong Islam apa ngaweruhi ing seket aqidah, lan utawi saben-saben aqidah iku wajib ingatase saben-saben wong Islam apa ngaweruhi kaduwe aqaid ing dalil kang kumpul utawa bangsa perinci-perinci,*¹⁴ which means “behold, that every Moslem is required to understand 50 *aqidahs*, and he/she is obliged to comprehend the verses underpinning each *aqidah* in general as well as in greater detail.”

Al-Fudhali admitted that the authoring of *Kifayat al-Awwam* referred to *Umm al-Barahin* by Imam as-Sanusi (died in 895 H/1490 a.d).¹⁵ According to Al-Fudhali, 50 *aqidahs* are 50 *sifat*, including 20 mandatory nature of Allah, 20 impossible nature of Allah, one possible nature of Allah, four mandatory properties of the messengers, four impossible properties of the messengers, and one possible property of the messengers.

Further he affirmed that mandatory natures is: *fal-wajibu huwa al-ladzi la yatashawwaru fi al-aqli adamuhu, ai la yushaddiqu al-aqlu bi adamih* (mandatory is a state in which the absence of the nature cannot be elucidated by reasoning, in other words, Reasoning or logic cannot justify the absence of the nature), meanwhile, the 20 impossible nature of Allah is: *wa al-mustahilu huwa al-ladzi la yatashawwaru fi al-aqli wujuduhu, ai la yushaddiqu al-aqlu bi wujudih* (impossible is a state in which the existence of the nature cannot be elucidated by reasoning, or reasoning cannot justify the existence of the nature). On the other hand, the possible nature of Allah is: *wal-jaizu huwa al-ladzi yushaddiqu al-aqlu bi wujudih taratan wa biadamih ukhra ka waladi zaidin* (possible is a state in which the existence or the absence can be elucidated by reasoning, such as Zaid’s son).¹⁶

¹⁴ Abdullah Shalih al-Fasuruani, *Kifayat Al-AwwamMaknaJawa* (Surabaya: Salib Nabhan WaAuladuh, n.d.), 3.

¹⁵ Umm al-Barahin script has been studied by Mohammad Iqbal Bisyr, “Konsep Pemikiran Kalam Imam Sanusi: Tahqiq Dan Dirasah Atas Naskah Umm Al-Barahin” (2010).

¹⁶ Shalih al-Fasuruani, *Kifayat Al-AwwamMaknaJawa*, 5–6.

Kifayat al-Awwam has been considerably well-known among Indonesian Moslems. This is because nearly all books discussing on *aqidah*, particularly in relation to the first and the third pillars of faith (believe in God and his messengers), constantly mention the 50 *aqidahs* as what had been stated by al-Fudhail. Moreover, the 20 mandatory natures of Allah are also taught through *tembang* (songs) or *puji-pujian* (praises) typically sung in mosques or *mushallah* prior to obligatory prayer performance. This means that public collective memorization of the book's content will be preserved simultaneously. Nevertheless, some people consider that memorizing the 50 *aqidah* constitutes as compulsory for every Moslem as it relates to *tauhid* (oneness) which represent fundamental belief in Islam.¹⁷

Another Arabic-Javanese language translation book on *kalam* is *Durar al-Bayan fi Tarjamati Syuabi al-Iman* by KH Bisri Musthofa. This 71 pages book was published by Menara Kudus. At the end of the book, it is stated that the book was written on 5 Jumadil Akhirah 1373 H or 6 January 1957. Indeed, this book was a handwritten script composed by Ahmad Sayuti Cengkalan Demak. *Durar al-Bayan* was actually translated from a book entitled *Syu'ab al-Iman* by Syeikh Zainudin bin Ali bin Ahmad Al-Malibari (born in 872 H/ 1467 a.d). *Syu'ab al-Iman* comprises of collection of *nadzam* on the branches of *iman* (faith). KH Bisri Musthofa translated these *nadzam* word by word lineally, and then added extra elaboration, which filled the largest part of this book.

