



## Pragmatic Equivalence in *Syarah Al-Hikam*: An Attempt to Explore Values of Humanism Based on the Translation of a Religious Text

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### ABSTRACT

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This study examines equivalence at the pragmatic level between Arabic (L1) and Indonesian (L2). The main task of pragmatic equivalence is to elaborate the way an "utterance" is used in a communicative situation and the way it is interpreted by the reader in context. The main focus in the study of pragmatics is on the way language is used based on Austin's Speech Act Theory (SAT). In this case, pragmatic equivalence is applied to the data in the explanatory text (*syarah*) of Muhammad Ramadhan Said al-Buthi's *al-Hikam* aphorisms. This research uses a qualitative linguistic design by applying Spradley's model of analysis, which includes a domain analysis, taxonomy analysis, componential analysis, and cultural theme analysis. The domain analysis aims to map the utterances and translation techniques in the source text (Arabic) and the target text (Indonesian) in *al-Hikam*. In general, this study finds that the three dominant translation techniques used in translating speech acts are conventional equivalence, amplification, and reduction. The taxonomy analysis categorizes the utterances on a macro level, according to translation method, translation ideology, shifts in form and meaning, and translation quality. Meanwhile, the componential analysis attempts to find the meeting point between the pragmatic equivalence in *al-Hikam*'s aphorisms and the values of humanism.

## 1. INTRODUCTION

Human interaction is an important study for the development of language and communication theory. The study of human interaction can be elaborated based on Speech Act Theory (SAT), one of the best-known theories in this field which was introduced by John L. Austin (1962). By looking at the speech acts in Islamic Sufi texts, we can understand important aspects of human interaction, especially human interaction based on religious texts. In real life conditions, we can see that the Arabic text of Islamic Sufism has been translated into Indonesian. In this case, the study of speech acts focuses not only on the interaction between people, showing that the study of speech acts can also inspire the study of intercultural understanding.

If we look more closely, it is clear that studies dealing with speech acts are still limited to studies on linguistics and pragmatics (Abdalhakeem & Mubarak, 2019; Marie & Zibin, 2020; Salama, 2021; Savas L. Tsohatzidis, 1994). Studies on SAT have not yet been developed in a more exploratory and in-depth investigation of cross-cultural understanding, specifically the elaboration of SAT-based humanistic values in Islamic religious texts. Although the study of speech acts has also been widely developed in translation studies (Al Hasanah & Anis, 2022; Anis et al, 2022; Choiriyah et al, 2022; Z. Al Farisi, 2015; Sakulpimorat, 2019), there has been little research on "intercultural understanding", especially related to the values of humanism in Islamic religious texts.

On the contrary, if we look at literature studies that discuss the issue of humanism (Jörn Rösen, 2021; Michael Bryson, 2022), we do not find any studies that specifically discuss the issue of humanism based on speech act theory (SAT), in particular the theory introduced by John L. Austin. Therefore, the research gap in this area of study is sufficiently large to warrant the investigation of SAT in Islamic religious texts, specifically Muhammad Said Ramadhan al-Buthi's *syarah al-Hikam*, to show the values of humanism contained in the book. Thus, the main purpose of the exploration of ideas in this article is to show that SAT studies can be used as one of the most important media for exploring human interaction and intercultural understanding to explain values of humanism. Furthermore, this article will also argue that values of humanism are not in contradiction with religious aspects. Linguistically, Islamic religious texts are proven to be the main source for the elaboration of values of humanism.

In general, this study uses the theory of "pragmatic equivalence" introduced by Mona Baker in her book *In Other Words* (Baker, 2018). Pragmatic equivalence in this study is a combination of Austin's analysis of speech act types and Molina and Albir's translation techniques. Some scholars disagree on the definition of "equivalence" in Arabic. Al-Khuli (1982:291) interprets the word الترجمة (*at-tarjamah*) with the word translation, which means *tahwīl* (تحويل) (to replace) (Al-Khuli, 1982). Meanwhile, Baalbaki (1990:510) refers to the word "translation" as a group of "common terms" and equates the word with the word ترجمة (*tarjamah*) in Arabic, which means *naqlun* (to replace), both spoken and written language (نقل الكلام المنطوق أو المكتوب) (Baalbaki, 1990).

