

**VERNACULARIZATION ANALYSIS TOWARDS *CAKEPAN SUCI AL-
QUR'AN SALINAN RING BASA BALI***



THESIS

Submitted to Islamic Theology and Humanities Faculty in Partial
Fulfillment of the thesis requirements for the Degree of S-1 of the
Sciences of Qur'an and Tafseer

Submitted by :

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SEMARANG

2020

DECLARATION

I declare that this thesis is definitely my own work. I am responsible for the whole content of this thesis. Other writer's arguments or findings included within it are quoted or cited in accordance with ethical standards.

Semarang, 24 November 2020

The writer



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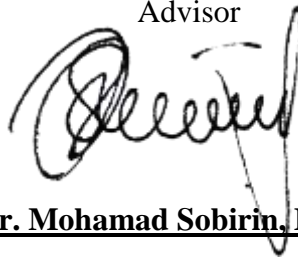
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UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS USHULUDDIN DAN HUMANIORA**

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telah dimunaqasahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang pada tanggal **21 Desember 2020** dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana dalam ilmu ushuluddin dan humaniora.

NAMA	JABATAN
1. Dr. Mohamad Sobirin, S.Th.I., M.Hum.	Ketua Sidang
2. M. Sihabudin, M.Ag.	Sekretaris Sidang
3. Muhtarom, M.Ag.	Penguji I
4. H. Sukendar, M.Ag., MA., Ph.D.	Penguji II
5. Dr. Mohamad Sobirin, S.Th.I., M.Hum.	Pembimbing

Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 29 Desember 2020

an. Dekan

Wakil Bidang Akademik dan Kelembagaan



SULAIMAN

MOTTO

مَنْ لَيْسَ لَهُ مَاضٍ, لَيْسَ لَهُ حَاضِرٌ وَلَا مُسْتَقْبَلٌ

“Who don't have past, don't have present and future”

(Syekh Mohammed bin Zayed Al-Nahyan)

DEDICATION

The thesis is dedicated to:

My dear parents,

Erizal, S.E (Alm) and Siti Ahdar, S.Ag, my prayers are always be with you. Thanks for your uncountable efforts and supports along my life journey especially in reaching my education achievements.

*

My beloved brother, sister and big family.

Thanks for your support in every time, in every chance I need a help. Wish you all a blessed life

*

All of my beloved teachers who inspired me to always study. Teachers who always give me guidance for every step that I will take.

*

A family of FUPK and all the supervisors, Walisongo Sport Club Family and Quran and Tafseer students

*

Everyone who appreciates my work

TRANSLITERATION

English transliteration system International version¹

1. Single Consonant

Arabic	Written	Arabic	Written
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	ṯ	ع	‘
ج	J	غ	g
ح	ḥ	ف	f
خ	Kh	ق	q
د	D	ك	k
ذ	Ẓ	ل	l
ر	R	م	m
ز	Z	ن	n
س	S	و	w
سین	Sy	ه	h
ص	ṣ	ء	‘
ض	ḍ	ي	y

¹ The team of compiling the thesis, *Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora* (Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang 2020), p. 98- 103.

2. Double Consonant

Double consonant, including *syaddah* is written double.

For example : رَبَّكَ is written *rabbaka*

3. Tā' Marbūtah (ة) in the End of Word

a. Tā' Marbūtah (ة) in the end of word with sukūn is written as *h*, except Arabic word that is used as Indonesian word, such as *salat*, *zakat*, etc.

For example: فَاطِمَةٌ is written as *Fātimah*

b. Tā' Marbūtah (ة) followed by ال, but read as *sukun* must be written as *h*.

For example: مَدْرَسَةُ الْعَالِيَةِ is written as *madrasah al-'aliyah*

c. Tā' Marbūtah (ة) followed by ال, but read as unite, must be written as *t*.

For example: مَدْرَسَةُ الْعَالِيَةِ is written as *madrasatul 'aliyah*.

4. Vowel

a. Short Vowel

اَ	A
اِ	I
اُ	U

كَلِمَ	<i>Kalama</i>
شَرِبَ	<i>Syariba</i>
كُتُبَ	<i>Kutubun</i>

b. Long Vowel

Long vowel (*maddah*) written as *huruf* and stripe (-) above it

نَامَ	<i>Nāma</i>
كَرِيمٍ	<i>Karīm</i>
مَحْمُودٍ	<i>Mahmūd</i>

c. Double Vowel

<i>Fathah + ya' sukūn</i> = بَيْنَ	<i>Baina</i>
<i>Fathah =+ wawu sukūn</i> = قَوْلٍ	<i>Qaula</i>

d. Consecutive Short Vowels in One Word separated with the Apostrophe

أَنْتُمْ	<i>A'antum</i>
----------	----------------

5. Article Alif + Lam (ال)

a. Followed by huruf Qamariyyah is written as *al* and separated by stripe (-)

القرآن	<i>Al- Qur'an</i>
--------	-------------------

b. Followed by huruf Qamariyyah is written as real formula separated with stripe (-)

الشمس	<i>Asy-Syams</i>
-------	------------------

6. Word as Part of Phrase or Sentence

It is written as real formula

أهل السنة	<i>Ahl as-sunnah</i>
-----------	----------------------

ACKNOWLEDGEMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise to the Almighty God, Allah SWT who had guided me to finish this thesis in a very meaningful time. Peace and salutation always be given to our Prophet Muhammad SAW, the last Messenger of God. That we are all waiting for his blessing in the day after. My thesis with the title “Vernacularization Analysis towards *Cakepan Suci Al-Qur’an Salinan Ring Basa Bali*”, submitted to the Faculty of Islamic Theology and Humanities in partial fulfillment of the requirements for degree of the Sciences of Qur’an and Tafseer Department.

I would like to provide my appreciation to all those who have supported me during my graduate studies at State Islamic University (UIN) Walisono Semarang. Thousand thanks to:

1. Prof. Dr. H. Imam Taufiq, M.Ag, as the Rector of State Islamic University (UIN) Walisono Semarang.
2. Dr. Hasyim Muhammad, as the Dean of the Faculty of Islamic Theology and Humanities.
3. Mundhir, M.Ag as the Chief of the Sciences of Qur’an and Tafseer Department, and M. Shihabuddin, M.Ag as the Secretary who both facilitated me with the full service to finish my work.
4. Dr. Mohamad Sobirin, M.Hum as my one and only advisor (Content and Method) for providing valuable guidance and assistance to help me finish my study, especially in guiding my thesis with encouraging guidance.
5. Dr. H. Ahmad Tajuddin Arafat, MSI., Luthfi Rahman, MSI., MA., and Nur Ahmad, MA. as my best motivator during study in the Sciences of Qur’an and Tafseer Department. Thanks for giving me inspirations and motivation as well as my advisor. Your motivations mean a lot for me in finding my identity for

my future life journey. And also all the lecturers that taught me during my study in Special Program and Dormitory.

6. My beloved father Erizal, SE. (Alm), I wish I had more time to see you in this world, I am so thankful for all stories about you that always motivate me to reach my dream, I wish you a very great place beside Allah. My beloved mother, Siti Ahdar, S.Ag. and My Father, Eko Sulistyono who always support, encourage, and motivate me through your prayers. This greeting doesn't describe a lot of my thankful for you both. Emir Abdallah Rizal and Ersya Fauziyah Kirani, thanks for being the best brother and sister for me.
7. My great family of FUPK, especially FUPK-13; who always support me to increase my skill of study for being exist among you. You guys are amazing.
8. My beloved family of Walisongo Sport Club, especially table tennis division; Thanks for the delighted friendship that we have.
9. My KKN Family, thanks for your good coordination and solid work along this time, so I could finish my thesis while doing our project. I wish you all a success future life.

In the end, I realize that there is no perfection for human being, especially in my thesis as my own work. Nevertheless, I hope that this thesis can be useful especially for myself and also for everyone as the reader.

Semarang, 24 November 2020

The writer



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NIM : 1704026100

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ABSTRACT

The development of interpretation in Indonesia generally used the elements of the locality to make the community easier in understanding messages of Quran. there are many aspects of life like social structure, law, and government systems that are formed by the influence of Islam, as well as several Arabic vocabularies introduced into local languages. The commentator interpreted the Qur'an using the common language is known as localization or vernacularization.

Many languages are used in the interpretation of Quran. For example, Malay, Javanese, and Sundanese. Al-Qur'an with the Balinese translation seems rare to be done than other local languages. Cakepan Suci Al-Qur'an Salinan Ring Basa Bali by H. Ahmad Iwan Darmawan (I Wayan Rupa Mengwi) is a translation of the Qur'an in Balinese. He is the member of Indonesian Ahmadiyya Community. Some dictions used local languages that are different from translations in general, like translating the word "Allah" with "Ida Hiyang Widi", the word "believers" alladzina amanu which means "anake sane matutang" and many more. This research is intended to reveal the reason why the author vernacularize some terms of the Qur'an in Cakepan Suci Al-Qur'an Salinan Ring Basa Bali and explain how does the Vernacularization within it.

This research is Qualitative research by doing library research. So that in the discussion described and analyzed the vernacularization contained in the translation of the Qur'an that uses local languages, Cakepan Suci Al-Qur'an Salinan Ring Basa Bali. Data collection technique uses the documentation and interview to the related informants. The method used in this research is descriptive analysis, namely by collecting and selecting data from all sources, then delivering the result of this reseacrh by describing every kind things relates with the Cakepan Suci Al-Qur'an Salinan Ring Basa Bali.

*The result showed that (1) This book was written to commemorate one century of Ahmadiyah in 1989, which aimed to introduce Islamic teachings to the Balinese as the majority of Hinduism. The use of translation in the verses used terminology that is easily understood by the Balinese people so they will not feel strange by rejecting the teachings of Islam. (2) Vernacularization theory contained in the book *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* by using two approaches: retention from loanword (divided into two, conscious and unconscious), and terminologization. This aims Balinese people, who are still unfamiliar, able to understand the meaning of Qur'an. (3) This translation has a great influence on the Balinese. It could be said as the first Balinese translation of the Qur'an by a native Balinese, I Wayan Rupa Mengwi.*

Keywords: *Al-Qur'an, Balinese Translation, Vernacularization, I Wayan Rupa Mengwi.*

CHAPTER 1

INTRODUCTION

A. Background

The development of interpretation in Indonesia generally used the elements of the locality that make easier to understand the Qur'an and convey its messages to society.¹ According to Anthony H. John, there are many aspects of life like social structure, law, and government systems that are formed by the influence of Islam, as well as several Arabic vocabularies introduced into local languages such as Malay and Javanese.²

The commentator interpreted the Qur'an using the common language in Indonesian or Malay. In the end, many al-Qur'an translation languages are absorbed into Malay. This term is known as the localization or vernacularization.³ It can be seen from three phenomena: *First*, the use of Arabic script with the Malay language called by Jawi script. *Second*, the number of absorption words from Arabic transformed into the local language. *Third*, the number of literary works inspired by Arabic and Persian works.⁴ The other argument stated one addition of those phenomena that is the absorption of Arabic linguistic and grammatical rules and structures.⁵

The works of study of the Qur'an like interpretation used a variety of local languages. For example, *Turjuman al Mustafid* by Abd Rauf Singkel used Malay,

¹ Ahmad Baidowi, "Aspek Lokalitas Tafsir al Iklil fi Ma'ani al- Tanzil Karya KH Mishbah Musthafa", *Jurnal Nun*, Vol. 1 No. 1, 2015, p.35.

² Farid F. Saenong, "Vernacularization of the Qur'an: Tantangan dan Prospek Tafsir al Qur'an di Indonesia Interview dengan Profesor Anthony H. Johns", *Jurnal Studi Qur'an*, Vol. 1 No. 3, 2006, p.459.

³ *Ibid.*, p.578.

⁴ Anthony H. Johns, *Qur'anic exegesis in the Malay-Indonesian World an Introductory to survey* in Abdullah Saeed, *Approaches to the Quran in Contemporary Indonesia* (London: Oxford University Press, 2005), p. 257-287.

⁵ Moch Nur Ichwan, "Literatur Tafsir Alquran Melayu Jawi di Indonesia, Relasi Kuasa, Pergeseran dan Kematian dalam Visi Islam", *Jurnal Ilmu-ilmu Keislaman*, Vol. 1 No. 1, 2002, p.13.

Tafsir al-Qur'an Basa Sunda by A. Hassan 1937, and *Tafsir Ayat Suci Lenyepaneun* by Moh. E. Hasim 1984 used Sundanese, and *Tafsir al-Ibriz* 1980 by K.H. Bisri Mustafa used Javanese.⁶

Since the beginning, the interpretation of al-Kahfi chapter in the 16th century and Tarjuman Mustafid in the 17th century by Abd Rauf Singkel until the works of the 21st century, the translation Qur'an into Balinese seems different because this translation was rarely touched by researchers. This is shown by the lack of references and sources to access it. Nevertheless, the Minister of Religion, Lukman Hakim Saifuddin launched the Qur'an in Balinese translation in 2017. It was done to bring people closer to the Qur'an by preserving regional languages.⁷ According to Mustafa al-Amin (one of the translation teams of the Qur'an in Balinese), this translation was the first in the Balinese version.⁸

Cakepan Suci Al-Qur'an Salinan Ring Basa Bali by H. Ahmad Iwan Darmawan (I Wayan Rupa Mengwi) is a translation of the Qur'an in Balinese. This book was made by the member of Indonesian Ahmadiyya Community as a conversion from the Indonesian version. This book consists of Chapter al-Fatihah to Chapter al-Ma'idah. According to the translator, this book was made because of his awareness about the importance of the Qur'an meaning to the Balinese. This translation used the Balinese Language to ease them understanding the meaning of the Qur'an. However, this translation of the Qur'an is not well known by society because it is not widely printed. Uniquely, the emergence of this translation did not come from political circles or Islamic boarding as pesantren.

⁶ Mursalim, "Vernakularisasi al Qur'an di Indonesia (Suatu Kajian Sejarah Tafsir al Qur'an)", *Jurnal Komunisasi dan Sosial Keagamaan*, Vol. 16 No. 1, Januari 2014, p.58.

⁷ "Menag Luncurkan Quran Terjemahan Bahasa Melayu, Bali, Banjar", published on Wednesday, December 20th, 2017, <https://news.detik.com/>, accessed on January 26th, 2020.

⁸ Interview with Musthafa al- Amin, Team of Al-Qur'an Translation in Balinese by Ministry of Religion, via Whatsapp Messenger on December 30th, 2019.

The translator does not have an educational background that supports the science of the Quran and interpretation.⁹

Ahmad Iwan Darmawan was born on December 26th, 1937. He is the son of Mr. I Made Rengkung and Mrs. Ni Nyoman Regug. He finished his study at the Sekolah Rakyat (SR) in 1945 and junior high school (SMP) in 1955. Then he continued his education at the School of Pharmacy in Yogyakarta. When he was young, he lived among the Hinduism family. He became a Muslim in 1961.

This translation of the Qur'an was written in commemoration of a century of Ahmadiyya in 1989. This effort was to convey the content of the Qur'an using other languages for at least fifty widely used languages throughout the world.¹⁰ The translation was also done in several local languages in Indonesia, including Balinese, Sundanese, Javanese, and Batakese.¹¹

In the Balinese translation, some dictions used local languages that are different from translations in general, like translating the word "Allah" with "Ida Hiyang Widi". This terminology is commonly used by Hindu people referring to their God. This seems to be very brave remembering the discussion of theology, mentioning the God is very core in it. Nevertheless, this book did not receive critics from various factions confirmed by the translator who stated there was no rejection of this book.¹² Besides, the use of local languages is also found in the word "believers" *alladzina amanu* which means "anake sane matutang". Literally, "anake sane matutang" means "a good person". But the translator used this term to make it easier for society to understand the meaning. Translator realized that the

⁹ Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagarawangi street no. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

¹⁰ Jamaah Ahmadiyah Indonesia, *Ayat-ayat pilihan dari al Qur'an* (Jakarta: Gunabakti Grafika, 1988), p. Preface.

¹¹ Ahmad Najib Burhani, "Sectarian Translation of the Qur'an in Indonesia: The Case of Ahmadiyya", *Al Jami'ah journal of Islamic Studies*, Vol. 53 no. 2, 2015 p. 253.