Although the main discussion in *Syu'ab al-Iman* is the 77 branches of *iman*, KH Bisri divided them into 34 chapters in *Durar al-Bayan*, i.e. *apa iman bisa tambah bisa kurang, iman marang qadare Allah, kabanane ing ara-ara mahsyar, hukume anake wong musyrik, demen marang Allah, bab tawakkal, hikayat ajibah, niyate wong ngaji, saben kampung wajib ana kang ngaji, rukune i'tikaf, pembagian banda ghanimah, syukur kang sempurna, werna-wernane nyambut gawe, hukume nganggo ali-ali swasa, hukume nganggo untu emas, kepriye hukume radio, sopo kepingin dingapura dosane, qurban lan aqiqah, berjuang lan berjuang, ngabekti marang wong tuwa, buruh lan majikan, wong tuwa wajib mulang puterane, aturane tilik wong loro, lafadze uluk salam, aturane nyalati ghaib pirang-pirang, aturane ndungaake wong wahing, aturane golek kumpulan, aturane hurmat tamu, hikayat ajibah, curiga marang bojo, hikayat ajibah, hurmat wong tuwa welas wong enom, tepa slira, faidah jalilah.*

¹⁷ I have met a village *kyai* from District Tegal who regularly give talks on the topic of 50 *aqidah* every Friday after dawn. I was surely surprised that he said that people who memorize 50 *aqidah* are guaranteed to get to the heaven. That is the reason why some people believe that dying person should chant *la ilaha illallah* as well as the 20 mandatory natures of Allah simultaneously.

(whether faith can increase or decrease, believe in Allah's decision, the situation in the *mahsyar* field, justification upon the children of *musyrik*, loving Allah, perfect reliance on Allah, wondrous tales, people's intention in studying Islamic teaching, there should be people reciting Qur'an in every village, the requirements for *i'tikaf*, the types of *ghanimah*, the perfect thankfulness, the types of jobs, the justification of golden ring wearing, the justification of golden teeth, justification of radio, who want to be forgiven, *qurban* and *aqiqah*, struggling and struggling, devotion for parents, employee and employer, parents must educate their children, the procedure of visiting sick people, greeting, the procedures of *ghaib* prayer, the rule of invoking prays for sneezing person, the rules of selecting congregation, the rules of honouring guest, wondrous tales, suspecting partner, wondrous tales, respecting elderly loving young, tolerance, great advantages)

It can be seen from the topic division written by KH Bisri Musthofa above, that *Durar al-Bayan* is not merely the translation of *Syu'ab al-Iman* discussing on *kalam*, and likewise, it constitutes its *syarah* (an explanation). *Durar al-Bayan* is more or less similar to encyclopaedia expounding various topics of Islamic teaching, such as , *kalam*, *fiqh*, *akhlaq*, etc. This also signifies KH Bisri Musthofa's broad knowledge which means that he was not only the translator whose task was to transfer the message covered in the book, but he also played the equivalent role as the initial writers. Besides those two books on *aqidah*, there is actually numerous other Arabic-Javanese language translation books elaborating various topics on *kalam*, such as *Qami' Thughyan*, *Aqidat al-Awwam*, *'Aun al-Mughis fi Tarjamati Qathr al-Ghais*, etc.

5. Akhlaq and Tasawuf

One of Arabic-Javanese language translation books on *akhlaq* (moral values) is *Tarjamah Washaya al-Aba'i li al-Abna* by Ahmad Sunarto rembang published by Maktabah Ahmad bin Sa'd bin Nabhan wa Auladuhu Surabaya without stated date. The original book was written by Muhammad Syakir a Moslem scholar origin from Alexandria Egypt which was translated line to line without additional elaboration. Generally, this book was compilation of counsels and advices of a father to the children related to moral values. Some of the topics included in this books are, teachers' advice to the students; advice to be pious; obligation to parents; ethics of friends interactions; ethics of studying; ethics of learning, repeating learning, and discussing, ethics of walking, ethics in scientific gathering, ethics of eating and drinking, ethics of worshipping in mosque, the excellence of trustworthiness, *iffah*

(chastity), *muruah* (virtuous merit), and self-esteem; disgraceful characters, such as *ghibab* (gossiping), *namimah* (ignite quarrelling), and *hasud* (envy); acknowledgement of repentance and *khauf* (fear), hope, patient along with gratefulness, the excellence of working and earning livelihood; and the excellence of pure intention for the sake of Allah. Nowadays, the book of *Washaya* is still published and employed by beginner *santri* in many *pesantrens* in Java.