Furthermore, this research is primarily based on pragmatic studies compiled by John

Langshaw Austin (Austin, 1962). In general, speech acts can be categorized into three types. Locutionary speech acts are speech acts that express something. Illocutionary speech acts are speech acts that contain hidden meanings or other meanings that the speaker wishes to communicate to the interlocutor. Perlocutionary speech acts are speech acts that exert an influence or effect on the interlocutor. The study of speech acts is important for the study of religious texts. Power is attributed to an utterance in a religious text. As explained by Austin in "How to Do Things with the Words", utterances have two forms, namely constative statements and performative statements. In this research, the study of speech acts is not limited to pragmatics, but is further orientated towards the study of translation and the achievement of universal values of humanism. Thus, cross-cultural studies can be carried out on the basis of the translation of religious texts.

To achieve pragmatic equivalence in this study, a micro-translation analysis of translation techniques is used (Molina & Albir, 2002; Vinay & Darbelnet, 1995). Translation techniques are the specific methods used by the translator in translating linguistic units (micro-level) of the source language (Arabic) into the target language (Indonesian). This study adopts the theory of translation technique developed by Molina and Albir.

Studies dealing with interdisciplinary approaches and human rights are essential as a basic theory of cultural and ethnic studies. So far, research related to humanistic values has not focused in depth on the field of language and translation. Nevertheless, studies conducted by previous researchers are still important, and deserve to be mentioned, in particular studies such as the work of Yigit (2021), which concludes that the core values of human rights include equality and a culture of coexistence. Both of these are important cornerstones in *syarah al-Hikam*. Said Ramadhan al-Buthi advocates the values of equality and justice. Therefore, people are taught in the book of *al-Hikam* to explore the value of equality. The value of equality stems from human values and religious values. In this case, the author argues that religious values should be studied to find their relationship with cultural values (Suri & Chandra, 2021), as a number of previous researchers have already done (Foroutan, 2020; Kulzhanova et al., 2021). Past studies have also linked aspects of religion, intercultural understanding, and human resources (Sabirov et al., 2021). Ultimately, this study attempts to link the values of humanism with religious values based on language studies, especially pragmatics and translation, in order to achieve intercultural understanding.

Several studies on pragmatics and equivalence have been carried out by previous researchers such as Al Hasanah and Anis, 2022; Choiriyah et al., 2022. This study explains the relationship between pragmatics and translation theory, especially the translation of speech acts in Arabic. Previous studies on pragmatics have not addressed its relationship with translation techniques (Abdul-Raof, 2006; Ahmad Moutaouakil, 1989; Al Kayed et al, 2020; Al-Badawi, 2022; Ennasser & Hijazin, 2021; Hamdan & Rumman, 2020; Salama, 2021). This has become one of the most important research gaps in the development of aspects of pragmatic and translation theory, especially in the study of translation techniques. On the other hand, studies on translation techniques have not investigated many aspects found in pragmatics and values of humanism (M. Z. Al Farisi, 2018; Anis & Arifuddin, 2023a, 2023b; Khalaila, 2013;

Sakulpimorat, 2019; Supardi & Putri, 2018). Existing studies do not address the value of cross-cultural humanism. It is important for such studies to pay attention to the cross-cultural aspects of language so that the study of pragmatics can develop further. Studies conducted by previous researchers, especially those that discuss the relationship between translation and semiotics, audio-visual translation, the Arabization process, and translation learning, have not yet linked the studies to speech acts and humanism values (Thawabteh, 2013, 2014; Thawabteh & Hreish, 2014).

Based on the literature review, the research questions in this study can be formulated as: (1) What is the pragmatic equivalence (types of speech acts and translation techniques) in the Arabic text of *al-Hikam*? The first question can be broken down as follows: (a) what types of speech acts are found in Muhammad Said Ramadhan al-Buthi's *syarah al-Hikam*, and (b) what types of translation techniques are employed in Muhammad Said Ramadhan al-Buthi's *syarah al-Hikam*, and (2) what forms of humanistic values appear in the text of *al-Hikam* by Said al-Buthi. In general, this article aims to describe the types of speech acts in Sufi texts. It also aims to explain the types of translation techniques in Sufi texts, and to elaborate the value of Sufi text-based humanism.

## 2. METHODS

The overall research method in this study uses a linguistic qualitative design (Santosa, 2021), and the data analysis uses a data analysis model by (Spradley, 2016). The main data in the study are utterances in the Arabic text *syarah al Hikam* by Muhammad Said Ramadhan al-Buthi (محمد سعيد رمضان البوطي) (Al-Būthiy, 2010). Al-Buthi was born in Turkey in 1929 and died on 21 March 2013 in Damascus, Syria. He was a Syrian scholar who specialized in the field of Islamic religious studies. He is one of the most referenced scholars in the world and is highly respected by many great scholars in the Islamic world. Al-Buthi dedicated his life to becoming a leader and *da'i* (Islamic scholar) while maintaining an attitude of *zuhud* (freeing the heart from worldly influence) throughout his life. He was a man of firm principles who believed that truth is a struggle, regardless of whether or not a person's actions are reviled. In relation to the inclusion of ethical considerations in the religious texts used in this research, the author has consulted with research partners, such as associations of study programs and associations of Arabic teachers in Indonesia, about the use of data in the religious texts.