¹² Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagarawangi street no. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

Balinese do not yet understand the core meaning of the Qur'an. So that translator tried to translate the Qur'an as easy as possible to be understood.

B. Research Questions

From the above background can be drawn into the research questions below:

1. Why did Ahmad Iwan Darmawan vernacularize some terms of the Qur'an in *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* ?
2. How did Ahmad Iwan Darmawan's Vernacularization towards *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* ?

C. Research Objectives and Benefits

1. Research Objectives

In any scientific research certainly has a goal to be achieved. As the author's research goals are: To understand The reason of Ahmad Iwan Darmawan used the vernacularization and the vernacularization by Ahmad Iwan Darmawan towards *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*.

2. Research Benefits

The results of this research are expected to give benefit both academics and practical :

- a. Academically, this research is expected to give a contribution to the development of Qur'anic study, especially in the focus of translation in the treasury of Nusantara.
- b. Practically, this research is expected to be scientific contributions in the form of new knowledge to the Balinese about the meaning of the Al-Qur'an in Balinese as the context of the emergence of Al-Quran translation in Balinese *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*.

D. Literature Review

In this research, the author described the previous works related to this discussion. As far as the search conducted by the author, the work studying about the translation was found but rarely focusing the object on Balinese Translations because the translation of al Qur'an in Balinese is quite seldom.

Some of those works are :

The first is a book written by Howard M. Federspiel entitled *Kajian al-Qur'an di Indonesia dari Mahmud Yunus hingga Quraish Shihab* published by Mizan Press, 1996 in Bandung. It is an Indonesian translation from *Popular Indonesian Literature of the Qur'an*. This book explained the entire interpretation of the archipelago in the 20th to 21st century. The content is presenting how the Sunni Islamic tradition influenced Indonesian Muslim writers continued by discussing the model of Al-Qur'an interpretation in Indonesia as the works of Egyptian Muslim writers one hundred years ago.

The second is a book entitled *Khazanah Tafsir Indonesia dari Hermeneutika hingga Ideologi* by Islah Gusmian published by LkiS Press 2013, in Yogyakarta. This book was a thesis from the postgraduate of UIN Sunan Kalijaga Yogyakarta. This study focused on commentary work in Indonesia that emerged in the 1990s as a complement to previous research from Federspiel. Technical aspects of interpretation writing and hermeneutic aspects in some interpretation literature are also discussed here. Besides, using the critical discourse, this study revealed various interests such as aspects of hermeneutics and ideology in the works of interpretation.

The third is a thesis entitled *Vernakularisasi dalam Tafsir Nusantara Kajian atas Tafsir Faid al-Rahman Karya K.H. Soleh Darat* by Lilik Faiqoh at Faculty of Ushuluddin and Islamic Thought majoring the sciences of Qur'an and Tafseer,

postgraduate of UIN Sunan Kalijaga Yogyakarta 2017. This thesis discusses vernacularization found in the monumental work of K.H. Soleh Darat al-Samarani who lived at the end of the 19th and the beginning of the 20th century as well as the first commentator to write interpretation works using Javanese with Arabic letters called *pegon*. The discussion in this thesis is vernacularization in terms of language and aspects of interpretation. The locality aspect of this interpretation is also discussed in it.

The fourth is a thesis entitled *Tafsir al-Qur'an Bahasa Bugis: Vernakularisasi dalam Kajian Tafsir al-Munir* by Sulaiman Ibrahim at Faculty of Ushuluddin from UIN Syarif Hidayatullah Jakarta 2012. This thesis discusses how the work of AG. H. Daud Ismail succeed in vernalizing the terms and values of universality. The use of vernacularization was seen in terms used by the Bugis community. It is easier for people to understand the works of the Qur'an rather than the Arabic Language that is not mastered by common people.

The fifth is a journal *Studi Qur'an* Vol. 1 No. 3 2006. It was found an article entitled *Vernacularization of the Qur'an: Tantangan dan Prospek Tafsir al-Qur'an di Indonesia Interview dengan Profesor Anthony H. Johns* written by Farid F Saenong. This article discusses Anthony H. John's explanation of the basic disciplines of the Qur'an such as *Fiqh*, *Hadith*, and *Tafsir* made into something common in Indonesian or Malay Language. So that many al-Qur'an translation languages are absorbed into Malay.

The sixth is a journal *Nun* Vol. 1 2015. It was found the article entitled *Tafsir al-Qur'an di Indonesia Sejarah dan Dinamika* by Islah Gusmian. This article discusses the history and dynamics of the Qur'an interpretation in Indonesia. The elements described consist of diversity based on the author's social identity, the scientific background, language, and characters used in the writing as well as the product of interpretation. Furthermore, this article also discusses the historical

angle, the basis of the interpreter's social identity in Indonesia, and also socio-political problems that occur behind the work of the Qur'an interpretation.

The seventh is a journal *Keilmuan Tafsir Hadits* Vol. 5 No. 2 published in December 2015. There was an article entitled *Bahasa dan Aksara dalam Penulisan Tafsir di Indonesia Era Abad 20 M* by Islah Gusmian. This article demonstrated that a variety of local languages, like Javanese, Sundanese, and Malay, have become a medium for writing al-Qur'an interpretation in the Archipelago. The use of local languages for these texts is closely connected to the social-cultural circumstances where they were produced. Moreover, the process of adoption and acculturation of Islam into local culture also characterized the dynamics of commentary writing in the region.

The last is a journal *Komunikasi dan Sosial Keagamaan* Vol.16 No. 1 published in 2014. There was an article entitled *Vernakularisasi al-Qur'an di Indonesia (Suatu Kajian Sejarah Tafsir al-Qur'an)* written by Mursalim. This article discusses some of the interpretation works in the history of Islam in Indonesia, vernacularization of the interpretation, and its socio-cultural influences. It was stated that the language and script used on the interpretation-as the concern of Indonesian *ulama*- is to raise the values of Qur'anic verses among the society. This showed that the uniqueness and the miracles of the al Qur'an were able to be a guide for all humans.

From the literature review that was mentioned and discussed above, no discussion has been found towards *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*. Most existing literature discussed popular translations that are known because of the book and its author. Vernacularization towards *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* also never been discussed before, some researchers discussed vernacularization but with the object of study of other

translated books. Whereas this time the author discuss Vernacularization towards *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*

E. Research Methods

A method is an approach and technique that will be used in the process of conducting research.¹³ In this study, the researcher uses the following methods:

1. Type of Research

This type of research is a qualitative study by doing library research, namely research conducted by tracing and studying the literature.¹⁴ So that in the discussion described and analyzed the vernacularization contained in the translation of the Qur'an that uses local languages, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*.

2. Data Source

The data of this research consists of primary and secondary data :

a) Primary Data

Primary data is data sourced from the first party. In this study is the translation of al Qur'an in Balinese Language *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* written by H. Ahmad Iwan Darmawan (I Wayan Rupa Mengwi).

b) Secondary Data

The secondary data source is data from the second party that is supporting data in the form of papers that have relevance to be used as support such as books that have been published, thesis, dissertation, articles in electronic or non-electronic journals, and interview from the author of the book and related persons.

¹³ Tim Penyusun Skripsi, *Pedoman Penulisan Skripsi* (Semarang: Fakultas Ushuluddin dan Humaniora UIN Walisongo, 2013), p. 24.

¹⁴ Hamka Hassan, *Metodologi Penelitian Tafsir Hadits* (Jakarta: Lembaga Penelitian UIN Syarif Hidayatullah, 2008), p. 40.

3. Technique of Data Collection

Data collection in this research uses the following techniques:

a) Documentation

Data is collected by documentation through collecting writings of relevant articles, journals, and books. The collection of articles and online journals can be obtained from online websites. While some printed books can be obtained from public access.

b) Interview

The second method is by interview. The main informant in this study is the author of *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* namely Haji Ahmad Iwan Darmawan a.k.a I Wayan Rupa Mengwi.

The interview was carried out by visiting the author's residence in Tasikmalaya, West Java. The questions were semi-formal without limiting the informants' answers but remained within the theme discussion. The next main informant is the author's family, Mrs. Fifi Shafiyah and also Mr. Arham Siddiq one on Balinese Moslem both conducted via Whatsapp Messenger.

Mr. Mustafa al Amin was also the informant as the author of the Balinese Al Quran Translation by the Ministry of Religion in 2017. This interview was conducted via WhatsApp Messenger.

4. Data Analysis

The method used in this research is descriptive analysis. After collecting and selecting data from all sources, the researcher delivered the result of this research by describing every kind things relates with the object *Cakepan Suci AlQuran Salinan Ring Basa Bali* started from its history behind the emergence, its author and his intellectual-social background, its characteristic and many more.

Then the author analyzed the object to find out the vernacularization used by the author in writing the translation. The author referred to the criteria of vernacularization carried out by Souleymane Kante towards giving clear category of localization.

F. Writing System

The author compiled the writing system that contains the elements presented in each chapter to get the whole picture of the research.

The *first chapter* is the introduction that includes the background, research question, purpose, and benefits, literature review, research methods, and writing system. The background of the problem contains an explanation of the reasons behind the assessment of this problem. While the research question discussed the focus of the study in the form of the main issues. Furthermore, Explaining the purpose and benefits of research by describe the utility of this research in the future. The mention of some previous works which have a connection in the discussion made continuity between the research being conducted with the previous one and also ensure there is no duplication in the research. The research methods explain the type of research, data sources, technique of data collection, and data analysis techniques. At the end of this chapter, the writing system is useful for understanding the research patterns carried out at each stage. The *first chapter* is the step that provide an overview of the series of studies and the basis of research.

The *second chapter* expounds General Review of Translation, Vernacularization, and History of Al-Qur'an Translation by Ahmadiyyah. The *second chapter* is to provide an outlook of the relationship between translation and vernacularization and also giving an introduction to the History of Al-Qur'an Translation by Ahmadiyyah.

The *third chapter* is a part of the discussion of *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* from the author's biography, including family portraits, education, scientific activities, and intellectual works. Meanwhile, the description of the *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* includes writing background, translation methods, and writing systems. The *third chapter* of discussion is to give an overview of the *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* as the object of research.

The *fourth chapter* is the exposure of vernacularization, starting from the reason followed by vernacularization in language, including retention from a loanword, terminologization, and creating neologism. This chapter is a discussion to find out vernacularization in *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*.

The *fifth chapter* is the concluding chapter which contains a summary from the discussions of this thesis as the result of conducted research by answering the research question and putting forward suggestions from the author regarding the related problems.

CHAPTER II

GENERAL REVIEW ON TRANSLATION, VERNACULARIZATION AND HISTORY OF AL-QUR'AN TRANSLATION BY AHMADIYYAH

A. General Review of Translation

Translation is not a new thing. Because true translation already exists along with the development of human civilization. In this era, cross-language communication is an important thing and it is developed day by day. This requires humans to increasingly understand and know, so that a misunderstanding in communication will not occur. As quoted in the introduction of the book on Arabic-Indonesian Translation. A Quote from Newmark 'No global communication without translation'. Translation activities are carried out from various origin languages into various destination languages. This is considering the religious needs of people who have diverse language backgrounds. This event is proven by the rise of translation books especially those relating to Islamic treasures such as the Qur'an, Hadith, Tafsir, Jurisprudence, Morals, Aqeedah, Sufism, etc.¹

1. Definition

In etymology, translation or in Indonesia said *terjemah* has the origin word from Arabic language *tarjama yutarjimu* which means explaining or moving words from one language to another.² *Terjemah* in English form is Translation. Based on *Merriam Webster* dictionary explained that translation is a rendering from one language into another.³ In another English Dictionary *Oxford Advanced Learner Dictionary* mentioned that Translation is the process of changing something that is written or spoken into another

¹ Akmaliah, *Teori dan Praktik Terjemah Indonesia-Arab* (Depok: Kencana, 2017), p.1.

² *Ibid.*, p.13.

³ Merriam Webster Online dictionary accessed on April 10th 2020

language.⁴ Furthermore, people who doing translation in Arabic is called by Mutarjim while in English is called by translators.

After the meaning in etimology, *Terjemah* terminologically means all human activities related to transferring information or messages conveyed, both orally and in writing (verbally and nonverbally) from original information or in the source language into information in the target language.⁵

The meaning of *Terjemah* also can be found in some Qur'anic sciences book. Dr. Muhammad Husein Adz-Dzahabi wrote in his book that according to language *terjemah* has two meanings. The first, moving sentences from one language to another by not explaining the original meaning, which is like putting a synonym in the synonym place of one language. Second, Interpreting sentences and explaining their meaning in other languages.⁶ It is also said that the translation when interpreting sentences in other languages as Jauhari said is moving it from one language to another.⁷

There are also definitions of translated meanings expressed by prominent figures, one of them is Ibn Burdah. He defines translation as an effort to move messages from Arabic source texts with their equivalents into the target language. Nevertheless, this definition still emphasizes practical conditions in the field, no matter how many theories are available practical conditions in the field when translating remain a priority so that they are not bound by theory.

Last but not least, in this book Az-Zarqani has four meanings in language. First, delivering speech to people who are less able to accept the

⁴ Oxford Advanced Learner Online Dictionary Accessed on April 20th 2020.

⁵ Akmaliyah, *Teori dan Praktik Terjemah Indonesia-Arab* (Depok: Kencana, 2017), p. 13.

⁶ *Ibid.*, p. 23.

⁷ *Ibid.*

speech. Second, explaining speech in the same language. Third, interpreting speech by using a different language. Last, Switching speech from one language into another language, such as switching Arabic into Indonesian.⁸

2. Kind of Translation

According to Manna' Khalil Qaththan in his book *Mabaahits fii Ulumil Qur'an*, he divided *terjemah* into two kinds:⁹

1. *Terjemah Harfiah*. It means moving lafadz from one language to another because there are rules that are compatible with other regulations, and the arrangement is compatible with other arrangements.
2. *Terjemah Tafsiriyah* or *Maknawiyah*. It means explaining the meaning of words in other languages, without being associated with the original wording.

This division as like what has been divided by Dr. Muhammad Husein Adz-Dzahabi in his book *At-Tafsir Wal Mufasssirun*. He divided *terjemah* into two classifications, they are: *Terjemah Harfiyah* and *Terjemah Maknawiyah* or *Tafsiriyah*.¹⁰

Opinions regarding the division of translations were also conveyed by Jakobson in Munday, 2001, that in general, translations were divided into three parts: (1) intralingual translation, translation in the same language, (2) interlingual translation, translation from one language to another. (3)

⁸ Zaka Al Farisi, *Pedoman Penerjemahan Arab- Indonesia : Strategi, Metode, Prosedur, Teknik* (Bandung: Remaja Rosdakarya, 2011), p. 22.

⁹ Syaikh Manna al- Qaththan, *Mabahits fi 'Ulum al Qur'an* (Mesir: Daar al Ilm wa al Iman, Mesir, 1990), p.313.

¹⁰ Muhammad Husain al- Zahabi, *al Tafsir wa al- Mufasssirun*, (Kairo: Maktabah Wahbah, 2000), p 23.

intersemiotic translation, translation in other forms, such as books, films, music, etc.¹¹

However, if it returns to the object of discussion, the researcher places more emphasis on the division of translations as explained by the Qur'anic scholars as explained in the book *Mabaahis fi Ulum al Qur'an* by Manna' al Qaththan and Dr. Muhammad Husein adz Dzahabi in *At Tafsir wal Mufassiruun*.

3. The Requirements of Translator

After understanding the kinds of translations, the requirements of the translator will be discussed next. The requirement here is something that must be fulfilled so that someone can be said as a translator. Quoted from Neubert (2000) which mentions five basic competencies that must be possessed by an interpreter, namely: First, linguistic competence is related to the mastery of source language and target language. Second, textual competence, which is related to the ability of translators to understand the contents of the conversation. Third, material competence, which is related to the translator's knowledge in the field of science or things that are translated also determines the quality of the resulting translation. Fourth, cultural competence is related to the culture that is the background of the writer who might influence the translation. Finally, transfer competency is the translator's ability to convey. Because the essence of translating is to convey messages from the source language to the target language, so it is expected for translators to have good transfer skills so that the message can be received easily by the recipient or reader.¹²

¹¹ Zaka Al Farisi, *Pedoman Penerjemahan Arab- Indonesia : Strategi, Metode, Prosedur, Teknik* (Bandung: Remaja Rosdakarya, 2011), p. 22.