There is also a translation of *Taisîr al-Khallâq fî 'Ilm al-Akhlâq* by Hafidz Hasan al-Mas'ûdi translated by Ahmad Sunarto published by Ahmad Nabhân Surabaya without certain date.¹⁸ This book is regarded as moral value guides for children. The content is almost similar to *Washaya* which discusses about moral values guide for children, such as ethics of studying, devotions to parents, teachers, ethics in making friends, etc.

KH. Misbah bin Zainul Musthafa Bangilan Tuban also translated al-Ghazâlî's *Ihyâ' 'Ulûm ad-Dîn* published by Raja Murah, Pekalongan in 1981. In his preface he stated that:

“... Kanthi ngandalaken dhateng kanugrahanipun Allah Taala, kula nyerat maknanipun kitab Ihyâ' punika, pikantuk berkahipun Kanjeng Nabi Muhammad saw. Mugi-mugi Allah Taala kersa nata lampahipun panyeratan maknanipun kitab Ihyâ' punika saha seja lan tujuanipun, bersih medal sangkin Allah, lumampah atas taqdiripun Allah nuju dateng ridlanipun Allah Taala...”¹⁹

“...by the complete reliance on the blessing of Allah Ta'ala, I write the translation of this *Ihyâ'* book, I expect to receive the blessing of His Majesty prophet Muhammad saw. I do hope that Allah Taala would guide me in writing the translation of this book as well as direct me to achieve the purpose, purity from Allah, walking on Allah's destiny getting to His acceptance....”

There are still numerus other Arabic-Javanese language translation books, such as *Al-Bayan al-Mushafa fî Washiyatil Musthafa* by KH Asrari which includes Rasulullah's advice to his son in law, Ali bin Abi Thalib. This book was published by Toha Putera Semarang. KH Asrari also translated Utsman bin Hasan bin Ahmad Syakir al-Khaubawi's *Durrat an-Nashihin* which was published by Raja Murah Pekalongan. This book contains the compilation of *hadits*, advices, and wondrous stories divided into 75 topics, started from

¹⁸ Ahmad Sunarto, *Tarjamah Washaya Al-Abâ'i Li Al-Abna* (Surabaya: Ahmad bin Sa'd bin Nabhan wa Auladuhu, n.d.).

¹⁹ KH Misbah bin Zainul Musthofa, *Ihya Ulum Ad-Din Bi Al-Ma'na Al-Jawi*, Juz 1 (Pekalongan: Raja Murah, 1981), 1.

the distinction of *Ramadhan* month and completed with the excellence of reciting *surah Al-Ikhlās* with *basmalah*. The book was translated line to line added with extra elaboration written separately.²⁰ This book is truly well-known among people in Indonesia and Malaysia. Thus, Indonesian version of this book is already available. According to the writer, this book is assigned as references for Moslem scholars in giving lectures to Moslems in general.

Overall, the books explained above are examples of the Arabic-Javanese language translation books on *akhlaq* and *tasawuf*. There are several other books translated into Javanese language available, such as, *Bidayat al-Hidayah*, *Minhaj al-Abidin*, *Nashaih al-Ibad*, *al-Akhlaq lil Banin*, *al-Akhlaq lil Banat*, etc.

6. The history of Islam

A number of Arabic-Javanese language translation books review the history of Islam or famous Moslem scholars. Some of them are *Khulashah Nurul Yaqin fi Sirat Sayyid al-Muraslin*, *Kitab Maulid al-Barzanji*, *Manaqib Syaikh Abdul Qadir al-Jilani*, *Tarikh al-Anbiya* and *Tarikh al-Auliya*. The book of *Khulashah Nurul Yaqin* is summary version of Syaikh Umar bin Abdul Jabbar's *Nurul Yaqin* which consists of three sections. This book reveals the story of Rasulullah saw life.