The Arabic text of *syarah al Hikam* has subsequently been translated into Indonesian (Al-Buthi, 2003). In this study, the Indonesian text is used as secondary data. There is a need for secondary data in this study to elaborate cross-cultural aspects, human interaction, and cross-cultural understanding in the exploration of universal values of humanism based on the Islamic religious texts. The data in this study were categorized into ten groups of utterances.

The data were organized by juxtaposing the data in the source language (Arabic) and the data in the target language (Indonesian). A data validation of the types of speech acts and types of translation techniques was conducted through a FGD (focus group discussion). The data analysis in this study refers to Spradley's model. The first stage of this model of analysis is the domain analysis. In this stage, the author obtains a general and comprehensive description of the research object or social situation by defining a specific domain as a starting point for further research.

The main domain in this research is the speech acts in Muhammad Said Ramadhan Al-Buthi's *syarah al-Hikam*. This domain is centered on types of speech acts and translation techniques, which are an important part of the micro-analysis of translation. After analyzing the domain, the second step is to analyze the taxonomy, which in this case means elaborating the humanistic values in the source and target texts. The taxonomic analysis also explains the understanding between the cultures. During the stage of taxonomy analysis, the researcher seeks to understand certain domains according to the focus of the problem or research objectives. The next step is the componential analysis, which involves looking for specific characteristics in each internal structure of the data by comparing the elements with each other. In this case, the types of speech acts and the types of translation techniques (internal structure) are processed to find the relationship with universal human values using the Islamic Sufi texts. The last stage of the data analysis is the cultural theme analysis. A cultural theme analysis is a process of looking for relationships between domains and seeing how they relate to the whole, then expressing them in themes and research titles. In this case, the cultural theme analysis explains the relationships between speech acts, translation techniques and values of humanism.