¹² *Ibid.*, p. 41-44.

In addition to the general translation books, revealed also in the science of the Qur'an about the requirement of translator. Some of them Muhammad Ali Al-Sabuni revealed the requirements of *terjemah harfiyyah* and *terjemah tafsiriyyah* are: Translators have ability to understand two languages namely the language of the text to be translated and the language that is being the focus of the translation, the translator knows the language style and characteristics of the language of the text to be translated, the word translation must be true if placed in the original word, and the translation must match the meaning and purpose from the original text.

3. The History of Quranic Translation in Indonesia

Efforts to interpret the Qur'an appeared in the 16th century with the discovery of the Manuscript *Tafsir Surat Al-Kahfi* with the unknown writer. This manuscript was allegedly written during the reign of Sultan Iskandar Muda (1607-1636), where the sultan's mufti was Shams al-Din al-Sunatrani, or even before, Sultan 'Ala al-Din Ri'ayat Syah Sayyid al-Nukannil (1537-1604), where the sultan's mufti was Hamzah al-Fansuri.¹³ But factually and completely, the study relates with Qur'an in Indonesia were pioneered by 'Abd Rauf Singkel¹⁴ which translates the Qur'an into Malay in the middle of the XVII century entitled *Tarjuman Mustafid*.¹⁵

The activity of producing literary works about the Qur'an has been vacuum for several centuries, then the famous commentary reappears namely *Tafsir Munir li Ma'alim al-Tanzil* karya Imam Muhammad Nawawi al-Bantani (1813-1879 AD) written in the 19th century. This book uses Arabic as the language of instruction and was written outside the archipelago, namely

¹³ Islah Gusmian, *KHAZANAH TAFSIR INDONESIA : Dari Hermeneutika hingga Ideologi* (Yogyakarta: LKiS Printing Cemerlang, 2013), p.19.

¹⁴ Mursalim, "Vernakularisasi al Qur'an di Indonesia (Suatu Kajian Sejarah Tafsir al Qur'an)", *Jurnal Komunisasi dan Sosial Keagamaan*, Vol. 16 No. 1, Januari 2014, p.12.

¹⁵ *Ibid.*, p. 56.

Makkah.¹⁶ During this time, an interpretation of K.H Soleh Darat's (1820-1903 AD) also appeared, he was a commentator who lived during K.H Nawawi al-Bantani. Both of them have lived together, some of the teachers were also the same when they were in Mecca.¹⁷

At the beginning of the 20th century appeared a variety of interpretive literature that began to be written by Indonesian Muslims such as Mahmud Yunus his work *Tafsir al-Karim al-Karim* Indonesian Language, A. Hassan his work *Al-Furqon Tafsir Qur'an*, T.M. Hasbi Ash-Shiddieqy for his work *Tafsir al-Qur'an al-Majid al-Nur* and *Tafsir al-Qur'an al-Karim al-Bayyan*, and Hamka for his work *Tafsir al-Azhar*.¹⁸

In addition, there were also commentary works originating from the pesantren environment such as the work of K, H Bisri Mustofa (1925-1977 AD) named *Al-Ibriz li Ma'rifat Tafsir al-Qur'an al-'Aziz*. This work was written in 1960.¹⁹ Islamic community organizations such as Muhammadiyah and Persis also make interpretations of the Qur'an. Muhammadiyah published the Qur'an Jawen in 1927, namely translating the Qur'an using Javanese reading and language.²⁰ Activist of Islamic Unity (Persis) wrote *Tafsir Al-Furqon*. This interpretation was written and published in the first part of Muharram 1347 H / July 1928 AD.²¹

Furthermore, interpretations in the archipelago generally develop by using aspects of locality. It is intended that the messages of the Qur'an are easily

¹⁶Islah Gusmian, *KHAZANAH TAFSIR INDONESIA : Dari Hermeneutika hingga Ideologi* (Yogyakarta: LKiS Printing Cemerlang, 2013), p. 43.

¹⁷M. Masrur, "Kyai Soleh Darat, Tafsir Faid al-Rahman dan RA. Kartini.", *Jurnal at-Taqaddum*, Vol.4 No. 1, Juli 2012, p. 29.

¹⁸Islah Gusmian, *KHAZANAH TAFSIR INDONESIA : Dari Hermeneutika hingga Ideologi* (Yogyakarta: LKiS Printing Cemerlang, 2013) p. 44.

¹⁹ Islah Gusmian, "Tafsir al Qur'an di Indonesia Sejarah dan Dinamika", *Jurnal Nun*, Vol. 1 2015, p.9.

²⁰*Ibid.*, p.14.

²¹*Ibid.*, p.15.

understood and accepted by the public. Some works in local languages such as *Tarjuman Mustafid* the work of Abd Rauf Singkel using the Melayu Language, *Tafsir al-Qur'an Basa Sunda* the work of A. Hassan that published on 1937, *Tafsir Ayat Suci Lenyepaneun* the work of Moh. E. Hasim published on 1984, written in Sundanese Language, *al-Ibriz* 1980 M the work of K.H. Bisri Mustafa written in Javanese.²²

And most recently, the emergence of the translation of the Qur'an in the local language was launched by the Ministry of Religion (Kemenag) through the puslitbang Lektur, Khazanah Keagamaan dan Manajemen Organisasi (LKKMO) in order to encourage increased religious literacy in the community, also so that the Qur'an readers can understand it more intensely, moreover not all people in the regions understand communication with Indonesian.²³ This translation was made within a period of two years beginning with an agreement (MoU) involving the campus or related institutions that will do the translation of the Qur'an. After that the process continued with translation into local languages for one year.²⁴ In the translation process it refers to classic master interpretation books such as *Tafsir at-Tabari*, *tafsir Ibnu Katsir*, *tafsir al-Qurthubi* and *tafsir Jalalain*. Also refer to contemporary interpretations such as *al-Azhar* by Hamka, *tafsir dan terjemah al Qur'an* by Ministry of Religion (Kemenag), *tafsir al-Furqan*, and *tafsir al Misbah* by Prof. Quraish Shihab.²⁵ After the translation activities are completed, validation is carried out again by presenting several interpreters and language figures in order to examine and correct the translation. Until now it has been translated into 20 regional languages

²² Mursalim, "Vernakularisasi al Qur'an di Indonesia (Suatu Kajian Sejarah Tafsir al Qur'an)", *Jurnal Komuniasi dan Sosial Keagamaan*, Vol. 16 No. 1, Januari 2014, p.58.

²³ Ervan Nurwatab, "Karakteristik Tafsir Klasik Nusantara," *Republika*, September 17th 2004

²⁴ *Ibid.*

²⁵ *Ibid.*

throughout Indonesia. These languages include Acehnese, Batak, Angkola, Minang, Palembang, Sundanese, Banyumasan Javanese, Banyuwangi Javanese, Dayak, Bugis, Madura, Sasak, Kaili, Mongondow, Balinese, Malay, Ambon, etc.²⁶

B. Vernacularization

1. Definition

The entry of Islam into Indonesia is not an easy process, but there is a long phase that must be gone through. There are two important processes that are very instrumental in the entry of Islam into Indonesia until finally spread and develop in Indonesia.²⁷ *First*, adoption process. Adoption means to take up and practice or use²⁸ other culture elements. In terms of the process of the entry of Islam into Indonesia, certainly the element adopted in the sense of being taken and used is the culture of the Nusantara. While the second process occurs simultaneously with the first process, which is the selection process or more clearly called adaptation. Adaptation means to make fit (as for a new use) often by modification.²⁹ So what happens is to match the outside culture with the Nusantara culture. So in the end Islam that succeeded in entering and developing in Indonesia is not the type of Islam that is exactly the same as Islam on the Arabian Peninsula.³⁰ Moreover, basically pure Islam is indeed difficult to prove. This process is commonly called acculturation.

In the Islamization process there are situations where variations in language and culture will be used simultaneously in the community. The

²⁶*Ibid.*

²⁷These two processes borrow the distinction of Fadlou Shehidina as quoted in Islah Gusmian, “Bahasa dan Aksara Tafsir Al-Qur’an di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca”, *Jurnal Tsaqafah*, Vol. 6 No. 1, April 2010, p. 2.

²⁸Meriam Webster Online Dictionary Accessed on April 10th 2020.

²⁹*Ibid.*

³⁰Islah Gusmian, “Bahasa dan Aksara Tafsir Al-Qur’an di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca”, *Jurnal Tsaqafah*, Vol. 6 No. 1, April 2010, p. 2.

process of adoption and adaptation discussed in vernacularisation has a connection with the use of language and characters in the process of Islamization of the Nusantara. Because this vernacularisation process can show the relevance and interests of the spreaders of Islam with the Muslim community which is the target of an islamization method.

Over time there have been many aspects of life such as family, social structure, law, and government systems formed by Islamic influence, as well as a number of Arabic vocabularies introduced into several local languages such as Malay and Javanese. This is as expressed by Anthony H. Johns.³¹ In this case the discussion pursued again. Which is one component in islamization, which is related to the use of language and characters in the process of writing interpretations of the Nusantara. Because this vernacularisation is also useful in showing the hierarchy of interpretive work in a socio-cultural context.

Johns's analysis shows that Islamization always gives rise to situations where two variations of language and culture will be used together in a community. But in this context, the process of arabization is often more prominent. This happens, because of the influence of the use of the Qur'an, hadith texts and other Islamic religious literature. Coupled with the belief that Arabic is superior to other languages, because it is the language used by the Holy Qur'an. The above phenomenon also occurs in the tradition of writing Qur'anic interpretations in various regions of the Nusantara.

³¹Farid F. Saenong, "Vernacularization of the Qur'an: Tantangan dan Prospek Tafsir al Qur'an di Indonesia Interview dengan Profesor Anthony H. Johns", *Jurnal Studi Qur'an*, Vol. 1 No. 3, 2006, p.459.

2. The Forms of Vernacularisation

Quoted from Islah Gusmian's writings which state As Anthony H. Johns notes that vernacularisation can be seen from three phenomena: *First*, the use of Arabic script with Malay language called Jawi script. *Second*, the number of absorption words from Arabic that have been transformed in the local language. *Third*, the number of literary works inspired by models of Arabic and Persian literary works.³² In the grouping of these three added one category by Moch. Nor Ichwan namely the absorption of Arabic linguistic and grammatical rules and structures.³³ The vernacularisation phenomenon is the basis of the author in classifying it into forms of vernacularisation. The four will be discussed one by one about the clarity of the three forms of vernacularisation.

The first point is the use of Arabic script with Malay language called Jawi script. Aksara Jawi is a writing written using Arabic letters but in the form of Malay. The jawi script is used as a form of adopting archipelago culture in the field of Malay Language and adapting it to Arabic script. In short, an article written in Arabic script but using Malay language.

This first form of vernacularization is often found in the process of Islamization of the archipelago, especially in the field of the interpretation of the Qur'an One example is the Qur'anic Interpretation written by 'Abd-Rauf as-Sinkili (1615-1693 AD) which he was the first person in the archipelago to write his interpretation with the full edition of 30 juz. The commentary he wrote was given the title *Turjuman al Mustafid*. This interpretation is written in full using the Jawi script.

³²Anthony H. Johns, *Qur'anic exegesis in the Malay-Indonesian World an Introductory to survey* in Abdullah Saeed, *Approaches to the Quran in Contemporary Indonesia* (London: Oxford University Press, 2005), p. 257-287.

³³Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca", *Jurnal Tsaqafah*, Vol. 6 No. 1, April 2010, p. 2.

Not only that, the Jawi script was also used in interpretive works in the archipelago in the 17th century. The use of the jawi script at that time increasingly reached the height of power considering that Malay was a *lingua franca*³⁴ in the archipelago. Which is also the official language used in government communication, interstate relations, and trade.³⁵

If examined further, in fact the first categorization is not only limited to the Jawi Script. Given the other developments taking place in Java. At least since the 18th century the tradition of interpretation of writing on Java experienced a unique development, namely the use of Arabic script is not dominant as happened in Aceh and Sumatra. However, Arabic script is still used and integrated with Javanese language and script in the writing of the verses of the Qur'an. This is a result of the process of adoption and other adaptations in the form of *Pegon*.³⁶ *Pegon* it has a similar process by adopting Javanese and adapting it in Arabic script. So that become an Arabic writing in Javanese.

One example of literature written with pegon is a coded manuscripts IS.1 entitled *Tafsir Al-Qur'an, Primbon* the work of Syekh Imam Arga. This manuscript consists of several texts, copies of holy verses with Javanese interpretations in Arabic (Pegon) and various primbon texts where the manuscript appeared in the 18th century. Next is the manuscript that appeared in the 19th century entitled *Tafsir Al-Qur'an saha Pethikan Warna-warni*. The manuscript which is now stored in the Sonobudoyo Museum uses

³⁴Lingua franca is a language that functions as an intermediate language or language of instruction, the language of association. Quoted from Rifia Dea Bella, "Bahasa Indonesia Dalam Konteks: Verbal Act Dan Pointing Gestures Sebagai Lingua Franca Di Pasar Barter Oleh Orang Puor Dan Lamalera Di Lembata, Nusa Tenggara Timur", *The Journal Antropolologi Indonesia*, Vol. 39 No. 1 Tahun 2018.

³⁵Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca", *Jurnal Tsaqafah*, Vol. 6 No. 1, April 2010, p. 6.

³⁶Pegon is writing Arabic script written using Javanese Language.

Javanese Arabic, contains three kinds of text, and is copied by more than one hand.

The second form is the number of absorption words from Arabic that have been transformed in the local language. This form is implemented with absorption words derived from Arabic transmitted in the form of local language words. As a clear example in the coded text IS.1 entitled *Tafsir Al-Qur'an, Primbon* the work of Syekh Imam Arga. As explained earlier that the text in it is a copy of the scriptures written with *pegon*³⁷. Whereas the absorption words from Arabic which are in the form of local languages are like *Al Patekah, Dakan, Rahman, Watangat, Anabail, Anaza'at, Abbas, Antaqat, Buresj, Syamsi* and *at-Takasur*. So, there was an adaptation process that changed the readings from Arabic script. For example, *al-Fâtiyah* became *al Patekah*, *ad-Dukhân* became *Dakan* and others.³⁸

The example of absorption words is just a few of the many words available. The examples as mentioned above are the names of the verses of the Qur'an which are transformed into the Local Language namely Javanese by adapting all kinds of language elements in it such as dialect pronunciation so that the names are transformed as such. Sometimes various errors in the spelling of Arabic terms occur due to differences in dialects and so does the letter system as forming words in Javanese and Arabic writings as well as the strong structure of Javanese language and literature when related to the conversion of Islam and Arabization in Java.³⁹

Furthermore, the third form of vernacularisation is literary work inspired by models of Arabic and Persian literary works. Vernacularism of

³⁷Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca", *Jurnal Tsaqafah*, Vol. 6 No. 1, April 2010, p. 8.

³⁸*Ibid.*

³⁹Ervan Nurwatab, "Karakteristik Tafsir Klasik Nusantara," *Republika*, September 17th 2004.

this form seems very easy to see and feel because there are known to be a lot of Ulemas which in the context of the Islamization process also write works in various literatures in order to facilitate Islamic learning. The works were certainly inspired by where the ulama studied religious knowledge, so that the literary works that were inspired by the nuances of Arabic but adapted for the intended community.

Vernacularization with the last form as this categorization was added by Islah Gusmian which was an opinion initiated by Moch Nor Ichwan in the form of absorption of Arabic linguistic and grammatical structures and rules.

This example can be seen in *al-Ibrîz*⁴⁰ the work of Bisri Mustofa that used Javanese Language and Arabic Script, *Pegon*. The writing is influenced by the pesantren tradition which is nothing but a medium of Islamic teaching. The barren meaning model used in this interpretation is a sign of the structure of language and the linguistic and grammatical rules of Javanese which adopt Arabic language. It is certainly intended in order to facilitate the reader in understanding it.