Meanwhile, a translation of *manaqib* book entitled *Lubab al-Ma'ani fi Tarjamati al-Lujain ad-Dani fi Manaqib asy-Syaikh Abd al-Qadir al-Jilani* was written by KH Shalih Mustamir published by Menara Kudus in 1953.²¹ The original book was composed by Syaikh Sayyid Ja'far bin Hasan bin Abd al-Karim al-Barzanji (1126-1184 H/1711-1770 a.d), a Moslem scholar who was the descendant of Rasulullah saw as well as the writer of *Kitab Maulid al-Barzanji*.

Maulid al-Barzanji and *Lubab al-Ma'ani* are remained distributed by the publisher to date. The former tells the story of Rasulullah saw written in poems, while the later informs the life of Syaikh Abd al-Qadir al-Jailani, one of very popular saint among the followers of Qadiriyyah-Naqsabandiyah sect in Indonesia. The two books are often considered as more than just a knowledge book due to its popularity as special recitation during the ceremony of *muludan* and *manaqiban*. Some Moslems believe that *Maulid al-Barzanji* and *al-Lujain ad-Dani* recitation will bring about blessings.

²⁰ KH Asrari, *Tarjamah Durrat an-Nashibin* (Pekalongan: Raja Murah, 1975).

²¹ KH Shalih Mustamir, *Lubab Al-Ma'ani Fi Tarjamati Al-Lujain Ad-Dani Fi Manaqibasy-Syaikh Abd Al-Qadir Al-Jilani* (Kudus: Menara, 1953) My field observation to Menara Kudus in 2004 found that the book is still republished.

The other Arabic-Javanese language translation books on Islamic history are *Tarikh al-Anbiya* dan *Tarikh al-Auliya* translated by KH Bisri Musthofa, published by Menara Kudus.

7. Arabic language and Literature

In the field of Arabic language, KH Bisri Musthofa translated almost all Arabic grammar books (*nahw* and *sharf*) commonly studied in *pesantren*, such as *al-Jurumiyah* on *nahw* by Abu Abdillah bin Daud ash-Shanhaji, Moroccan Moslem scholar (died in 1324 a.d), *al-Imrithi nazdam nahw* by Syeikh Syarafudin Yahya al-Imrithi, *Syarah Alfiyah Ibn Malik* on *nahw*, *Jauhar Maknun* on *balaghah*, and *Nadham Maqshud* on *sharf*. These books are still available since Menara Kudus publishing company continuously disseminates them up to the present time.

The Application of the Arabic-Javanese Translation Books within Educational Activities

Pertaining to education, to what degree are the books applied as learning sources? The writer has traced and found evidence that those books are considerably advantageous within Islamic educational activities in a number of institutions such as *pesantren*, *madrasah diniyah*, and *majlis taklim*. These three institutions take benefit from the existence of the Arabic-Javanese translation books with different intensity. Some of them use the books as supplementary materials; meanwhile their institutional counterparts utilize the books as compulsory subjects.

In *salaf pesantren*, in which *kitab kuning* are regarded as major references, the *santris* are trained and accustomed to translate Arabic *kitab kuning* into Javanese language straight away. Moreover, in several *pesantrens*, older *santri* are prohibited to use Arabic-Javanese language translation books once they submit their *setoran* (*kitab kuning* recitation) to the *kyai* or *ustadz*. This prohibition is considered as an effort to encourage *santri* so that they will be able to translate Arabic *kitab kuning* on their own. However, the *santris* are normally employed the translated version of the *kitab kuning* as comparisons to their own translation once *morajaah* is held. This may occur if the *santri* did not attend particular sessions of *kitab* reading, while he/she is obliged to submit *setoran* on the specific subject he/she missed.