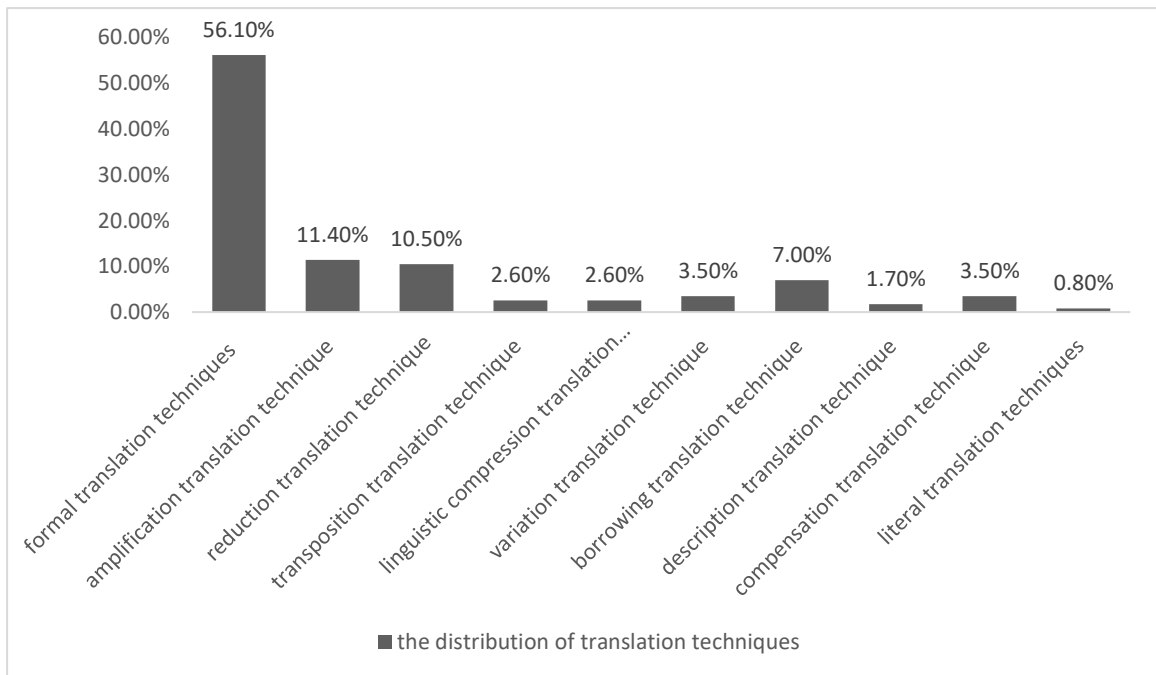
### **3. RESULTS AND DISCUSSION**

#### **3.1 Results**

The results of this research indicate that the study of *syarah al-Hikam* by Said Ramadhan al-Buthi (Al-Buthi, 2003; Al-Būthiy, 2010) is a cross-cultural investigation. The phenomenon of speech acts found in *syarah al-Hikam* shows that words are used not only to convey information about Islamic Sufism but also to perform certain actions. The data in the study are taken from the text of Said Ramadhan al-Buthi's *syarah al-Hikam*. The most important data are the speech acts, of which there are 20 in total.

The speech acts in the text of *syarah al-Hikam* can be divided into three types, namely: (1) locutionary speech acts, (2) illocutionary speech acts and (3) perlocutionary

speech acts. When translating speech acts from Arabic into Indonesian, a number of different translation techniques are used. The distribution of translation techniques in the speech acts of *syarah Al-Hikam* is shown in the following graph.



Based on the above findings, it can be concluded that the speech acts in *syarah al-Hikam* are translated from the source language (Arabic) into Indonesian using a number of different techniques. From the above results, it is evident that the conventional equivalence technique (formal translation techniques) occupies the top position. The amplification technique comes second, indicating that speech acts in Arabic can be translated well by adding detailed information from the source language into the target language, provided that this does not change the message or the content of the message in the text. In third place, we see that the reduction technique occupies quite an important position in the translation of speech acts from Arabic into Indonesian. Certain word structures in Arabic utterances need to be deleted to match the word structures in Indonesian utterances.

From the data studied, it can be concluded that the translator uses deletion or reduction so that the translation reaches a natural level and has high readability. The next techniques are transposition and linguistic compression techniques, which are used in equal measure. It is clear that when translating speech acts from Arabic into Indonesian, several strategies are required to replace (transposition) and compress (compression) the message so that the message contained in the Arabic speech acts can be correctly rendered in Indonesian. The techniques of compensation translation and variation translation are used with the same frequency. These techniques can be identified by the extra-linguistic aspects in the target language (Indonesian). Both of these translation

techniques are centered on the target language (Newmark, 1988).

One very interesting finding from the data above is the use of the borrowing technique and the literal technique. Both of these techniques are orientated towards the source language (Arabic), and attempt to retain elements of the source language through borrowing and adaptation in the target language (Indonesian). This is a form of cross-cultural study in which the translator attempts to retain the form of the source language so that the aspects and meanings of the source language are understood and recognized in the target language (Indonesian).

### 3.2 Discussion

The discussion in this study is divided into three parts: (1) Types of speech acts in *syarah al-Hikam*, (2) Types of translation techniques in *syarah al-Hikam*, and (3) Values of humanism in *syarah al-Hikam*. The data in the research are related to the study of universal values of humanism. After obtaining the data, the next goal is to see how universal values of humanism reflected in speech acts can be translated from the source language (Arabic) to the target language (Indonesian). Ultimately, a study of cross-cultural understanding can be achieved based on the study of pragmatic equivalence (elaboration of speech act types and translation techniques).

#### Types of Speech Acts in *Syarah al-Hikam*

The following data includes examples of locutionary speech acts, illocutionary speech acts, and perlocutionary speech acts.

##### (a) Locutionary Speech Acts

*Syarah al-Hikam* contains data that can be identified as locutionary speech acts. Locutionary speech acts are speech acts that say something (the act of saying something). These locutions are related to the values of universal humanism. The locutionary speech acts in *syarah al-Hikam* explain the scheme of discussion in the book. Locutionary data explain or say something, as seen in the following example.

القسم الأول منها يدور على محور التوحيد (البوطي، ٢٢: ٢٠١٠)

*Bagian pertama membahas seputar tauhid.* (The first section deals with tawhid).

In the above data, the utterance is merely stating and providing information. Said al-Buthi explains that the first chapter is about tawhid. The next task is to try and relate locutionary speech acts to humanistic values. This presents a difficult challenge because unlike the chapters containing illocutionary and perlocutionary speech acts, which have a particular impact on the reader, locutionary speech acts only provide the reader with information. Therefore, locutionary speech acts explore values of humanism based on the structure of the utterance and what is conveyed in the utterance.