⁴⁰The work of Bisri Mustofa, one of the most influential commentators in the archipelago through his monumental work entitled *al-Ibrîz li Ma'rifat Tafsir al-Qur'an al-Aziz*, amounting to 30 juz. This commentary was written for approximately 4 years (1957 AD-1960 AD) in Rembang and was later corrected by KH. Arwani Amin, KH. Abu Amar, KH. Hisham, and KH. Sya'roni Ahmadi. In this book, Al-Qur'an is written in the middle with the meaning of *gandul*, the translation of the interpretation is written on the side by using the verse number sign which is located at the end, while the translated number is located at the beginning, other descriptions use the signs: *tanbih*, *faidah*, *muhimmah*. The characteristics of this book are *first*, mentioning the number of verses and places where the surah was revealed as well as exceptions to verses that were not revealed in the same place, sometimes mentioning the meaning and other names of the surah, written in the order of the *ustmani mushaf*, *second*, explaining the *mansukh nasikh* with the term *tanbih*, although sometimes *tanbih* is used for warning, *third*, explaining *asbab nuzul* with the term *faidah*, although sometimes the term *faidah* is used for advice and also describing the stories of the *prophets*, past people, or the events of the Last Day in terms of *Qishosh* and *Hikayat*. This information is quoted from M. Azkia Khikmatiar, KH. Bisri Mustofa, *Pengarang Tafsir Al-Quran Berbahasa Jawa Aksara Arab Pegon*, <https://islami.co/>, published on August 26th, 2018.

3. Vernacularization of al-Qur'an

Vernacularization of the Quran can be seen through the Qur'an that is in West Africa. Islam entered Africa brought by people who came from Turkey. When Islam has begun to be entered and followed by a number of African residents, it is necessary to have a translation or interpretation of the Qur'an as a guide for them. It was from there that the Qur'an first appeared in the Maninka language created by Souleymane Kanté (1922-1987).⁴¹

That Qur'an entitled by *Kùrana kálanke n'à kɔ́ ɔ̀ dâlamîdaneñ mândén fòdoba kán` dɔ́ ' nâlimun ñkó` dí Kántɛ Sùlemáana bólo* 'In this translation also translates the 'sense' in the Qur'an into the local language Manding or N'ko. In writing it, Kante used N'ko's writing which was the result of his own ideas and developed his linguistic theory.

There are at least three approaches that used by Souleymane Kanté in interpreting al Qur'an into Manding Language. *First*, retention from a loanword. The example is when the name of God (Allah) written with 'Ala. The other example is writing al Qur'an with *kurana*. The absorption words in Manding Language are taken from Arabic.⁴²

Second, terminologization. Terminologization means that the translator uses the original word in the Manding Language which means that it is close to the word used daily. The example from this approach is the word of *Munafiq* which is actually in the Maninka absorption is *munafoyi* but in the translation using the word 'hypocrite'. *Hypocrite* means someone who cannot believe but pretends to be a pious Muslim.⁴³

⁴¹Souleymane Kante is one of the Turkish Muslim the descendant of who spread Islam in Africa. Souleymane Kante is also the founder of N'ko script and language in West Africa.

⁴²Artem Davydov, "On SouleymaneKante's Translation of the Qur'an into the Maninka language", Mandenkan, No. 48, 2012, p.7.

⁴³*Ibid.*, p.8.

Third, the creation of neologism. Previously borrowed terms are replaced by new terms formed using vocabulary from Manding Language. An example of this approach is the word *fada* which means chapter. The word *fada* is a collection from the words *fa* means to day and *da* means number. So both of them directly means the number of spoken word.⁴⁴

Meanwhile in the vernacularization in archipelago certainly includes many aspects which are related to the process of Islamization and also the development of Islam to the present day. In this section, we will discuss the vernacularisation of the Qur'an including the results of the process of adoption and adaptation of Islam and Culture of the Archipelago in the field of the Qur'an.

There are minimum of 2 reasons for vernacularization carried out by Indonesian moslms. First as a form of socialization and the earthing of the holy book of the Qur'an to Indonesian Muslim residents who do not understand at all or have little understanding of Arabic, so that the contents of the Qur'an can be captured and understood and used as a daily guide and guidance in life . The second is as an effort to preserve inheritance. In this case the inheritance has the meaning of the local language because it is feared that it will erode the local culture as a result of the arrival of Islam.⁴⁵

This is as studied by Peter G Riddell who studies the influence of Islamic Muslim works - especially in the field of Sufism and the interpretation of the Qur'an - with the discourse and scientific traditions that developed in the Middle East as a form of response and transmission.⁴⁶ As a study by Anthony H. Johns that at the end of the 16th century there was a discussion of

⁴⁴*Ibid.*, p.10.

⁴⁵Mursalim, "Vernakularisasi al Qur'an di Indonesia (Suatu Kajian Sejarah Tafsir al Qur'an)", *Jurnal Komunisasi dan Sosial Keagamaan*, Vol. 16 No. 1, Januari 2014, p.59.

⁴⁶Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca", *Jurnal Tsaqafah*, Vol. 6 No. 1, April 2010, p.5.

Islamic localization in various regions of the archipelago, as seen in the use of Arabic scripts which came to be called jawi and pegon scripts..⁴⁷

The diversity of languages and scripts used by scholars in the writing of interpretations of the Qur'an in Indonesia, not only has the aim of grounding the values contained in the Qur'an. The use of various characters and languages also aims to reflect the socio-cultural sphere of influence in which the work was written.⁴⁸

One that supports the idea that socioculturalism is very influential in the writing of commentary works in Indonesia is Tafsir written by Nawawî al-Bantanî entitled *Tafsîr Murâh Labîd* atau *Tafsîr al-Munîr* written in the -18th century with Arabic language and script. This interpretation was written and printed abroad, namely in Mecca in the beginning of 1880. It can be understood that from the social space where the interpretation was written it can be concluded that at first this interpretation was indeed not oriented to the inhabitants of the archipelago, let alone the inhabitants of Java, but specifically to the Muslims who have mastered Arabic.⁴⁹

Malay-Jawi interpretations generally appear in the western regions of the archipelago, namely Sumatra and Aceh. So that in the 17th and 18th century Vernacularization occurred in commentary works in the area. For example the work of 'Abd ar-Rauf as-Sinkili (1615-1693) in his book entitled *Tarjumân al-Mustafid*. Vernacularization occurs in the form of the use of Malay with Arabic script. This interpretation is a complete interpretation of the Qur'an in the first 30 juz. Regarding literature, the first real interpretation in the archipelago is a text with a code MS. li. 6-45 saved in Cambridge.

⁴⁷*Ibid.*, p. 6.

⁴⁸Mursalim, "Vernakularisasi al Qur'an di Indonesia (Suatu Kajian Sejarah Tafsir al Qur'an)", *Jurnal Komunisasi dan Sosial Keagamaan*, Vol. 16 No. 1, Januari 2014, p. 59.

⁴⁹Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca", *Jurnal Tsaqafah*, Vol. 6 No. 1, April 2010, p. 13.

Written in it is an interpretation of *al Kahf* written using the Jawi script around the 17th century with the identity of the writer who is still unidentified.⁵⁰

The use of the jawi script is considered effective because it is in accordance with the conditions and language situation of the intended community, namely the population in Sumatra. However, in areas that do not use Malay, Malay is only controlled by certain groups. So that in the development of literature or interpretative works in Malay language becomes less popular in the middle of the general Nusantara Community. Especially when the Dutch began to introduce Roman characters⁵¹ to the people in Indonesia.⁵² Nevertheless the process of adoption and adaptation of the Malay-Jawi language does not completely die in the tradition of writing Tafsir in the Archipelago.

Next, the interpretation written in Javanese with Arabic-Pegon script is one of Bisri Mustafa's monumental works entitled *al-Ibriz* in 1960. Even so the interpretations of Javanese are not completely written in the pegon script, some others are written in Javanese and roman (Latin) script. Some of these interpretations include *Tafsir al Qur'an Suci Bahasa Jawi* published on 1981, *Ikli li Ma'ani al-Tanzil* the work of Misbah Zainul Mustafa and others. These interpretations with Javanese are generally found in the Java area as the Javanese language user community. The use of the pegon script in making interpretations at that time was due to considering the intended community, namely the reader, at which time the community was more familiar with the

⁵⁰ This manuscript appears in the Malay manuscript in Cambridge. In it there is the text of the verse *al Kahfi* written in red followed by Malay translation and interpretation in black ink. This information is quoted from Mursalim, "Vernakularisasi al Qur'an di Indonesia (Suatu Kajian Sejarah Tafsir al Qur'an)", *Jurnal Komunisasi dan Sosial Keagamaan*, Vol. 16 No. 1, Januari 2014, p. 55-56.

⁵¹ Roman characters are Latin letters as often found and used at this time.

⁵² Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca", *Jurnal Tsaqafah*, Vol. 6 No. 1, April 2010, p.6.

Arabic-Pegon script than Roman (Latin). This is what makes there a new nuance in understanding the Qur'an. So that the values or teachings contained in the Qur'an are not only understood and studied by people who are able to understand Arabic but also people who only understand regional languages.

Not only in Java and Sumatra, localized interpretation of language also occurs in eastern Indonesia, regional languages used in interpretation in Eastern Indonesia are Bugis and Lontara script.⁵³ The example of interpretation is *Tafsir al- Munir (tarjumana neniya tafserena)*. This book is written on 1980-1994 by AG. H. Daud Ismail (1908-2006 M). Furthermore, the interpretation written by the *Majelis Ulama Indonesia (MUI)* of South Sulawesi region with the title *Tafsir al- Qur'an al- Karim (tafassere Akorang Mabbasa)* written in 1988-1996. While there are also interpretations of the Bugis Mandar language written in Latin script which is the work of M. Idham.⁵⁴

When viewed from a sociological aspect, this interpretation of the Bugis Language arises because the pesantren tradition in Bugis uses the Bugis Language as a medium of communication in their daily lives. Apart from these reasons, this interpretation must have been written in the context of preserving regional languages because over time there was very little interest in learning the Lontara script⁵⁵ itself.

In the end, localization or what is commonly referred to as vernacularization is one way to maintain local wisdom which is increasingly eroded by the influence of the globalization era. Especially when

⁵³ Mursalim, "Vernakularisasi al Qur'an di Indonesia (Suatu Kajian Sejarah Tafsir al Qur'an)", *Jurnal Komuniasi dan Sosial Keagamaan*, Vol. 16 No. 1, Januari 2014, p. 60.

⁵⁴ *Ibid.*

⁵⁵ Lontara is a manuscript that was originally written with a sharp instrument on palm leaves and then spiked with black liquid on the former scratch. Lontara script is a script for writing Bugis Language.

romanization becomes stronger, the interpretive literature with regional language and literacy becomes increasingly displaced and becomes unpopular. The position of interpretation in Indonesian is able to shift the effectiveness of regional language interpretation because it is considered more effective considering that Indonesian is the official language of the State. This interpretation of the model is considered more populist because the target community is broader and can be accessed by Indonesians.

Examples of interpretations in Indonesia written in Indonesian and several Roman characters are *Tafsir an-Nur* the work of Hasbi (the first edition published by the Jakarta Bintang Bulan Publisher), and interpretations by M. Quraish Shihab. There is also a full version, for the text of the Qur'anic verses written using Arabic script. This model is used by M. Quraish Shihab in *Tafsir al-Mishbah*, Hamka in his work, *al-Azhar*, A. Hassan in his work *Tafsir al-Furqan*, and commentary works that were born in the 1990s.⁵⁶

Even so the works of interpretation of the Qur'an by the scholars in Indonesia above, with the diversity of languages and scripts used, reflect the existence of "hierarchical" elitism, both the interpretation hierarchy itself in and the hierarchy of readers of the interpretation. In the sense that a work becomes elitist among certain communities and segments of its readers. However, this is expected not to obstruct the intentions of the writers, especially the ulama in order to preserve and deepen the culture of the archipelago and to ground the language of the Qur'an so that it is easily understood and used as a guide for all Muslims.

⁵⁶ Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca", *Jurnal Tsaqafah*, Vol. 6 No. 1, April 2010, p. 21.

C. History of Qur'an Translation by Ahmadiyya

1. The Background of translation

The translation project of the Qur'an into various languages by the Ahmadiyya Muslim Community was carried out to coincide with the commemoration of a century of Ahmadiyah in 1989. This project was carried out against the background of the Ahmadiyya opinion regarding filling the needs of Muslims who do not understand Arabic, so as to facilitate them making it into various languages understood by Muslims.

The concern of the Ahmadiyya regarding most of the world's population who have their own diverse languages according to their culture is feared that they cannot enjoy the contents of the Qur'an because it is hampered by language skills. Ahmadiyya also provides a comparison when the Bible has been translated into 1808 languages while the Qur'an is not more than 65 languages. So that's where the translation of the Qur'an by Ahmadiyya was carried out in at least 50 languages by 1989 which coincided with the completion of a century of Ahmadiyah.⁵⁷

The reason behind this translation is also written clearly on *Pengantar untuk mempelajari al-Qur'an*, a book written by Hazrat Mirza Bashiruddin Mahmud Ahmad⁵⁸ in the page 'perlunya suatu terjemahan dan tafsir baru'. Written there:

“Our efforts are motivated by the belief that while a new translation is needed by people who do not understand Arabic, a new interpretation is needed by everyone, whether they understand Arabic or not, based on two reasons: First, translations those prepared by non-Muslims -

⁵⁷ Jamaah Ahmadiyah Indonesia, *Ayat-ayat pilihan dari Al Qur'an* (Jakarta: Gunabakti Grafika, 1988), p. Preface.

⁵⁸ Hazrat Mirza Bashiruddin Mahmud Ahmad is the second caliph of the Ahmadiyya Muslim Community. He has a degree Khalifatul Masih II. (1889-1965).

with the exception of translations into Urdu and Persian - were all prepared by writers who had little or no knowledge of Arabic and who therefore did not even understand the Arabic text, let alone translate it. Part of the anthasra they translate from other translations, and this only makes the meaning even further distorted from the original.”⁵⁹

In addition, this translation was also made in order to introduce the subject of religion to Muslims which he did by selecting themes on the translation. Existing themes are chosen directly by Hazrat Mirza Tahir Ahmad.⁶⁰ The theme is expected to fulfill Muslim's basic knowledge of Islam and move them to study the Qur'an perfectly.⁶¹

The Qur'an translation of Ahmadiyya can be found in some various languages such as: Benggali, Fiji, Urdu, Gurmukhi, Hindi, Indonesia, Javanese, Sundanese, Batakese, Balinese, Danish, Dutch, English, French, German, Portugis, Russian, Swedish, Italian, Esperanto, Fanti, Hausa, Kikuyu, Luganda, Swahili dan Yoruba.⁶²

Please also note, the translation of the Qur'an written by Ahmadiyya includes translations which only suffice certain selected verses as written in the Preface that there are certain themes that are translated, and some are written in whole as done by Muhammad Aly in The Holy Qur'an.

⁵⁹ Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II, *Pengantar untuk mempelajari al Qur'an*, translated by R. Ahmad Anwar and friends (Bandung: Jemaat Ahmadiyah Indonesia, 1989), p. 1.

⁶⁰ Hazrat Mirza Tahir Ahmad is the fourth caliph of the Ahmadiyya Muslim Community.. (1928-2003).

⁶¹ Jamaah Ahmadiyah Indonesia, *Ayat-ayat pilihan dari al Qur'an* (Jakarta: Gunabakti Grafika, 1988), p. Preface.

⁶² *Ibid.*

2. The Translation of Al-Qur'an by Ahmadiyah in Indonesia

The translation of the Qur'an by Ahmadiyah is not the first interpretation work available in Indonesian, but this translation of the Qur'an is the first translation available in Indonesian in the modern era. Al-Qur'an translation is considered to have a wider audience and is not only intended for pedagogical purposes, so this translation is the originator and has a significant role in returning back to the Qur'an project. As popularized by Muhammad Ibn Abd al Wahhab⁶³

To make it easier, the translation of al-Qur'an by Ahmadiyah in Indonesia can be categorized into three parts. *First* Tjokroaminoto's Malay Translation. *Second*, Soedowo's Dutch-Translation. *Third*, The Translation of the Qur'an into Local Languages.⁶⁴ All three will be explained a little about the translation as an introduction to the main focus *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*.

