The Communicative Dynamism in the Book of *Iḥyā' Ulūmid-dīn*:

Case Study in Arabic – Javanese Translation

Muhammad Yunus Anis

Arabic Literature Department
Universitas Sebelas Maret (UNS)
Surakarta, Indonesia
yunus_678@staff.uns.ac.id

Abstract— **This research will elaborate the sentences in the book of *Iḥyā' Ulūmid-dīn* (IU) written by Imam Al-Ghazali. The first problem will investigate the character of sentences in the IU based on the Arabic and Javanese Syntax elements. The second problem will elaborate the communicative dynamism in the IU between Arabic and Javanese translation. The method of the research had been divided into three basic steps: (1) collecting the data using the method of observation the units of language in IU, in this case, the data will be focused in the "sentences". (2) analysis the data using Miles and Huberman model, data reduction, data display, and conclusion drawing. The result of the research will confirm the variant character of sentences in the IU based on the translation theory from Arabic language into Javanese language. It can be elaborated from the strategies and method of translation. The second result of the research will investigate the variant of "information structure" between Arabic and Javanese language in IU. The contribution of the research is to develop and foster the study of Arabic – Javanese translation based on the new perspective of Functional Sentence Perspective (FSP), especially in the language learning and teaching in the industrial revolution 4.0.**

Keywords— *Arabic and Javanese syntax; communicative dynamism; iḥyā' Ulūmid-dīn; Arabic – Javanese translation*

I. INTRODUCTION

Sentences had played a significant role in Arabic syntax and translation. In Arabic language, sentence can be defined as "*jumlah*" (جملة) (El-Dahdah, 1993:214, Al-Khuli, 1982:253). It is a referential unit including an information and a subject constituting the pilar of this sentence and rendering a useful meaning. In the Arabic traditional grammar, the sentence had been divided into two basic types, such as: (1) nominal sentence (*jumlah ismiyyah* – جملة اسمية) and (2) verbal sentence (*jumlah fi'liyyah* – جملة فعلية) (Badawi, 2004:306). Grammatically speaking, *jumlah* or sentence in written Arabic had been divided into two main parts, they are: (1) subject and (2) predicate. The subject can be composed of a noun/ independent pronoun, or dependent. The subject in written Arabic also consists of one or more bound morphemes which form part of the verb (= V) and which express briefly the person, number and gender of the subject (Hole, 1995:204). The verb inside Arabic sentence may or may not have a complement (= COMP). In verbless sentences, it is SCOMP. In the structurally simplest type of verbal sentence is VSCOMP (*jumlah fi'liyyah*). In the other hand, the sentences which describe or provide explanatory information about the already defined agents and patients had the pattern SVCOMP (*jumlah ismiyyah*) (Hole, 1995:205). The main issue in Arabic translation also related to the sentence, for example: the grammatical arrangement marks the sentence as having a particular communicative purpose. A different grammatical arrangement also declared a different communicative purpose. From the point of view of Arabic – Javanese translation, there are three major non-syntactic features of sentence, they are: (1) prosodic features, (2) theme and rheme, and (3) foregrounding and backgrounding (Dickins, 2017:160). This research will elaborate comprehensively the character of the sentence in IU. As the Islamic moral ethic book, *Iḥyā' Ulūmid-dīn* had the special characters in the process of delivering messages of information. In the beginning of every chapter, it has been started with the Arabic imperative word *i'lam* (اعلم) 'you have to know'. It can been looked at from the data 1 and data 2 below.

Data 1 (Musthafā, 1981:273)

اعلم أنّ الخلافة بعد رسول الله صلى الله عليه و سلم تولاها الخلفاء الراشدون المهديون ..

Weruho siro ! ing setuhune khilafah ing dalem sak wuse Rasulullah iku nguwasahi ing khilafah sopo piro2 khalifah kang podo melaku bener kabeh ...

Data 2 (Musthafā, 1981:561)

اعلم أنّ هذا مما لا يحتاج الى تكلف فى اظهاره ..

Weruho siro ! ing setuhune iki – syaraful-'ilmi – iku tetep setengah sangking – barang kang ora den butuhake opo ma – marang merdi – ing dalem ngelaherake ma….