In the above data, it is stated that the book *al Hikam* explains something about tawhid. Tawhid can be defined as an attempt to understand the oneness of God. The spirit of humanism in tawhid has been studied extensively. Tawhid is very close to

human life. Therefore, some experts use the term "social tawhid". History has also proven that the practice of slavery declined when the values of tawhid were upheld in religion. The realization that humans are weak and God is the strongest and most powerful gives people a better understanding of the value of humanity.

(b) Illocutionary Speech Acts

Said Al-Buthi was an Islamic scholar who had a great ability to convey the essence of Islam. Therefore, many of Said Al-Buthi's utterances can be defined as illocutionary speech acts. The words or utterances of Syed al-Buthi can inspire the reader or listener to do something. If we examine *syarah al-Hikam* in detail, we will find illocutionary speech acts that inspire the reader or listener to optimize the implementation of human values in society. Illocutionary speech acts are speech acts that contain hidden meanings or other meanings that the speaker intends to communicate to the speech partners (the act of doing something).

ثم إن هذه الحكمة لها بُعد هام في العقيدة، وبعد هام يتجلى في السنة... في كلام سيدنا رسول الله ﷺ (البوطي، ٢٢: ٢٠١٠)

*Hikmah pertama ini memiliki dimensi penting dalam akidah dan dimensi penting yang tertuang dalam Sunnah atau sabda Nabi Saw.* (This first wisdom has an important dimension in the creed (*aqidah*) and an important dimension contained in the Sunnah or sayings of the Prophet).

The above data is one of the speech acts conveyed by Said al-Buthi in *syarah al-Hikam*. This data is an example of an illocutionary speech act. Said al-Buthi explains that wisdom in Islam is closely related to faith. Human values are inherent in wisdom. *Syarah al-Hikam* contains wisdom that can make man realize his position as a human being. Said al-Buthi also explains that humanistic wisdom is contained in the Sunnah (the words of the Prophet Muhammad Saw.).

The above illocutionary speech act is addressed to the reader or interlocutor or listener. It not only contains information but also implies that the reader or interlocutor should believe that the wisdom associated with true faith is contained in the words of the Prophet Muhammad Saw. Therefore, the interlocutor must study and understand the words of the Prophet Muhammad Saw. in order to find wisdom in life.

By looking more closely and carefully at illocutionary speech acts, the interlocutor not only gains information but also takes action to learn and believe in the truth of the words of the Prophet Muhammad Saw. Based on the above data, we are increasingly of the opinion that the more closely we examine the text through its illocutionary speech acts, the more we will not only receive information but also take action.

(c) Perlocutionary Speech Acts

The effect of the study of *al-Hikam* is the optimization of the appreciation of human values. This can be seen from the written language in Said Al-Buthi's *syarah al-Hikam*. Perlocutionary speech acts exert an influence or effect on the interlocutor (the act of influencing someone). Perlocutionary speech acts are speech acts that cultivate influence or effect on influence. Many perlocutionary speech acts are found



in *syarah al-Hikam*. The reader provides the first level of interpretation in the realm of illocutionary speech acts, and subsequently has the right to provide the second level of interpretation in the realm of perlocutionary speech acts. Interpretation can be related to the values of humanism. The following data is an example of a perlocutionary speech act in *syarah al-Hikam*.

يقول صاحب جوهرة التوحيد : فإن يشبنا فبمحض الفضل، وإن يعذب فبمحض العدل (البوطي)،

(٢٠١٠:٢٢)

*Penulis kitab Jawharah at-Tauḥīd berkata: Maka jika Dia memberi kita pahala, maka itu murni karena kemurahan. Dan jika Dia mengazab, maka itu murni karena keadilan.* (Jufri et al., 2020:27) (The author of *Jawharah at-Tauḥīd* said: So, if He rewards us, then it is purely out of mercy. And if He punishes, then it is purely out of justice).

The data above is an example of a perlocutionary speech act. When the utterance is spoken by Said Ramadhan al-Buthi as a Muslim academic, the illocution is to ask the interlocutor of the utterance to believe that God rewards humans, that God has abundant mercy. The above utterance invites the interlocutor to believe that God is just. Ultimately, the perlocution of the above data is about the interlocutor believing that reward is not given to humans because of their own efforts. Reward is given to humans because God is the giver, God is the righteous, and God shows mercy. The perlocutionary act can be understood if we look at some of the previous utterances of Said al-Buthi, such as:

يقول لنا ابن عطاء الله: إياك أن تعتمد في رضا الله عنك

*Ibnu At'aillah berkata: Jangan sekali-kali mengandalkan pada amal perbuatan yang telah anda lakukan untuk memperoleh rida Allah* (Ibn At'aillah said: Never rely on the deeds you have done to gain Allah's favor).