First, Tjokroaminoto's Malay Translation. Although this translation is about a lot of rejection of his presence, but the reason from Tjokroaminoto to write it besides to translate al-Qur'an is Muhammad Aly's The Holy Qur'an is the best translation for underdeveloped Muslim scholars in Islamic education. So that this translation is considered suitable to explore Islamic education.

Second, The Dutch translation by Soedowo was first printed in 1934 which was warmly welcomed by Muslim intelligence in Indonesia. The title of this translation is *De heilige Qoer-an: Vervattende den Arabischen Tekst met Ophelderende Aanteekeningen en Voorrede van Maulvi Moehammed Ali* (Batavia: Hoofdcomite Qoer-andfonds, 1934). It is written that there are three

⁶³ Ahmad Najib Burhani, "Sectarian Translation of the Qur'an in Indonesia: The Case of Ahmadiyah", *Al Jami'ah journal of Islamic Studies*, Vol. 53 no. 2, 2015, p.259.

⁶⁴ *Ibid.*, p. 259-271.

factors behind the success of this translation when it is accepted by the public, especially the interests of intelligent people. Some of them are: The communication media used in this translation is Dutch, which at that time was the language of educated elites in Indonesia, offering new content about Islamic teachings which was needed by Muslim Intellegentsia at that time, namely regarding the suitability of religion and science and is the first translation of the Qur'an on the market where the language was easy to access at the time, although in fact there were interpretations before that time but the interpretation was in Arabic which Arabic was not the language used by intellegentsia.⁶⁵

Third, The Translation of the Qur'an into Local Languages. Ahmadiyya also translated the Qur'an into several regional languages in Indonesia, both from Lahore and Qadiani. From Ahmadiyya Lahore translates al-Qur'an into Javanese, while from Ahmadiyyah Qadiani translates al-Qur'an into Sundanese, Balinese and Batak. However, this translation by Qadiani only translates the Qur'an only for certain verses not for the entire Qur'an.⁶⁶

In the work of Ahmad Najib Burhani '*Sectarian Translation of the Qur'an in Indonesia; The Case of Ahmadiyya*' explained about the writers of the translation of the Qur'an al-Ahmadiyyah. Some of them; in Javanese written by R. Ng. H. Minhadjurrahman Djajasugita under the title *Qur'an Sutji djarwa Djawi dalah Tafsiripun*. The translation in Sundanese was written by Djajadi, J.D. Narasoma, Anwari, and Ahmad Anwar entitled *Ayat-ayat pinilih tina al-Qur'an*. While in Balinese and Batakese languages, both are translated under the title *Kutipan-kutipan saking al-Qur'an suci ring Bahasa Bali dan Ayat-ayat na terpilit sian al-Qur'an tu batak*. It is said that

⁶⁵ *Ibid.*, p. 264-266.

⁶⁶ *Ibid.*, p. 269.

the author of them both is not indicated in the book of the translation.⁶⁷ However, for the translation of the Balinese al-Qur'an the author can be known by the researcher whose authors are found H. Ahmad Iwan Darmawan.

Najib Burhani said that the influence of local language translations is not very significant nowadays due to the dominance of Indonesian at the end of the decade which caused local languages to become extinct, especially in writing.⁶⁸

In the translation of the local language, some use local words or phrases when translating certain words. This use is intended to reflect local beliefs. The use of this terminology is very useful in deepening the understanding of the Qur'an and also provided a good foundation in teaching the Ahmadiyya concept as a continuation of revelation from God which is very similar to *wangsit* that can be accepted by the Balinese people today.⁶⁹

⁶⁷ *Ibid.*, p. 269-270.

⁶⁸ *Ibid.*, p. 270.

⁶⁹ *Ibid.*, p. 270-271.

CHAPTER III

PROFILE OF H. AHMAD IWAN DARMAWAN AND CAKEPAN SUCI AL- *QUR'AN SALINAN RING BASA BALI*

A. Profile of H. Ahmad Iwan Darmawan

1. Biography of H. A. Iwan Darmawan

H. Ahmad Iwan Darmawan or I Wayan Rupa Mengwi is an Indonesian Ahmadiyah figure from Bali. He was born in Mengwitani on Soma¹ (Monday) Kliwon, December 26, 1937², to coincide with the Great Pemacekan Piodalan in Gelgel, Klungkung.³

He was born from a Balinese family who is also a descendant of Puri Agung Denpasar.⁴ His father's name is I Made Rengkung. He is a *kelian*⁵ in the village of Mengwitani so that he has a very advanced and broad mindset. His mother's name is I Nyoman Regug. He is 2 male brothers with I Made Pasek. Now, he is a retired Principal of Penarungan Mengwi Elementary School in Badung Regency.⁶

Growing up in Bali with its Hindu environment makes Ahmad Iwan Darmawan has extraordinary scientific enthusiasm by asking his teachers

¹ Soma is Monday in Balinese quoted from <https://dictionary.basabali.org> on March 11th, 2020.

² Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagrawangi street no. 56B behind Ahmadiyah mosque, Tasikmalaya, West Java.

³ Pemacekan Agung is a commemoration five days after Galungan or five days before the Kuningan, which is celebrated every Soma (Monday) Kliwon. Quoted from <https://bali.tribunnews.com> on March 11th, 2020.

⁴ Puri Agung Denpasar (Puri Agung Satria) is a castle from the king of Bali, especially in the south area Bali. This castle was found by Kyai Agung Made Ngurah (I Gusti Ngurah Made Pemecutan) as the First King of Denpasar. The location of Puri Agung Denpasar is approximately 300 meters north of Puputan Badung Field on Veteran Street, No.62 Denpasar. This castle is commonly called Puri Satria because the location of the Castle is in Jaba Pura Pedharman Ksatria Denpasar. Quoted from <https://id.m.wikipedia.org> on March 11th, 2020.

⁵ Kelian means the chief of village. Quoted from <https://kbbi.web.id> on March 11th, 2020.

⁶ Interview with Fifi Shafiyah daughter of H. Iwan Darmawan by Whatsapp on March 8th, 2020.

some questions about his curiosity. When he became a teenager, he often invited by his father to meet smart people and religious figures. It aims to increase his knowledge and his relation.⁷

After completing his studies at a pharmacist high school in Yogyakarta, Ahmad Iwan Darmawan served in Lombok. On his duty, he often went out of town, especially to Jakarta. In that condition, one of his friends who worked at the Hospital in NTB Province (who later became his wife) asked for help to deliver her parents' package to her. The entrees brought by his friends' parents were varied, ranging from the deposit of simple items to the books of Islamic knowledge because his friend is a Moslem.⁸

His curiosity about Islam began after receiving the book entitled Sinar Islam⁹ from his friend's parents when he went to Jakarta. That book contains Islamic norms in life, an explanation of the Qur'an, and many more. Then he began to ask questions about Islam to the Religion Department Officer, Lalu Hizaz¹⁰ and also met with Nuruddin, an Ahmadiyah figure originating from Palembang after his coming back from Pakistan. That meeting made Ahmad Iwan Darmawan embracing Islam precisely on December 16, 1961.¹¹

⁷ Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagarawangi street no. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

⁸ *Ibid.*

⁹ Sinar Islam is the Ahmadiyyah Indonesia Magazine first published in 1932. The magazine was printed in the Van Velthuysen Weltevreden Printing, Jakarta. In the beginning, it contains an introduction one and a half pages long. The first edition did not mention who is the person in charge of this magazine but only states the address of the editor. Almost all articles were not quoted the author except for an article with the initial H which means Hidayat. In the next edition, the magazine started to quote the author. In the June 1933 edition, was mentioned the staff. This magazine discussed the defense of the teachings of Ahmadiyah or true Islam against various accusations and reproaches expressed by the opponents.

¹⁰ Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagarawangi street no. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

¹¹ *Ibid.*

After taking Bai'at as a member of the Ahmadiyya Muslim Community, he married¹² and set up an Ahmadiyyah Branch office in Mataram, which addressed Jambu Street precisely behind SMPN 2 Mataram. His wife is Hj. Siti Aminah Soemapraja, born on December 16, 1938, in Garut, West Java. She is a midwife who graduated from the Boedi Glory Midwife school in Jakarta. After completing her studies, she was placed on Mataram Lombok in 1960 to serve in the Hospital of West Nusa Tenggara Province.¹³

He was blessed with 4 daughters. *First*, Nony Ernawati Sulidarni was born in December 1962. *Second* Erna Ratna Kasih was born two years after the first child, precisely in March 1964. *Third*, Erni Intan Dewati was born in November 1965. *Fourth*, Fifi Shafiyah was born in February 1972.¹⁴

Unfortunately, his wife got kidney failure which needs routine dialysis. No long-standing with her illness, she passed away on March 25, 1976, in Mataram. Ahmad Iwan Darmawan then moved to Bali with his four daughters.

Time flies, Ahmad Iwan Darmawan married a woman namely Hj. Dedeh Rodiyah(1947). He was blessed with 2 daughters from this marriage: Euis Siti Aisyah and Ade Siti Hajrah. Those were taken from the name of Prophet Ibrahim's wife, Aisyah and Siti Hajar.¹⁵

¹² Ahmad Iwan Darmawan married his friend, who previously told. Some issues said that he embraced Islam because of his marriage, but these issues broke because AID has already embraced Islam before his marriage.

¹³ Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagarawangi street no. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

¹⁴ Interview with Fifi Shafiyah daughter of H. Iwan Darmawan by Whatsapp on March 8th 2020.

¹⁵ *Ibid.*

Currently, Ahmad Iwan Darmawan lives with his second wife on Nagarawangi street no. 56B precisely behind the Ahmadiyya mosque in Tasikmalaya. He can only rest in his room because he has a stroke.

2. Intellectual-Social History

Haji Ahmad Iwan Darmawan completed elementary education at the Mengwitani Elementary School (SR) in 1945.¹⁶ He continued his junior and senior high school in Denpasar in 1955. Then He continued in a Pharmacy School in Yogyakarta.¹⁷

Although having a Hinduism environment, his decision to embrace Islam received a good impression from his family. He was told by his grandfather to be serious about his religion. Tons of support was given by his family regarding his decision. This can be seen from the warm relations between them. Although there is a rule in Islam about relation, that is not a problem among Ahmad Iwan Darmawan's family. Ahmad Iwan Darmawan was encouraged to marry a non-Balinese woman to expand their kinship.¹⁸

In the scope of his family, many of them also became Ahmadiyyah figures because of continuing the mandate of their ancestor. Many social activities carried out by Ahmadiyyah, such as blood donation has become a habit that usually done in Ahmad Iwan Darmawan's family.¹⁹

As a member of Ahmadiyya, he suggested the center to translate Al-Qur'an into the Balinese to support the spreading of Islam. He volunteered to implement that mission because he has the skill of the Balinese Language.

¹⁶ Basic elementary school was called by *Sekolah Rakyat*.

¹⁷ Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagarawangi street no. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

Several reasons make Ahmad Iwan Darmawan very enthusiastic in learning and spreading Islam stated by his daughter Hj. Fifi Syafiyah. Those reasons are:²⁰ *First*, as a Muallaf, he means to show his family that he is consistent with his religious choice which is in line with the support of his grandfather. *Second*, after performing the pilgrimage, he commits to improving the quality of his faith. *Third*, he wanted to give a good example to fellow members of Ahmadiyya as a figure who able to explain religion rationally to Muslims. *Fourth*, he has a wide network. Some experiences he had can be the object of his preaching.

Besides his reasons, Ahmad Iwan Darmawan has a certain mission in preaching Islam. Some of his missions are:²¹

1. Explaining and practicing the Islam pillars.
2. Explaining and practicing the faith pillars.
3. Having the ability to read and understand the message of the Qur'an.
4. Upholding the religion pillar.
5. Preaching, although does not have a strategic position. It means conveying Islam to everyone, starting with small things.

Ahmad Iwan Darmawan's role in preaching Islam through translation is unlike ordinary translators. He never considered himself as interpreter or translator of the Qur'an, but he admitted himself as a copyist, copying from one language to another.²²

3. Intellectual Works

²⁰ *Ibid.*

²¹ *Ibid.*

²² *Ibid.*

Ahmad Iwan Darmawan began writing his work as a medium in the delivery of Islamic teachings. Some of his works include:

1. *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (2007)
2. *Kutipan-Kutipan Saking Al-Qur'an Suci Ring Bahasa Bali* (1988)
3. *Singkatan Isi Surah-Surah Kitab Suci Al-Qur'an* (The year of publication is undetected)
4. *Abad Kelima belas Hijriyah Adalah Abad Kemenangan Islam* (Tegaknya Tauhid dan Sirnanya Kemusyrikan (The year of publication is undetected)
5. *Karunia Allah Haji Maburur Untuk Seorang Mualaf dari Bali* (The year of publication is undetected)
6. *Persatuan dan Kesatuan Umat: Jalan Keluar dari Krisis Multidimensi dan Azab Kemurkaan Tuhan* (The year of publication is undetected)
7. *Menuju Kemenangan Islam* (The year of publication is undetected)

Not all the works mentioned above are available in printed form, but for *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* and *Kutipan-Kutipan Saking Al-Qur'an Suci Ring Bahasa Bali* are available in printed version.

B. *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*

*1. Appearance of *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali**

The writing of *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* was motivated by the centenary of the Ahmadiyah with the mission of translating the Qur'an for at least fifty languages around the world in 1989.²³ In 1974, Caliph IV Hazrat Mirza Tahir Ahmad visited Indonesia. During his visit,

²³ Jamaah Ahmadiyah Indonesia, *Ayat-ayat pilihan dari al Qur'an* (Jakarta: Gunabakti Grafika, 1988), p. Introduction

Ahmad Iwan Darmawan wanted to meet the Huzur²⁴ when visited Parung, Bogor.²⁵

In that meeting, Ahmad Iwan Darmawan introduced himself as a native of Bali then he advised Huzur to visit Bali. In Bali, Huzur mandated Ahmad Iwan Darmawan to preach Islam in Bali, Lombok, and Sumbawa.²⁶

Responding to the target of translating the Qur'an into various languages, the center of the Indonesian Ahmadiyya appointed Indonesian languages and local languages such as Padang, Sundanese, Javanese, and Balinese.²⁷

At first, no one responded to translate the Qur'an into Balinese because no people able to do it. This order from the center was neglected in Bali for two months until Ahmad Iwan Darmawan took this responsibility without any pressure.²⁸

Ahmad Iwan Darmawan named his work with *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*. The title shows that this book is a translation of the Qur'an into Balinese. Directly, this book has a meaning "The Qur'an scripture copies in the Balinese".

Cakepan Suci Al-Qur'an Salinan Ring Basa Bali by H. Ahmad Iwan Darmawan (I Wayan Rupa Mengwi) was first published by Islam International Publications Limited Islamabad, Sheephatch Lane, Tilford, England then printed in Indonesia by YWD Printing, Jakarta, and published

²⁴ Huzur is the name for the Ahmadiyya caliph as mentioned in the book Ahmad Najib Burhani, *Menemani Minoritas Menemani Minoritas: Paradigma Islam terhadap keberpihakan dan pembelaan terhadap orang yang lemah*, (Jakarta: Gramedia Pustaka Utama, 2019), p.117 and 252.

²⁵ Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagarawangi street no. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

²⁶ *Ibid.*

²⁷ Saleh A. Nahdi, "Tulis Indah dan Terjemah Al-Qur'an menurut Ahmadiyah" published on November 30th 2007, <https://sinarislam.wordpress.com/>, accessed on June 1st 2020.

²⁸ Interview with H. Ahmad Iwan Darmawan on December 17th 2019 on Nagarawangi street no. 56B behind Ahmadiyya mosque, Tasikmalaya, West Java.

by Wisma Damai Foundation Tawakal Ujung Raya Street No. 7 Jakarta, Indonesia. The book on the researcher is the 5th edition of 2007.



Image 3.1: Index of the book *Cakupan Suci Al-Qur'an Salinan Ring Basa Bali* by H. Ahmad Iwan Darmawan.