An exception is granted for beginner *santri* who has just started the study in *pesantren*. Generally, they are not accustomed to reading and writing Arabic *pegon* letters, much less *kitab kuning gundul* (without *harakah*). Nonetheless, too often there are also beginner *santris* who are Arabic illiterate. For these *santris*, the

employment of the Arabic-Javanese translation books is obligatory during transitional period. Commonly, the books are the basic *kitab kuning* Arabic-Javanese language Translation books for beginner, such as *Safinat an-Najah* on fiqh, *Aqidah al-Awam* on tauhid, *Hidayat ash-Shibyan* on tajwid, etc. However, the writer noticed the use of Imam Nawawi's *Riyadh ash-Shalihin*, a *hadits* compilation book, in pesantren Al-Fithrah Jejeran Wonokromo Pleret Bantul. The book is employed as materials taught in beginner classes of the *madrasah diniyah* within that *pesantren*, commonly occupied by beginner *santri*.²²

In the past, the curriculum of *madrasah diniyah* in coastal areas of Central Java referred to *pesantren's* curriculum involving the Arabic-Javanese language translation books as major reference books. I clearly reminisce the period of teaching in *madrasah Diniyah Awalayah* (MDA) in my homeland, Kabupaten Tegal, in 1990s, that the reference books were Arabic-Javanese language translation books including *fiqh*, *akhlak*, *tajwid*, *tarikh*, *hadits*, etc. According to my past fellow teacher, the use of those translation books was inspired by the curriculum implemented in *pesantren* Kaliwungu Tegal, concerning that the MDA teachers were the alumnae of *pesantren* Kaliwungu Tegal. However, it is discovered that the translation books are no longer used as references books and replaced by Bahasa Indonesia text books delivered by the office of Religious Ministry, District Tegal at that time.

Majelis Taklim (preaching gathering) also constitutes non-formal educational institutions which frequently use Arabic-Javanese language translation books as references sources. It is recorded one *majelis taklim* in district Pekalongan studying Imam al-Ghazali's *Ihya Ulum ad-Din*. I regularly attended the activities held in that *majelis taklim* when I was a student at Pendidikan Guru Agama Negeri (state religious teacher school) Pekalongan in 1988-1991 since it was located near to the *pesantren* where I stayed. The *majelis taklim's* leader read the book, while the congregation were listening carefully. Some of the congregation brought the translation book written without *harakah*, while some other brought the translation version of the book. However, most congregations did not bring the book since they prefer listening to the explanation, which usually called as '*jipang*' or *ngaji kuping* (listening with ear). Accordingly, above are some descriptions of the employment of the Arabic-Javanese language translation books within educational activities.

The Fading of the Arabic-Javanese Language Translation Books Period

In the past, these books played significant role upon the dynamic of Moslems intellectualism in *Nusantara*, particularly in Java. For long time, Arabic *pegon* letters

²² Field observation in Pesantren Al-Fithrah, village Jejeran Wonokromo Pleret Bantul in February 2016.

acted as device to deliver written message among people in *Nusantara*. So often, *Nusantara* original scripts were written in *pegon* letters, which were then treasured within national library. Unfortunately, the magnificence of Arabic-Javanese language translation books as well as original books by *Nusantara* indigenous writers written in *pegon* slowly waned as the employment of Latin letters began.

Far before the establishment of publishing companies and modern book shops, the existence of *kitab* shops available in almost all districts in Central Java as well as East Java, represented as substantial agents in introducing as well as distributing the translation books to public. *Pesantren*, *madrasah diniyah*, and *majelis taklim* also played significant role in preserving the books sustainability to be prominent reference source of Islamic studies. Nowadays, its vital function has been replaced by contemporary modern Islamic books printed and published in Bahasa Indonesia.

There are several factors underlying this decline:

1. The increase of Latin letters and Bahasa Indonesia

The growth of Latin letters to symbolize languages around the globe inevitably set aside previously applied letters. Javanese language, for instance, has at least three types of letters to symbolize, i.e. the initial Javanese letters (*honocoroko*), *pegon* letters, and Latin letters. Currently, Latin constitutes the most popular compared to the other two types of letters.

The use of Bahasa Indonesia (written in Latin) as unitary as well as official language also contributed to the weakening of *pegon* letters which further resulted in Arabic-Javanese language translation books popularity weaning. However, this does not mean that the scientific spirit of those books diminished. Large number of Arabic-Javanese language translation books metamorphosed into Bahasa Indonesia translation books and published on well-designed manuscripts due to the use of modern technology.