In the end, people believe in the justice given by God. Humans no longer feel superior. Man does not boast about his deeds. In this case, the spirit of humanity in the wisdom of *syarah al-Hikam* can be explored more deeply. Perlocutionary speech acts have a comprehensive ability to decode the values of humanism. This is because perlocutionary speech acts have the potential to promote influence or impact on influence as speech acts. In cultivating influence and effect on the reader, this type of speech act has greater potential than other types of speech acts. The next problem to address is how to transfer the condition of growing influence and impact from the source language (Arabic) to the target language (Indonesian). This necessitates the study of pragmatic equivalence.

### **Types of Translation Techniques in *Syarah al-Hikam***

Several different translation techniques that relate to values of humanism can be seen in the following data. These translation techniques are used in different types of speech acts that are scattered throughout *syarah al-Hikam*.

(a) Conventional equivalent translation technique or formal translation techniques

Having discussed the types of speech acts in Said Ramadhan Al-Buthi's *syarah al Hikam*, we will now elaborate the second stage of the analysis to achieve pragmatic equivalence. By analyzing the techniques used in translating the Arabic text of *syarah Al-Hikam* into Indonesian, we can determine the values of humanism in the speech acts. For example, the phrase (محور التوحيد) can be translated into Indonesian (*seputar tauhid*) using the formal equivalence technique.

(b) Complication translation technique

لن يدخل أحدكم الجنة عمله، قالوا : ولا أنت يا رسول الله؟

“Tidak surga seorang pun di antara kamu yang dimasukkan ke dalam oleh amal perbuatannya.” Para sahabat bertanya, “Engkau pun tidak wahai Rasulullah?” (There is no paradise to which one of you is admitted by his deeds.)

The Companions asked, "Not even you, O Messenger of Allah?).

In the data above, we find the Arabic word /qālū/ (قالوا), which is translated as /para sahabat bertanya/ "the companions asked".

(c) Reduction translation technique

ثم إن هذه الحكمة لها بُعد هام في العقيدة،

*Hikmah pertama ini memiliki dimensi penting dalam akidah* (This first wisdom has an important dimension in the creed).

We can see that the translator does not translate (reduces) the words /tsumma/ (ثم) /then/ and /inna/ (إن) /really/ in Arabic.

(d) Transposition translation technique

In this translation technique, the grammatical category of the source language is changed in the target language, for example by converting a word into a phrase. This technique is usually used due to grammatical differences between the source and target languages.

الاعتماد على العمل أهو في الشريعة أمر محمود أم مذموم؟

*Di dalam syariah, apakah mengandalkan pada amal perbuatan adalah sikap yang terpuji atau tercela?* (Is relying on deeds a commendable or reprehensible attitude in Shariah?).

In the above data, we can see the application of the transposition technique in the shift from the noun form of /al-i'timadu/ (الاعتماد) in Arabic to the verb form of “mengandalkan” /relying/ in the Indonesian translation.

(e) Linguistic compression translation technique

وإذا كان الأمر كذلك فالمطلوب إذا وفقت لأداء الطاعات أن تطمع برضا الله وثوابه

*Jika demikian, maka yang harus dilakukan adalah ketika anda melakukan ketaatan,*

*berharaplah keridaan Allah dan pahala-Nya.* (If this is the case, then when you perform an act of obedience, you should hope for the pleasure of Allah and His reward).

In the above data, we see the application of the linguistic compression technique. The Arabic utterance */wa idza kānal amru kadzalik/* (وإذا كان الأمر كذلك) - /if + this + is + the case/ is succinctly translated into Indonesian as (*jika demikian*) (if so). In Arabic, when the speaker draws a conclusion, he says so with the expression (وإذا كان الأمر كذلك), but in Indonesian, the expression can be summarized into (*jika demikian*) (if so) by removing some of the Arabic elements, such as */wa/*, */kāna/* and */al-amru/*. This is an important part of the study of cultural understanding. The Arabic culture of inferring something involves the words */al-amru/* and */kāna/*, but in Indonesian it is sufficient to use the word “*demikian*” or “*thus*”, a word used to indicate something that has been discussed. Therefore, the transposition translation technique can give an idea of how an utterance sounds in Arabic culture and Indonesian culture.