(The picture is taken from the author's personal document)

This book was done by Ahmad Iwan Darmawan himself, as explained previously that he was the only one who able to take this responsibility. It was written in the book cover, Ahmad Iwan Darmawan or I Wayan Rupa Mengwi as the author.

The book consists of 305 pages, contains 7 juz with 5 chapters of the Qur'an: *al-Fatihah*, *al-Baqoroh*, *Ali Imron*, *an-Nisa*, and *al-Ma'idah*. The book size is 22 x 17 cm. The cover is a green hardcover while the title and the author's name are written in gold in the upper and bottom parts of the middle book.

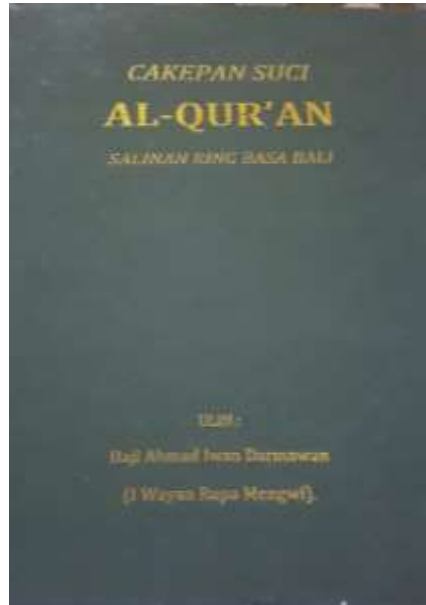


Image 3.2: The Cover of *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* by H. Ahmad Iwan Darmawan.

(The picture is taken from the author's personal document)

Furthermore, the paper used was wood grain writing paper. The basic material of this paper was pulp without lignin or HVS. The quality of the paper is good, so the ink can be read clearly. The writing used manual machine type so that it appears like a classic typewriter font in ancient times.

2. The Writing Systems

This book contains 7 juz and 5 chapters of the Qur'an: al-Fatihah, al-Baqoroh, Ali Imron, an-Nisa, and al-Ma'idah. Each chapter is written its profile in brief.

First, the time of revelation.²⁹ In the Balinese Language written with *Ketedunang*. *Sesampun Hijrah* for the Madaniyyah, and *Sedurung Hijrah* for the Makiyyah.

Second, the number of verses, written with the word *Ayatnyane/ Ayatipun*. The verse of “*Bismillahirrohmanirrohim*” admitted as the first verse of each *surah*. So, writing the number of verses is followed by the word *ngawit Bismillah* which means begins from *Bismillah*.³⁰

Third, the number of *ruku*³¹, written with the word *Rukuknyane / Rukuk ipun*.

Fourth, *muqoddimah*. This introduction contains information about the history of descendants, the meaning of the name, and its other name. Furthermore, it mentioned the advantages of the chapter, for example in al-Baqarah. The third opening paragraph explained that al Baqarah is a granting of prayer.

²⁹ Subkhi Salih explained in his book *Mabahits fi Ulum al Qur'an* page 167 regarding the three opinions of Makiyyah and Madaniyyah based on Jalaluddin Al Suyuthi's opinion on *Al Itqan fi Ulum al Qur'an* book. First, the definition based on place. This opinion said that Makiyyah is a verse that descended in Makkah's surroundings both before hijrah and after hijrah, while the Madaniyyah verse is a verse that descended in Medina and surrounding areas. Second, the definition based on the object. This opinion said that Makiyyah is a verse that calls on the inhabitants of Makkah, while Madaniyyah is a verse that calls on the inhabitants of Medina. Third, the definition based on the Islamic da'wah phase. This opinion said that Makiyyah verse is a verse that came down before the Prophet's hijrah to Yastrib, while Madaniyyah verse is a verse that came down after hijrah. In this translation, the verse classified based on the third category.

³⁰ Quoted from <https://sinarislam.wordpress.com/>, the word Basmalah that lies at the beginning of each chapter calculated as the first verse following the standard used by the Ahmadiyya Community. As Prophet's Hadith narrated from Ibn Abbas r.a .: "Prophet s.a.w. did not know the separation between the chapter so that bismillahirrahmaanirrahiim descended on him. " (H. R. Abu Daud, "The Chapter of Prayer", and Al-Hakim in "Al-Mustadrak" Accessed on June 2nd, 2020.

³¹ Rukuk is used in the division of the Qur'an. Rukuk limits the verses based on their themes. It is also used as a place to end the recitation, so it won't stop in the middle of the theme or a forbidden place. Quoted from <https://id.m.wikipedia.org> on March 11th, 2020. Rukuk usually signs with ع as like in *Mushaf pojok* by Menara Kudus. According to *Musa'id al-Tayyar*, the mark is the creation of the Indian subcontinent. The verse inside the sign is a perfect story. Then the following verse is a new paragraph. Quoted from the description on Jurnal Nun, Vol. 3, No. 1, 2017, *Studi Mushaf Pojok Menara Kudus*, p. 13.

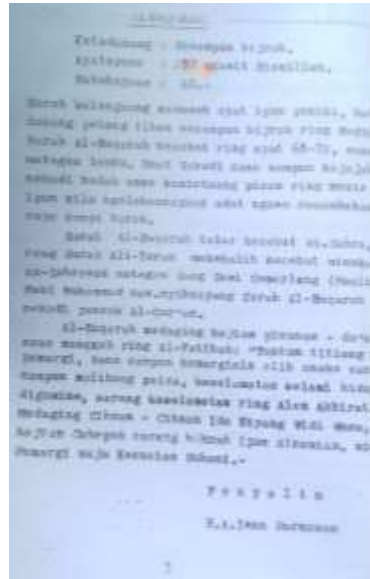


Image 3.3: The chapter profile page and introduction of *Cakupan Suci Al-Qur'an Salinan Ring Basa Bali* by H. Ahmad Iwan Darmawan.

(The picture is taken from the author's personal document)

The systematic writing of this translation. Each verse is written on the right side of the page. Space of each verse adjusts the meaning of the translation in Balinese. The translation is written on the left side with the writing format per paragraph by writing down the verse number, then the translation. When the author found a verse as the first ayah of *rukuk*, it will begin with the number of *rukuk*, then the verse number, and Balinese translation. The page number is located at the bottom of the page.

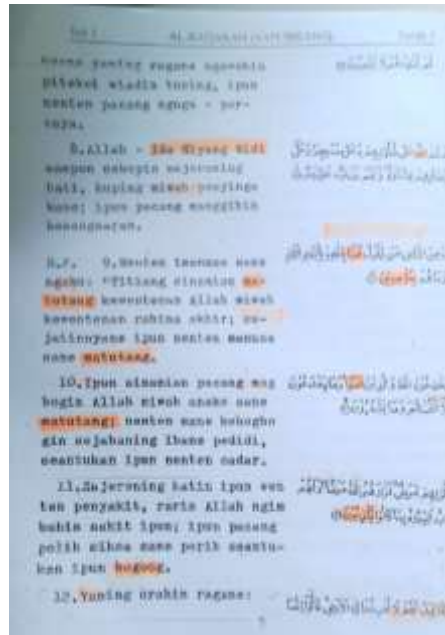


Image 3.4: The translation page contains *rukuk* kitab *Cakupan Suci Al-Qur'an Salinan Ring Basa Bali* by H. Ahmad Iwan Darmawan.

(The picture is taken from the author's personal document)

Last, at the end of the translation, there is also a summary functioned to summarize the points of translation. This section is named by *Ikhtisar Surah*. Meanwhile, there is also an additional explanation in each of the *rukuk* in Al Baqarah. This addition is not found in another *surah*.

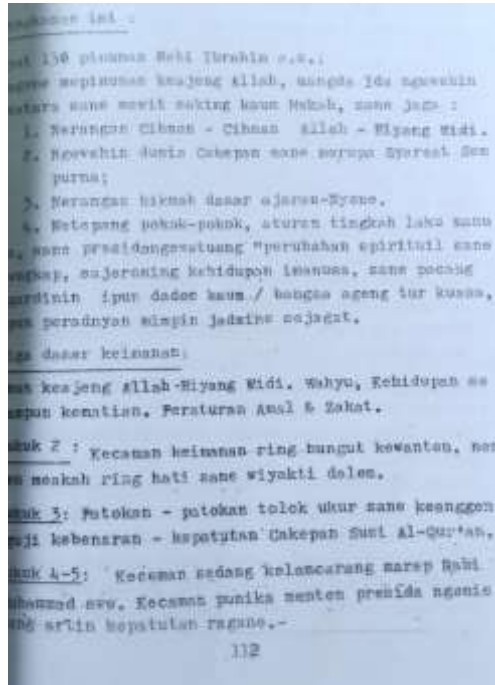


Image 3.5 : The page of chapter summary and *rukuk Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* karya H. Ahmad Iwan Darmawan.

(The picture is taken from the author's personal document)

3. Translation Method

The method used in translation is *Terjemah Maknawiyah*. *Terjemah Maknawiyah* or *Terjemah Tafsiriyyah* explains the meaning of sentences in other languages without limiting the structure of the original words or taking into account the rules of the original language.³²

³² Syaikh Manna al- Qaththan, *Mabahits fi 'Ulum al Qur'an* (Mesir: Daar al Ilm wa al Iman, Mesir, 1990), p. 313.

The main reference of this book is The Holy Qur'an: in Indonesian Translation and Commentary. In Indonesian, the book is named *Al Qur'an Terjemah dan Tafsir Singkat*.³³

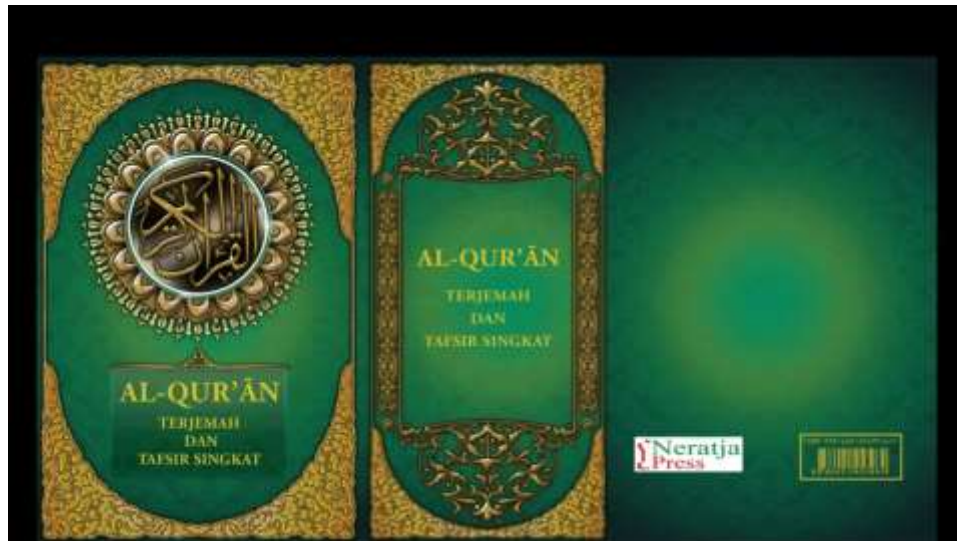


Image 3.6: The cover of *Al Qur'an Terjemah dan Tafsir Singkat*
(The picture is taken from the author's personal document)

The similarity between *Cakupan Suci Al-Qur'an Salinan Ring Basa Bali* with *Al Qur'an Terjemah dan Tafsir Singkat* is their systematic writing. Both are begun with chapter information, including the time of revelation (*Makiyyah* and *Madaniyyah*), the number of verses, and the number of *ruku'*. Furthermore, there is also a similarity in the introduction as a description before starting the translation.

³³ *Al Qur'an Terjemah dan Tafsir Singkat* is a translation holy Qur'an and interpretation that has the original title "The Holy Qur'an". This book was written by Maulana Muhammad Ali then translated by H. M. Bachrun. This book was published by Darul Kutubil Islamiyah Kesehatan Street IX No. 12 Central Jakarta 10160. This book was first printed in 1979 and now reached its twelfth edition in 2006. It can be accessed in its soft file form at www.aaiil.org.

Surah 2

AL-BAQARAH

Diturunkan : Sesudah Hijrah

Ayatnya : 287, dengan Basmalah

Rukuknya : 40

Nama, Waktu Diturunkan dan Hubungan dengan Lainnya

Surah yang merupakan surah terpanjang dalam Al-Qur'an ini diwafatkan di Madinah dalam empat tahun pertama sesudah Hijrah dan dikenal sebagai Al-Baqarah. Nama ini disebut oleh Rasulullah Saw sendiri. Surah ini agaknya mendapat nama dari ayat-ayat 68-72, ketika peristiwa penting dalam kehidupan kaum Yahudi dituturkan dengan singkat. Urtuk masa yang panjang, orang-orang Yahudi pernah tinggal di Mesir sebagai hamba dan batak di bawah pemerintahan yang sangat keji para kaum, penyembah sapi.

Seperti kebiasaan kaum terajah, mereka pun telah mengabdikan dan meniti semua merdahi-buta, banyak kebusukan dan adat orang-orang Mesir, dan akibatnya mereka mempunyai kecutaan yang begitu mendalam kepada lembu, sehingga mendekati penyembahan. Ketika Nabi Musa As memerintahkan mereka, agar menyembahkan lembu tertentu yang menjadi lambang penyembahan mereka, mereka ingar-bingar melawan perintah itu. Peristiwa itulah yang dituturkan oleh ayat-ayat 68-72.

Di samping nama Al-Baqarah, surah ini mempunyai nama lain -- yaitu Al-Zakaa. Surah Al-Baqarah ini dan Ali' Imran bersama-sama dikenal sebagai Al-Zakawat -- yang Dua Cemerlang (Mudawwi-Rasulullah Saw diwayatkan telah bersabda, "Segala sesuatu mempunyai puncak-puncaknya, dan puncak Al-Qur'an ialah Al-Baqarah" (Tirmidzi). Surah ini ditempatkan sesudah Al-Fatihah karena surah ini mengandung jawaban terhadap semua persoalan penting, yang tiba-tiba dihadapkan kepada pembaca, bila sesudah mempelajari Al-Fatihah ia mulai memasuki Kitab yang pokok, ialah, Al-Qur'an.

Meskipun Al-Fatihah pada umumnya mempunyai hubungan dengan semua surah lainnya, tetapi ia mempunyai perhubungan khusus dengan Al-Baqarah yang merupakan pengabalan dua, "Tasbeehul-kawwam jawaiz yang forse." Surah Al-Baqarah dengan mutakhirannya mengenai Tanda-tanda (Ishak), Al-Kitab, ikmah dan jalan.

Image 3.7 : The introduction from *Al Qur'an Terjemah dan Tafsir Singkat*

(The picture is taken from the author's personal document)

The writing layout is similar to the previous one. The verse is located on the right side of the page, while the translation is on the left side. The difference is in the footnote in *Al Qur'an Terjemah dan Tafsir Singkat*. It is located under the line so that the page filled with information from footnotes.

1. *Aku baca dengan nama Allah, Maha Pemurah, Maha Penyayang.* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. *Alif Lām Mim.¹⁶* آلِفْ لَامِ مِيمٍ

¹⁶ Singkatan seperti *Alif Lām Mim* dikenal sebagai *Al-Muqadim* (huruf-huruf yang dipakai dan diucapkan secara sendiri) terdapat pada permulaan surah-surah yang jumlahnya tidak kurang dari 28 surah dan terbentuk dari satu huruf atau lebih, paling banyak lima huruf abjad Arab. Huruf-huruf yang membentuk singkatan itu ada empat belas jumlahnya: *Alif Lām, Mim, Ya, Ra, Kaf, Fā, Tā, Sim, Dāl, Qāf* dan *Alif*.