2. The proliferation of *madrasah*

The advance of *madrasah* as part of the national educational system led to schools curriculum alignment. The applied curriculum within *Madrasah Ibtidaiyah* (MI), *Madrasah Tsanawiyah* (MTs), and *Madrasah Aliyah* (MA) is regarded equivalent to that of SD, SMP and SMA (states schools). This resulted in the shift of religious books previously used in *madrasah*. In fact, *Madrasah Diniyah* which was autonomous in managing its curriculum now seems to experience alteration in consequence of government intervention

through the ministry of religious affairs. The Arabic-Javanese language translation books formerly utilized as learning materials within *Madrasah Diniyah*, are nowadays substituted with religious books written in Latin lettered Bahasa Indonesia. Reading- writing Arabic *pegon* at *Madrasah Diniyah* which is not based on *pesantren* is now fading away.

3. The emergence of publishing companies and modern book shops

It should be admitted that Moslems younger generation born in the 21st century rarely acknowledge Arabic *pegon* writing culture since they are more acquainted with Latin letters. This encourages the growth of publishing companies as well as modern book shops offering books in Bahasa Indonesia or foreign languages written in Latin letters. Nonetheless, Arabic-Javanese language translation books do not necessarily be extinct whatsoever. A number of traditional *pesantrens* are still preserving the culture of writing Arabic *pegon*.

Moreover, the role of the Arabic-Javanese translation books remains prevalent among villagers in Java who are attached strongly with the culture of *pesantren* and are commonly affiliated to *Nahdlatul Ulama* (NU) community organization. This is marked with presence of *kitab* shops in numerous subdistricts in Java selling the translation books. From my observation on two *kitab* shops in subdistrict Kaliwungu, Kendal, Central Java as well as in Wonokromo, Pleret, Bantul, Yogyakarta, it was found that Arabic-Javanese language translation books are still available and purchased by certain communities.

These *kitab* shops are also frequently receive translation books delivery either from distributing agents or even directly from the publishing company. The buyer of the translation books are mostly beginner *santri*. There are also adults who purchase the books for their own purposes though. Typically, they attend Islamic study gathering led by *kyai* or *ustadz* employing the translation books as references. One of them is *kitab* study gathering "al-Ibriz" Semarang by KH Haris Sodaqoh established in 1994-now. This program is carried out every Sunday from 05.30 a.m to 07.00 a.m. in Masjid Baitul Latif positioned in the centre of *pesantren* attended by thousands people.²³

²³ www.alibrizversijawalatindotcom.wordpress.com, February 4, 2016.

Conclusion

The role of Arabic-Javanese language translation books upon the dynamic of Islamic intellectualism in Java indeed cannot be disregarded. These translation books had contributed extensively toward Javanese Islamic studies in the meantime. It reached the peak in 1950s-1980s when *kyais* within *pesantren*, supported by publishing companies as well as *kitab* shops, played significant roles in producing and distributing the books publicly. Islamic studies flourished during that era can be seen from the wide distribution of the book reaching nearly all Islamic teaching disciplines. In terms of educational activity, Arabic-Javanese language translation books were employed in *pesantren*, anticipated particularly for beginner *santri*, *Madrasah Diniyah*, and *Majellis Taklim*.

However, its role diminished along with the complexity of Moslems socio-cultural dynamic. The increase of Latin letters, Bahasa Indonesia, and formal *madrasah* have also been contributing factors for the decrease of the Arabic-Javanese language translation books recently. Nevertheless, this does not signify that the scientific spirit conveyed within the books vanishes entirely; in fact, it regains its spirit after *nlungsumi* (metamorphosed) into Bahasa Indonesia translation books. Virtually all *kitab kuning* which were translated into Javanese, nowadays are available in Bahasa Indonesia printed in high quality packaging, displayed on shelves within famous book shops. Meanwhile, the initial Arabic-Javanese language translation books remain modest, positioned on small book shops displays in line with the humility of the writers, the translators as well as the read.

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