(f) Variation translation technique

نقصان رجائك بعفوه تعالى عند تلبسك بالزلل أي عندما تورط في المعاصي والموبقات.

*Berkurangnya harapan akan ampunan-Nya ketika melakukan dosa atau ketika Anda tergelincir dalam perbuatan maksiat dan dosa besar* (Diminished hope of His forgiveness when committing sins or when you slip into sinful deeds and grave sins).

In the above data, the application of the variation translation technique appears, namely in the translation of the word (تورط) into (*Anda tergelincir*) “you slipped”. In Indonesian, the word for the second person singular masculine has many variants, such as: “*kamu*” and “*anda*”. In Indonesian, the word “*anda*” or “*you*” is used to address the person you are speaking or communicating with (regardless of level, position and age). One of the most important values of humanism is that it makes no distinction between level, position and age.

(g) Borrowing translation technique

ثم إن هذه الحكمة لها بُعد هام في العقيدة، وبعد هام يتجلى في السنة.. في كلام سيدنا رسول الله ﷺ

*Hikmah pertama ini memiliki dimensi penting dalam akidah dan dimensi penting yang tertuang dalam Sunnah atau sabda Nabi Saw.* (This first wisdom has an important dimension in the creed and an important dimension contained in the Sunnah or sayings of the Prophet).

In the above data, the borrowing technique is used in the translation from Arabic into Indonesian. This technique is very useful when it comes to acknowledging the culture of the source language (Arabic) in the target language (Indonesian). If we look closely at the data above, the words *Akidah* and *Sunnah* are deliberately retained by the translator in the Indonesian translation. This is because the translator is trying to introduce the terms from the source language (Arabic) into the target language (Indonesian) so that the terms become commonplace in the target language. In

Indonesian, "*akidah*" means a fundamental belief and central conviction. Meanwhile, "*sunnah*" (standardized form: "*sunah*") is a religious rule based on everything handed down from the Prophet Muhammad, be it his actions, words, attitudes or habits, which have never been abandoned. On the other hand, "*sunah*" can also be understood as an action that, if performed, is rewarded and, if not performed, is not a sin.

(h) Description translation technique

هل هنالك من دليل على هذا؟ نعم، إنه حديث رسول الله ﷺ الذي رواه البخاري وغيره

*Apakah ada dalil yang mendasari pernyataan ini? Ya, ada. Dalilnya adalah sabda Rasulullah Saw. yang diriwayatkan oleh Bukhari dan perawi lainnya (Is there any proof for this statement? Yes, there is. The proof is the words of the Messenger of Allah, narrated by Bukhari and other narrators).*

In the above data, a description translation technique is used to explain detailed information. This type of technique is used when the translator cannot find an equivalent in the target language or when the translator is describing detailed information in the utterance. In the data above, the Arabic word /*hadza*/ (هذا), which means "this", is translated descriptively as (*yang mendasari pernyataan ini*) /that underlies this statement/. However, when we refer back to the source language, we do not find the words "underlying" or "this statement". In this case, the translator tries to add details by describing the word "*hadza*".

(i) Compensation translation technique

ثم إن هذه الحكمة لها بُعد هام في العقيدة، وبعد هام يتجلى في السنة

*Hikmah pertama ini memiliki dimensi penting dalam akidah dan dimensi penting yang tertuang dalam Sunnah (This first wisdom has an important dimension in the creed and an important dimension contained in the Sunnah).*

In the above data we find the use of the compensation technique in the translation. This is evident in the case of (هذه الحكمة) in Arabic, which is translated into (*Hikmah pertama ini*) or (This first wisdom). The word "*ini*" or "this", which comes before the utterance in Arabic, comes after the word wisdom in Indonesian.

(j) Literal translation techniques

وهنا يقول: ومن أبرز الدلائل على اعتمادك على العمل لا على فضل الله

*Di sini Ibnu 'Athailah menyatakan bahwa di antara tanda nyata Anda mengandalkan amal perbuatan bukan pada anugerah Allah (Here Ibn 'Athailah states that one of the clear signs that you are relying on your deeds rather than on the grace of Allah).*

The above data shows the application of the literal translation technique in the translation of the word /*hunā*/ (هنا). In this case, the translator is trying to translate word by word from Arabic into Indonesian. The compound word "*di sini*" or "here" in Indonesian is a pointer word which expresses a "place" that is close to the speaker. However, if we look at the context of the situation, the above text does not mention

"place". Therefore, the translator translates word by word without paying attention to the context of the situation in the utterance. The word should be translated as "*dalam hal ini*" or "in this case" in Indonesian, which would be more appropriate than the literal translation of "*di sini*" or "here".