Dari huruf-huruf itu *Qāf* dan *Mim* berdiri sendiri pada permulaan surah *Qāf* dan *Al-Qalam*, sisanya ada dalam paduan dan atau lebih pada permulaan surah-surah tertentu. *Muqadim* itu lazim dipakai di kalangan orang-orang Arab. Mereka memakainya dalam ayat-ayat dan percakapan. Seorang ahli ayat Arab mengatakan: *Qadāf Qāf* (sidi), *Faqadāf Qāf* artinya "tawakul dalam menghadapi kesulitan". *Wahāfāfāf* artinya "sangat takut" dan *si* (perempuan) berkata *hāfāf* ini sedang berhasrat. Di sini huruf *Qāf* adalah kependekan dari kata *hāfāf* (sidi berhasrat). Ada pula sabda Rasulullah Saw, seperti diriwayatkan oleh Quthūbī demikian: *Kāfū hu 3*, Sidi Sidi, artinya "tidaklah pedang sebagai obat penyembuh." *Sidi* adalah kependekan dari *si* dari *hāfāf*.

Di dunia barat modern dan juga di negeri-negeri timur, juga pemberian singkatan itu telah menjadi umum dan lazim. Tiap kamus memuat daftar singkatan-singkatan itu. *Muqadim* itu singkatan-singkatan untuk sifat-sifat tertentu Allah Swt, Pokok masalah surah yang pada permulaannya ditempatkan singkatan itu, mempunyai hubungan yang mendalam dengan sifat Allah Swt yang ditampilkannya.

Huruf-huruf itu tidak ditempatkan serampangan saja, pada permulaan berbagai surah, tidak pula huruf-huruf itu dipisahkan serampangan saja. Ada hubungan yang mendalam dan jauh jangkauannya antara berbagai pasangan. Huruf-huruf yang membentuknya pun mempunyai tujuan tertentu. Pokok masalah surah-surah yang tidak mempunyai huruf-huruf singkatan bermasung di bawah dan mengikuti pokok masalah surah-surah yang memilikinya.

Mengenai arti yang dikenakan pada *Muqadim* itu, ada dua yang nampak lebih berdasar: (a) bahwa tiap-tiap huruf mempunyai nilai angka tertentu (harf). Huruf-huruf *Alif Lām Mim* mempunyai nilai 71 (*Alif* bernilai 1, *Lām* 30 dan *Mim* 40). Jadi, penempatan *Alif Lām Mim* pada permulaan surah dapat berarti bahwa pokok masalahnya ialah tegak berdirinya Islam secara istimewa di masa permulaan akan memakan waktu 71 tahun untuk berkembang selengkapnya. (b) Huruf-huruf itu seperti dinyatakan di atas, adalah singkatan dari sifat-sifat khusus Allah Swt, dan surah yang pada permulaannya *Muqadim* itu ditempatkan dalam pokok masalahnya, mempunyai hubungan dengan sifat-sifat ilahi yang diwakili oleh huruf *Muqadim* yang khas itu.

Image 3.8 : The translation format contains of footnote from *Al Qur'an Terjemah dan Tafsir Singkat*

(The picture is taken from the author's personal document)

CHAPTER IV

VERNACULARIZATION TOWARDS *CAKEPAN SUCI AL-QUR'AN* *SALINAN RING BASA BALI*

This chapter essence included two passages; the goal and vernacularization. The purpose will bring out the reason beyond the compilation while the vernacularization will reveal its path. The exposure of vernacularization will be discussed pursuing the bunch mentioned in the second chapter before, those are retention of a loanword, terminologization, and creation neologism. The explicit explanation will be clarified as follows:

A. The Objective of Vernacularization in *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*

The compilation of *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* is inseparable from the centenary of the Ahmadiyah Community in 1989¹. Even so, the first book by Ahmad Iwan Darmawan was written in 1988 entitled *Kutipan-Kutipan Saking Al-Qur'an Suci Ring Bahasa Bali*.²

In my investigation, it is not known for sure the commencement of the compilation because the author no longer clearly remembers when and where it was made. Nevertheless, there were only two chapters in that book mentioned its time, those are chapter Ali-Imran on July 25, 2002,³ and An-Nisa chapter on September 9, 2002.⁴ Referring to the explanations above can be concluded that the writing of the

¹ Jamaah Ahmadiyah Indonesia, *Ayat-ayat pilihan dari al Qur'an* (Jakarta: Gunabakti Grafika, 1988), p. Preface.

² The title of that book written "Sui". But after the confirmation with the author, the real word is "Suci". "itu hanya salah saja. Ada huruf yang kurang. Saya telah menegur pada saat itu, namun tidak segera dirubah". Interview with H. Ahmad Iwan Darmawan on December 17th 2019, on Nagarawangi street no. 56B behind Ahmadiyah mosque, Tasikmalaya, West Java.

³ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p.185.

⁴ *Ibid.*, p.251.

book was done long ago before the writing of the chapter Ali-Imron and An-Nisa. Taken from the researcher's data, Ahmad Iwan Darmawan said that the commencement of the compilation of these two Translated Qur'ans, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* and *Kutipan-kutipan Saking Al-Qur'an Suci Ring Bahasa Bali* were begun almost at the same time.

Muslims have a responsibility in Islamic transmission, likewise Ahmad Iwan Darmawan. As a native, he has a high enthusiasm to spread the teachings of Islam in Bali. His desire to teach Islam is not merely through Islamic preaching but it was also be accompanied by noble character and ethics to deliver the message of peace. This kind of propaganda is also correspondence the Ahmadiyya slogan "*Love for All, Hatred for none*".

Besides, to expedite the process of preaching, Ahmad Iwan Darmawan considered translating Al-Qur'an into the local language (Balinese) to show the community that Islam is a religion accepted and fit for all people including the Balinese. Ahmad Iwan Darmawan's urge to translate the Qur'an into the Balinese language aims to ensure the lack of rejection from the community on the teachings he carries because the majority of Balinese embraces Hinduism while Islam comes to spread different teachings from it.

Ahmad Iwan Darmawan tried to translate the meaning of the Qur'an into the Balinese language. "*Salinan nganggo basa Bali puniki minikadi usaha munduhang sesidan titiang salinan surah-surah sane munggah ring sajeroning Cakepan Suci Al-Qur'an*"⁵ means translation using the Balinese language is one of his efforts to accumulate translated chapters in the Qur'an.

⁵ *Ibid.*, p. Preface.

Ahmad Iwan Darmawan translated the Qur'an using terminology that has developed in Bali by localizing a few words into another language to ease the Balinese accepting the translation.

Ahmad Iwan Darmawan admitted that he had no background about the sciences of the Qur'an especially Translation. From his confession, Ahmad Iwan Darmawan translating it using spontaneous thoughts. As guidance translating the Qur'an, the author pointed to the Indonesian version of Ahmadiyah translation entitled *Al-Qur'an Terjemah dan Tafsir Singkat*.

Although Ahmad Iwan Darmawan was a new Moslem, He is a native from the royal family of Pemecutan Bali. This position makes him easier when spreading Islam in Bali. This was proven by the translated Qur'an distributed to several officials in Bali.⁶ As a result, the book was accepted and recognized by a useful work in the community.

B. Vernacularization Analysis in Terms of Local Languages in *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*

In this section, I give the result of some words contained in verses on *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali*. I took a random sample then analyzed by the theory of vernacularization. The approaches include Retention from loanword, Terminologization, and Creation a neologism. In the analysis process, I translate word by word first then directs it into some groups based on its approach. Then I also explain and give data from the interview with the pious Moslem in Bali.

1. Retention of a loanword.

From the researcher's analysis, retention from the Indonesian Language used in this book is rare. In its approach, retention from a loanword consists of two

⁶Interview with H. Ahmad IwanDarmawan on December 17th. 2019 on Nagarawangi street no. 56B behind Ahmadiyah mosque, Tasikmalaya, West Java.

kinds, namely conscious and unconscious.⁷ The first, *Conscious retention*, is fully taking and adapting the source language (Indonesia) to the target language while the second, *unconscious retention*, is adapting part of the source language. The examples were found in chapter Al-Fatiha until chapter Al-Baqarah verse 21.

The examples of conscious retention : Sembah (1:2, 1:5, 2:4), Puji (1:2), Asih (1:3), Karma (1:4), Pengadilan (1:4), Tuntun (1:6), Antar (1:6), Ratu (1:7) dan Sesat (1:7) Alif (2:2), Lam (2:2), Mim (2:2), Tuntunan (2:3, 2:6), Gaib (2:4), Wahyu (2:5), Muhammad (2:5), Percaya (2:7), Allah (2:8, 2:9, 2:10, 2:11, 2:16, 2:18, 2:20, 2:21), Kuping (2:8, 2:20), Ngaku (2:9), Akhir (2:9), Sadar (2:10, 2:13, 2:14), Penyakit (2:11), Sakit (2:11), Siksa (2:11), Perih (2:11), Para (2:15), Pimpinan (2:15), Bingung (2:16), Kedurhakaan (2:16), Kesesatan (2:17), Petunjuk (2:17), Buta (2:19), Kilat (2:20, 2:21), Jeriji (2:20), Petir (2:20), Takut (2:20), Mati (2:20), Penyaksian (2:21), Kuasa (2:21).

In terms of meaning, these words are no different from their source language, Indonesian. So to understand it, people besides Balinese are also able to grasp its meaning.

The examples of unconscious retention : Jagate (1:2), Iratu (1:5), Anake (2:6, 2:7, 2:10, 2:14, 2:15, 2:18, 2:20), Ragane (2:6, 2:7, 2:12, 2:14, 2:15). Bagia (2:6), Ati (2:8), Imanusa (2:9), Manusa (2:9), Hatin (2:11), Dijagate (2:12), Kilate (2:21), Nyamber (2:21), dan Ritatkala (2:21).

The unconscious retention usually found prefix and affix, but it doesn't impact the original meaning. The addition is only to present the Balinese speaking habit in everyday life.

⁷ This terminology as quoted from article “*On SouleymaneKante’s Translation of the Qur’an into the Maninka language*” which explained that retention from loanword approach could be divided into two: conscious (borrowing the original term with its original meaning), and unconscious (giving or decreasing letters of certain words as like prefix, infix, and suffix). Artem Davydov, “On SouleymaneKante’s Translation of the Qur’an into the Maninka language”, Mandankan, No. 48, 2012, p.7

2. Terminologization

The translator used the easily understood language in this approach. Terminologization became the most dominant approach used in this translation, which eases the people to understand the essence meant by the translator to deliver the message of the Qur'an. The vocabularies used are also the daily language of Balinese, so this book is only able to be read and understood by people who master the Balinese Language.

Here I will give a random sample to prove the translator using terminologization approach.

a) Ida Hiyang Widi

The word *Ida Hiyang Widi* in the Dictionary of Balinese Language means *Tuhan*⁸, *Dewa*⁹, *Ilahi*.¹⁰ There are several versions of Balinese customs in terms of their pronunciation: *Ida Sang Hiyang Widi Wasa*, *Hiyang Widi*, *Ida*. Different pronunciation of God above is originally under the same meaning to refer to God Almighty.

¹¹ حَتَّمَ اللهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ قَلَى وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَهُمْ عَذَابٌ عَظِيمٌ [البقرة ٨]

The meaning: “Allah – *Ida Hiyang Widi* sampun nekepin sajeroning hati, kuping miwah penyingakane; ipun pacang manggihin kesengsaran.”¹²

⁸ Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), p.213.

⁹ Ida Wayan Oka Granoka dkk, *Kamus Bali Kuno – Indonesia* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985), p.94.

¹⁰ I Made Denes dkk, *Kamus Bahasa Indonesia-Bali A-K*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1997), p.323.

¹¹ *Al Baahits Al Qur'aniy*, QS. Al-Baqarah [2] : 7, <https://tafsir.app/>, accessed on June 9th, 2020.

¹² H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p. 5.

The meaning from *Al-Qur'an Terjemah dan Tafsir Singkat*: “Allah telah mencap hati mereka dan pendengaran mereka, sedangkan pada penglihatan mereka ada tutupan, dan bagi mereka ada siksaan yang amat besar.”¹³

اللَّهُ يَسْتَهْزِئُ بِكُمْ وَيُؤَدِّعُكُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ [البقرة ١٦]

The meaning: “Allah – *Hiyang Widi* pacang ngewales, ngendepang ipun bingung lantaran kedurhakaan ipun.”¹⁵

The meaning from *Al-Qur'an Terjemah dan Tafsir Singkat*: “Allah akan menghukum perolokan mereka dan akan membiarkan mereka berkelana bingung dalam kedurhakaannya.”¹⁶

Ahmad Iwan Darmawan translated the word “Allah” with the word *Ida Hyang Widi* to ease the Balinese people. This term is commonly used by Hinduism in Bali to refer to their God. *Ida Hyang Widi* is the most appropriate word in this translation because there is no difference in terms of meaning. In addition, *Ida Hyang Widi* is used to preach Islam in Bali. Although using the same term as Hinduism from the theology session, Islam has its own explanation relating to God.

For the Islamic community in Bali, translation using local words has become a common phenomenon. So the word “Allah” translated into “*Ida Hyang Widi*” was not a significant problem. This localization just like when the Javanese mentioned “Gusti Allah”.¹⁷ Although the localization feels uncomfortable when being seen and heard but judging it from the wisdom of

¹³ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Nematja Press, 2014), p.24.

¹⁴ *Al Baahits Al Qur'aniy*, QS. Al-Baqarah [2] : 15 , <https://tafsir.app/>, accessed on June 9th, 2020.

¹⁵ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p.6

¹⁶ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Nematja Press, 2014), p.27.

¹⁷ Interview with KH. Mustafa Al-Amin on June 7th 2020 via Whatsapp

Islam's point of view, which is a religion *rahmatan lil alamin*, herein lies the privilege. For the sake of goodness and ease of understanding, using the word *Ida Hiyang Widi* can be justified. This localization does not violate the Moslem faith as long as their belief in God is in accordance with what was contained in the Al-Ikhlâs chapter.¹⁸

b) Kalintang Sweca and Kalintang Mepaica

The word *Kalintang* means overmuch or in Indonesian means “*teramat sangat*” or “*terlalu*”. Meanwhile, the word *Sweca* or *Suweca* has the meaning *asih* (love), *sayang* (Indonesian).¹⁹ Then, *Mepaica* means giving bless. .²⁰ Balinese people use this word to describe the generous nature of God which usually used by castes of *Brahmana*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [الفاتحة ١]²¹

The meaning: “Maduluran paswecan Ida kalintang sweca mepaica.”²²

The meaning from *Al-Qur'an Terjemah dan Tafsir Singkat*: “*Aku baca dengan nama Allah, Mahapemurah, Mahapenyayang*.”²³

الرَّحْمَنِ الرَّحِيمِ [الفاتحة ٣]²⁴

The meaning: “*Sane Kalintang sweca, san kalintang Asih mepaica*”.²⁵

¹⁸ Interview with Arham Siddiq on June 7th 2020 via *Whatsapp*

¹⁹ Kamus online BASAbali Wiki <https://dictionary.basabali.org/> accessed on June 8th, 2020.

²⁰ Kamus online BASAbali Wiki <https://dictionary.basabali.org/> accessed on June 8th, 2020.

²¹ *Al Baahits Al Qur'aniy*, QS. Al-Fatihah [1] : 1, , <https://tafsir.app/>, accessed on June 9th, 2020.

²² H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p.2.

²³ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Nematja Press, 2014), p.5.

²⁴ *Al Baahits Al Qur'aniy*, QS. Al-Fatihah [1] : 3, <https://tafsir.app/>, accessed on June 9th, 2020.

²⁵ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p. 2

The meaning from *Al-Qur'an Terjemah dan Tafsir Singkat*: “Maha Pemurah, Maha Penyayang.”²⁶

Ahmad Iwan Darmawan chose the word *sweca* and *mepaica* as manifestations of *Rahman* and *Rahim* of God (Allah). The use of soft words is the most easily digested for the Balinese. In common life, these words are used in everyday conversation.

During the use of the word to translate the Qur'an into good language and to honor the almighty God, *sweca* and *mepaica* become very beautiful when heard by society. Considering the context of the verse is to show God's compassion, that word doesn't become a problem in daily life.²⁷

c) Sane Matutang

The word *Matutang* means proper²⁸ correction²⁹. The word *Sane Matutang* is followed by the word *Anake* in order to get the meaning “People who admit the truth”. The use of this word describes someone who has good character and behavior in his life.