By elaborating data 1 and data 2 above, it can be concluded that the IU had the special character in the process of delivering messages or informations. The imperative verb becomes the starting point of information. It means that IU had been emphasized the information to the readers. In the data 1, the sentence elaborated about "al-khilāfah" (caliphate). IU had been emphasized that the caliphate after the Prophet Muhammad SAW was "al-khulafā'ur-Rāsyidūn". The word caliphate is given information. It indicates that the author and the reader had been understood about it. The phrase al-khulafā'ur-Rāsyidūn had been placed the position of Rheme or new information. The rheme in the data 1 had been progressed into several themes. The theme had the lowest degree in information flow and the rheme had the highest degree. The Arabic sentences in IU had indicated the signs of thematic status and the degree of communicative dynamism. Thus, IU had been choosen as the main data in this research, because IU indicates thematic structure and communicative dynamism. The theme-rheme distinction can also be useful in explaining methods of organization and development in different types of text (Baker, 2018:140).

II. LITERATURE REVIEW

This research had been related with some variables: (1) Theme and Rheme in Arabic language, (2) Communicative dynamism in Arabic language, (3) the book of Iḥyā' Ulūmid-dīn (IU) and (4) Arabic – Javanese translation. First, Theme and Rheme in Arabic language had been elaborated comprehensively by Raof (1998). In this research, Raof analyses thoroughly the pragmatic function 'theme'. This research also focused in the interaction of subject, theme, and agent in Arabic language. This research had not investigated the Theme and Rheme based on the translation perspective. Thus, it can fill the gaps especially about the investigation of Theme and Rheme in Arabic language based on the translation perspective. Theme and Rheme in Arabic language based on the translation perspective had been elaborated by Almanna (2016:140-141). In this book, Almanna had been elaborated the translation of Theme and Rheme from Arabic to English language by adding the comments or annotations. Almanna also compared comprehensively "thematic progression" between Arabic and English language. In this case, Almanna (2016:141) had been emphasized that the thematic progression pattern can be elaborated from the variant kinds of Theme: (1) topical theme, (2) textual theme, and (3) interpersonal theme. In the other hand, Baker (2018) had been discussed theme and rheme notion from the translation side. Baker had been used the term "markedness" and it can be divided into two types, such as: (1) marked theme (unusual or atypical) and (2) unmarked theme (most usual or typical). Marked theme consists of three types, they are: (1) fronted theme (atypical to occur initially), (2) predicated theme (it-structure), and identifying theme (Wh-structure).

III. METHOD

This research uses a qualitative method. The data is analyzed using a descriptive method (describing the structure of language). The method in this research had been divided into three basic steps, they are: (1) collecting the data, (2) data analysis, and (3) reporting the result of data analysis. The data had been collected comprehensively from Iḥyā' Ulūmid-dīn (IU) part 2 which had been translated into Javanese language by Mishbāch Ibnu Zain Musthafā (1981). The data in IU had been classified into two basic patterns of Arabic sentences, SVO and VSO. After the data had been classified, the data had been analyzed by thematic structure (Theme and Rheme) to find and declare the given and the new information in IU. The given information in Arabic language had the special markers, such as definite article. The analysis will start from the character of sentences in IU based on the thematic structures. Miles (1994:10) had been concluded that qualitative analysis was consisting of three concurrent flows of activity: (1) data reduction, (2) data display, and (3) conclusion drawing/ verification. Data reduction refers to the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions. In this case, the data reduction will start from the Arabic sentences analysis based on the thematic structure. The data reduction in this research had been focused in the variant models of Theme and Rheme and the Communicative Dynamism (CD) between Arabic and Javanese translation.

IV. RESULT AND DISCUSSION

The result of the research had been related to the main problems of this research, they are: The first problem will investigate the character of sentences in the IU based on the Arabic and Javanese Syntax elements. The second problem will elaborate the communicative dynamism in the IU between Arabic and Javanese translation.