### **Humanistic Values in *Syarah al-Hikam***

Humanism is a philosophical concept which emphasizes the value and position of human beings and makes them a criterion in all matters. A humanist is someone who longs for and strives for a better way of life based on the principles of humanity that serve the interests of fellow human beings. *Syarah al-Hikam* teaches people to prioritize human values in religion, and shows how a person should prioritize and uphold human values.

In general, human values consist of the following: (1) Recognizing the existence of human dignity; (2) Recognizing the existence of man as the noblest creature created by God; (3) Upholding human values and being fair to fellow humans; (4) Being tolerant and not taking others for granted. If we look in detail at the speech acts in *syarah al-Hikam*, we can see that values of humanism emerge from the interpretation and in-depth analysis of the speech acts contained in the book. For example, the speech acts that explain about *suluk* (spiritual journey), the purification of the soul from sin (القسم الثالث يتعلق بالسلوك وتطهير النفس من الأدران), invite humanists to recognize the existence of human dignity. Furthermore, if we examine the speech acts on the topic of *akhlaq* or morality, we will find that *al-Hikam* places morality above everything else (القسم الثاني يدور على محور الأخلاق) and (القسم الثالث بعد أخلاقي) (وها بعد ذلك بعد أخلاقي). Moreover, the speech act which explains that the Prophet Muhammad serves as a role model in life teaches the reader to behave like the Prophet Muhammad, who upholds morals and ethics in society (ثم إن هذه الحكمة لها بُعد هام في العقيدة، وبعد (هام يتجلى في السنة.. في كلام سيدنا رسول الله

## **4. CONCLUSION**

This study concludes that the study of speech acts in the paradigm of translation involves cross-cultural studies. Said al-Buthi's *syarah al-Hikam* contains various types of speech acts, such as locutionary speech acts, illocutionary speech acts, and perlocutionary speech acts. In order to achieve pragmatic equivalence, an in-depth study of translation techniques is required, specifically to analyze the translation from Arabic into Indonesian. A number of different translation techniques are used in rendering the speech acts from Arabic into Indonesian. The translation techniques that are relevant to the study of speech acts are as follows: (1) conventional equivalent translation technique or formal translation techniques (64 – 56.1%), (2) amplification translation technique (13 – 11.4%), (3) reduction translation technique (12 – 10.5%), (4) transposition translation technique (3 – 2.6%), (5) linguistic compression translation technique (3 – 2.6%), (6) variation translation technique (4 – 3.5%), (7) borrowing translation technique (8 – 7%), (8) description translation technique (2 – 1.7%), (9) compensation translation technique (4 – 3.5%) and (10) literal translation

techniques (1 – 0.8%). The total number of examples of translation techniques found and identified in this study amounts to 114 translation techniques from 10 data utterances in the Islamic Sufi texts.

The study of pragmatics, especially the study of speech acts, contributes to and has implications for the study of intercultural dialogue. This is because pragmatics elaborates the relationship between the external context of language and the intention of speech through the interpretation of the speech situation. It is hoped that a comprehensive understanding of the external context of language and the types of speech acts will reduce the misunderstandings in intercultural dialogue amidst cultural diversity. In the case of translating *al-Hikam* from Arabic to Indonesian, pragmatic studies need to be complemented by studies on pragmatic equivalence, such as how to transfer types of speech acts from Arabic to Indonesian using certain types of translation techniques. In addition, it is important to see how values of humanism are translated from the source language into the target language. In general, human values consist of the following: (1) Recognizing the existence of human dignity; (2) Recognizing the existence of man as the noblest creature created by God; (3) Upholding human values and being fair to fellow humans; (4) Being tolerant and not taking others for granted.

In general, the contribution of this study is to demonstrate that speech act studies are highly beneficial for investigating cross-cultural humanistic values (Arabic - Indonesian). Similar research can also be conducted in other languages so that the study of speech acts does not stop at linguistic and pragmatic studies. In addition, the study of speech acts in religious texts and the effort to explore values of humanism can be developed further. Ultimately, religious texts that are elaborated on the basis of pragmatic equivalence provide a detailed understanding. This detailed understanding, from the nature of the speech act to the translation technique, makes the reader more humanistic. This study is still limited to the investigation of pragmatic equivalence. Future research can develop the study further to include other aspects of equivalence, such as lexical equivalence, grammatical equivalence, and textual equivalence.

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