³⁰ [يُخَدِّعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ [البقرة ١٠]

The meaning: “*Ipun sinamian pacang mogbogin Allah miwah anake sane matutang; nenten sane kebogbogin sejabaning ibane pedidi, seantukan ipun nenten sadar.*”³¹

²⁶ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Neratja Press, 2014), p.9.

²⁷ Interview with Arham Siddiq on June 7th 2020 via *Whatsapp*

²⁸ Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), p. 150.

²⁹ I Made Denes, dkk, *Kamus Bahasa Indonesia-Bali A-K*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1997), p.74.

³⁰ *Al Baahits Al Qur'aniy*, QS. Al-Baqarah [2] : 9, <https://tafsir.app/>, accessed on 9 Juni 2020

³¹ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p.5

The meaning from *Al-Qur'an Terjemah dan Tafsir Singkat*: “Mereka hendak menipu Allah dan orang-orang beriman, padahal mereka tidak menipu melainkan diri mereka sendiri, tetapi mereka sama sekali tidak menyadari.”³²

Ahmad Iwan Darmawan did not specifically use the word "faith although, in the Indonesian Language, the word *beriman* has become the common one. The use of *matutang* is more striking and more neutral to describe the attitude of the good people described in the Qur'an. The Qur'an Translation of the Balinese by Indonesian Ministry of Religion used the word *beriman* as well as interpreted in the Indonesian language. But to preserve the local language and following the language rules in Bali, *Matutang* is very appropriate to translate the word *yu'minu* in the verses of the Qur'an.³³

The word *matutang* is commonly used by kings to advise their people for having good behavior. In the context family, these words are the teachings applied by parents to their children towards having a noble character to everyone, whenever and wherever they are.³⁴

d) Sane Nungkasin

The word *nungkasin* means argue with, contradict³⁵.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْتَهُمْ لَا يُؤْمِنُونَ [البقرة ٧]³⁶

The meaning: “*Sujatin ipun anake sane nungkasin, tan wenten pikenoh nyane yaning ragane ngewehin piteket wiadin tusing, ipun nenten pacang ngugu – percaya.*”³⁷

³² Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Neratja Press, 2014), p. 25.

³³ Interview with KH Mustafa Al-Amin on June 7th, 2020 via *Whatsapp*.

³⁴ Interview with Arham Siddiq on June 7th, 2020 via *Whatsapp*.

³⁵ I Made Denes, dkk, *Kamus Bahasa Indonesia-Bali A-K*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1997), p.59.

³⁶ *Al Baahits Al Qur'aniy*, QS. Al-Baqarah [2] : 6, <https://tafsir.app/>, accessed on 9 Juni 2020

The meaning from *Al-Qur'an Terjemah dan Tafsir Singkat*: "*Sesungguhnya orang-orang kafir sama saja bagi mereka, apakah engkau memperingatkan mereka atau pun engkau tidak memperingatkan mereka, mereka tidak akan beriman.*"³⁸

Ahmad Iwan Darmawan adopted the word *nungkasin* when translating *kafara* in the Qur'anic verse. *Kafara* in terms of language has a meaning *close*. In terms of religion it is often understood as pointing to an unbeliever. However, Ahmad Iwan Darmawan used the *nungkasin* to explain specifically that the unbeliever was a person who denied the truth from Allah SWT. The peculiarities of using Balinese by using *Nungkasin* are increasingly seen and felt so it can preserve the wealth of regional languages.³⁹

In the habit of the society, *nungkasin* is a term for people who are not obedient. Either someone who do not obey legal rules or who does not obey parents. In the context of conversation, the term is familiar with the word "*kasoren jlemene*" which in Indonesian means, "*Tidak bisa dikasih tahu ya orang ini!*"⁴⁰

e) Pengupa Jiwa

The word *pengupa jiwa* means livelihood which in dictionaries means *mata pencaharian*⁴¹, *penghidupan*⁴², *nafkah*⁴³, *penghidupan dasar*⁴⁴. This

³⁷ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p. 5.

³⁸ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Neratja Press, 2014), p. 24.

³⁹ Interview with KH Mustafa Al-Amin on June 7th, 2020, via *Whatsapp*.

⁴⁰ Interview with Arham Siddiq on June 7th 2020 Via *Whatsapp*

⁴¹ Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), p.36.

⁴² *Ibid.*, p.74.

word in general means all the fortune obtained by humans both in the form of material and non material.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ الثَّمَرِ تِرْزُقًا لِكُمْفَلَا تَجْعَلُوا لِلَّهِ نِدَادًا وَأَنْتُمْ تَعْلَمُونَ
[البقرة ٢٣]⁴⁵

The meaning: “*Ida sampun ngardi jagate genah ragane sami minekadi natah, langite minekadi raab, nedunang toya saking awane, meduluran toya punika ketumbuhang pengupa jiwa sekadi woh-wohan. Seantukan asapunika sampunang ngardi sesembahan sane kekantiang kelinggih Allah – Hiyang Widi, sawireh ragane sampun ngerti.*”⁴⁶

The meaning from *Al-Qur’an Terjemah dan Tafsir Singkat*: “*Dia-lah Yang menjadikan bagi kamu bumi sebagai hamparan dan langit sebagai atap, dan Dia menurunkan air dari awan lalu dengan itu Dia mengeluarkan buah-buahan sebagai rezeki bagimu, maka janganlah kamu menjadikan sembah-sembahan tandingan bagi Allah padahal kamu mengetahui.*”⁴⁷

Ahmad Iwan Darmawan mentioned the fruits contained in verse 23 of Al-Baqarah as *pengupa jiwa*. The Balinese are accustomed to saying this word if they get wealth or good fortune. Besides the Balinese, the Javanese people also use the same term to describe the blessings of God. But the others

⁴³ I Made Denes dkk, *Kamus Bahasa Indonesia-Bali L-Z*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1998), p. 150.

⁴⁴ *Ibid.*, p.443.

⁴⁵ *Al Baahits Al Qur’aniy*, QS. Al-Baqarah [2] : 22, , <https://tafsir.app/>, accessed on 9 Juni 2020

⁴⁶ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur’an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p.9

⁴⁷ Malik Ghulam Farid, *Al-Qur’an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Neratja Press, 2014), p.30.

interpret the *pengupa jiwa* as non-material blessings like health, faith, guidance, and others. This gift can only feel by heart.⁴⁸

Besides being a form of mentioning the blessing of God, the *pengupa jiwa* in Balinese habit is evidence of his love for his God when he obtains something. This word includes in the category of *Kromo inggil*, which is indeed a very polite language used in everyday life. This language is very polite and usually heard, so it is natural to be spoken by the Balinese.⁴⁹

f) Bongol and Kolok

The word *bongol* has some meanings: *budek*⁵⁰, *congek*⁵¹, *goblok*⁵², *pekak*⁵³, *tuli*⁵⁴, *tunarungu*⁵⁵. The word is to describe someone who can't hear or someone who has trouble with their ears. Meanwhile the word *kolok* means *bisu*⁵⁶, *gagu*⁵⁷, the word to describe someone who can't speak.

صُمْ بِكُمْ عُنْيِي فَهُمْ لَا يَرِجَعُونَ [البقرة ١٩]

The meaning: “*Ipun bongol, kolok, buta; sewireh asapunika ipun nenten pacang mewali.*”⁵⁹

The meaning from Al-Qur'an Terjemah dan Tafsir Singkat: “*Mereka tuli, bisu, buta, maka mereka tidak akan kembali.*”⁶⁰

⁴⁸ Interview with KH Mustafa Al-Amin on June 7th, 2020, via *Whatsapp*.

⁴⁹ Interview with Arham Siddiq on June 7th, 2020, via *Whatsapp*.

⁵⁰ I Made Denes, dkk, *Kamus Bahasa Indonesia-Bali A-K*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1997), p.99

⁵¹ *Ibid.*, p.135.

⁵² *Ibid.*, p.264.

⁵³ *Ibid.*, p.226.

⁵⁴ *Ibid.*, p.466.

⁵⁵ *Ibid.*, p.468.

⁵⁶ Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), p.38.

⁵⁷ *Ibid.*, p.56.

⁵⁸ *Al Baahits Al Qur'aniy*, QS. Al-Baqarah [2] : 18, , <https://tafsir.app/>, accessed on June 9th, 2020

⁵⁹ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p. 7.

Ahmad Iwan Darmawan described it textually by choosing the word *bongol* and *kolok*. According to the habit of Balinese, that word sounds rude in their ears, but considering the context of verse explaining the stubbornness of hypocrites, the use of words *bongol* and *kolok* is totally suitable to replace the words *summun* and *bu' mun*. As the comparison, In the Qur'an Translation of Balinese Language from Indonesian Ministry of Religion, the words *summun* and *bu' mun* is translated by "tiare ningeh lan tiare wicare". That word seems neutral because of using the soft language by Balinese.⁶¹

In the daily language, pointing the disabilities by the word *kolok* and *bongol* is impolite. It is better to use polite language considering the book as the Islamic scripture that has to be kept its purity.⁶²

g) Ngandika and Ngorahang

The word *ngandika* in dictionary means sabda⁶³, bersabda⁶⁴ while the word *ngorahang* means t say⁶⁵, to report⁶⁶

قَالَ يَا أَدَمُ ابْنُ آدَمَ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ
السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ كُنْتُمُْونَ [البقرة ٣٤]

⁶⁰ Malik Ghulam Farid, *Al-Qur'an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Neratja Press, 2014), p.28.

⁶¹ Interview with Mustafa Al-Amin on June 7th, 2020 via *Whatsapp*

⁶² Interview with Arham Siddiq on June 7th, 2020 via *Whatsapp*

⁶³ Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), p.176

⁶⁴ I Made Denes dkk, *Kamus Bahasa Indonesia-Bali L-Z*, (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, 1998), p.312.

⁶⁵ Balai Penelitian Bahasa Singaraja Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Indonesia-Bali*, (Jakarta: Departemen Pendidikan dan Kebudayaan, 1975), p.90.

⁶⁶ *Ibid.*, p.117.

⁶⁷ *Al Baahits Al Qur'aniy*, QS. Al-Baqarah [2] : 33, , <https://tafsir.app/>, accessed on June 9th 2020

The meaning: “*Ida Ngandika: “Uduh Adam orahang adane ento mekejang Rikala kedarta adane sami, Ida ngandika: Kaden manira suba ngorahang, sujatinnyane Manira uning rahasian langite lan gumine, tur Manira nawang apa ane orahang cai, keto masih apa ane engkebang cai”*”.⁶⁸

The meaning from Al-Qur’an Terjemah dan Tafsir Singkat: “*Dia berfirman: “Hai Adam, beritahukanlah kepada mereka nama-namanya itu”, maka tatkala ia beritahu kepada mereka na ma-namanya itu, Dia berfirman: “Bukankah telah Aku katakan kepadamu sesungguhnya Aku mengetahui rahasia seluruh langit dan bumi dan mengetahui apapun yang kamu nyatakan dan apapun yang kamu sembunyikan?”*”⁶⁹

There is a unique thing when Ahmad Iwan Darmawan interpreted the word *qola* in the Quran verse. For example, in Surah Al-Baqoroh verse 34. When the speaker is Allah will be translated using *ngandika*, but if the speaker is not Allah, it will be translated using *ngorahang*. These are appropriate when being translated into the local language with the context intended by the translator. However, it is often inconsistent with translation in other verses.

According to the habit of Balinese, the word *ngandika* is polite language usually used by the poets and the descendant of the King, while the word *ngorahang* is so rude commonly used to talk to others. Except for the two words before (*Ngandika* and *Ngorahang*) the Balinese usually use the words: *ngucapin*, *ngeraos*, *mebaos* in their daily language.

In Hinduism, there are four castes of humans. The highest one is *the Brahmana*. People in Brahmana usually a pious person called *pemangku* and

⁶⁸ H. Ahmad Iwan Darmawan, *Cakepan Suci Al-Qur’an Salinan Ring Basa Bali* (Jakarta: YWD Press, 2007), p. 13.

⁶⁹ Malik Ghulam Farid, *Al-Qur’an dengan Terjemahan dan Tafsir Singkat Bahasa Indonesia* (Jakarta: Neratja Press, 2014), p.43.

also the descendant of the King. When people from Brahmana talk to the people under their caste (Sudra), they usually say, “*I raja ngandika*” or “*Ne ngandiko uli mangku*” which means “raja berkata” or “ini perkataan pemangku”. This phenomena is like when the speak of Allah translated by the word “berfirman” and “bersabda” when the prophets do. So this is the kind of honor to God.⁷⁰

3. Neologism

A third point is an approach used by the translator by creating a new term in translating Qur’an without adopting from loanwords. So the word is only able to be understood in private.

According to this research, I did not find the use of the third approach in this translation. So there are only two approaches used in this translation: retention from a loanword and terminologization.

⁷⁰ Interview with Arham Siddiq on June 7th, 2020 via *Whatsapp*.

CHAPTER V

EPILOGUE

A. Conclusion

The results of the research entitled *Vernacularization Analysis Towards Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* by H. Ahmad Iwan Darmawan (*I Wayan Rupa Mengwi*) found that this book was written to commemorate one century of Ahmadiyyah in 1989. This book aimed to introduce Islamic teachings to the Balinese which are predominantly embracing Hinduism. The use of translation in the verses used terminology that is easily understood by the Balinese people. It can be seen by the use of the word *Ida Hiyang Widhi* when translating the word Allah, while *Ida Hiyang Widhi* is God's name for Hinduism. This is unique considering that this book is a translation of the holy Qur'an, where most translators never change the word 'Allah'. Besides, the use of the Balinese language was intended to ease the Balinese so they will not feel strange by rejecting the teachings of Islam, and H. Ahmad Iwan Darmawan emphasized the essence of the teachings in this book using a good way as well as the slogan of Ahmadiyyah 'Love for all, hatred for none'.

This research also proves the application of vernacularization theory contained in the book *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* by using two approaches: retention from loanword (divided into two, conscious and unconscious), and terminologization.

The vernacularization included in the conscious retention from loanword approach among others are: *sembah, puji, asih, karma, pengadilan, tuntun, antar, ratu, sesat, gaib, wahyu, Muhammad, percaya, Allah, kuping, ngaku, akhir, sadar, penyakit, sakit, siksa, perih, pemimpin, bingung, petunjuk, buta, kilat, jeriji, petir, takut, mati, penyaksian, and kuasa*. In this research, the meaning of vocabularies included in conscious retention is following the source of the book. Meanwhile, those included in the unconscious retention from the loanword approach are: *jagate, iratu,*

anake, ragane, bagia, ati, manusa, hatin, dijagate, nyamber, and ritatkala. In general, the vocabulary in this category is almost the same as the previous one. However, there are several additional words that H. Ahmad Iwan Darmawan unconsciously done by adding a few words or omitting one or two letters, which have become the Balinese custom in pronouncing these words.

The next is the vernacularization with the Terminologization approach. In this approach, H. Ahmad Iwan Darmawan translated the vocabulary in the Qur'anic verse by looking at the community context and using a local language that was easy to understand for the Balinese people. It can be seen from the terms *Ida Hiyang Widhi, Kalintang Sweca and Kalintang Mepaica, Sane Matutang, Sane Nungkasin, Pengupa Jiwa, Bongol and Kolok, and Ngandika and Ngorahang*.

The use of this term is the specialty of this book in which the choice of the word emphasizes the essence of the meaning of the Qur'anic verse familiar to Balinese people. It is following the original purpose of this book, which aims Balinese people who are still unfamiliar able to understand the meaning contained in it. In general, the translation by H. Ahmad Iwan Darmawan in the book *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* has a great influence on the Balinese people to introduce the meaning of the Qur'an to the majority Hindu community. I could say that *Cakepan Suci Al-Qur'an Salinan Ring Basa Bali* is the first Balinese translation of the Qur'an by a native Balinese, namely H. Ahmad Iwan Darmawan.

B. Advice

I suggest for the next researcher to be able in researching vernacularization towards the whole book of *Cakepan Suci AL-Qur'an Salinan Ring Basa Bali* in detail. So through that result, it will give a complete and comprehensive research towards this book.

Furthermore, for the next researcher can discuss the aspects inside that book as like local aspect, social, language and many more. The next researcher is also able to discuss the consistence of translation and critics in order to understand the values of this book as guidance of Moslem in Bali.

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