4.1 The Character of Sentences based on Identifying Theme in *Iḥyā' Ulūmid-dīn*

Iḥyā' Ulūmid-dīn (IU) is the *magnum opus* (a great work of Islamic moral ethic texts) written by Imam al-Ghazali. Al Ghazali was the famous Islamic scholar, he was known as the *renewer of religion*. Meri (2006:292) had been made a figure of Al-Ghazali as "the most prominent theologians, jurists, and mystics of Sunni Islam". In the other side, Meri also concluded the predication of Al-Ghazali as "a famous preacher and Sufi scholar". Al-Ghazali was focused in the relation between the God and humam being, it can be elaborated from the phrase /*shillatul-insān bi-Rabbihi*/ (صلة الإنسان بربّه). In the other hand, al-Ghazali also focused in the relation between human being and their life in this world. It can be concluded that there was a balancing between the world and

the hereafter life. It can be elaborated from his statement that the conclusion of Islamic principles had been divided into / *’amalun lid-dunya*/ and / *’amalun lil-ākhirah*/ (و خلاصة مبادئ الاسلام مبدآن : عمل للدنيا و عمل للآخرة). From his statement, it can be concluded that Al-Ghazali made a balance between the life in the world and the hereafter. This research will elaborate comprehensively the character of Arabic sentences in IU based on the identifying Theme and Rheme. First, the theme was found in the Arabic declarative sentences, such as in the data 3a below.

الحسد يأكل الحسنات كما تأكل النار الحطب

Al-ḥasadu ya’kulu al-chasanāti kamā ta’kulu an-nār al-ḥathab (Musthafā, 1981: 301).

Table 1: Theme in declarative clauses

Al-ḥasadu (S)	ya’kulu (V) al-chasanāti (O) kamā ta’kulu an-nār al-ḥathab
Utawi hasad	Iku mangan - ing hasad - ing piro2 kebagusan- koyo yentho mangan – opo geni – ing kayu
Theme	**Rheme**

In the data 3a above, the theme was found in Arabic declarative clause (L1) and it had been translated into Javanese language (L2). The pattern of the data 3 sentences was SVO. In this case, the theme and the subject are the same. Subject is the ‘normal’ Theme choice in declarative clauses (Thompson, 2014:148). The marker of the Theme in Arabic SVO pattern was translated into Javanese language using the word “utawi”. And the Arabic verb in the SVO had been translated into Javanese language using the marker of the word “iku”. This is the simple model of textual equivalence between Arabic – Javanese translation. On the other hand in SVO model, the theme also had been found in ‘heavy’ subject as theme. Subject was fairly extensive. The nominal group in Arabic language had been used as a subject and theme simultaneously. It can be elaborated from the data 3b below.

أشد الناس عذابا يوم القيامة عالم لا ينفعه الله بعلمه

Asyaddun-nāsi ‘adzāban yaumal-qiyāmah ‘ālimun lā yanfa‘uhu Allahu bi ‘ilmihi (Musthafā, 1981: 319).

Table 2: Heavy Subject as Theme in declarative clauses

Asyaddun-nāsi ‘adzāban yaumal-qiyāmah (S)	‘ālimun lā yanfa‘uhu Allahu bi ‘ilmihi (P)
Utawi luwih banget2e menungso – apane siksane – ing dalem dino qiyamah	Iku wong alim – kang ora paring manfaat ing alim – sopo Allah kelawan – ilmune alim
Theme	**Rheme**

In the complex problem of theme and rheme had been found in IU using the pattern of VSO. The special character of IU can be elaborated from the “word order”. The information had been begun with the imperative verb “i’lam” (اعلم) ‘you have to know’. In this case, Thompson (2014:151) had classified the other main type of theme in “non-declarative”. A further type of non-declarative clause is imperative. The unmarked theme choice can be understood by considering the “communicative purpose”. This is normally to make the other person to do the action. In Arabic language, the natural starting point is therefore the Predicator (V + S), which express the action. The imperative as theme in Arabic language and its translation can be found in the data 4 below.

Table 3: Theme in imperative clauses (Thompson, 2014:152)

Leave	the lamp here.
Don’t cry	about it
Let’s	go for a walk, shall we?
Theme	**Rheme**

Data 4: theme in Arabic imperative clauses

اعلم ! أنّ هذا مما لا يحتاج إلى تكلف فى اظهاره ..

i'lam anna hādzā mimmā lā yaḥtāju ilā takallufin fī izhhārihi

Table 4: Theme in Arabic imperative clauses (Musthafā, 1981:561)

i'lam	*anna hādzā mimmā lā yaḥtāju ilā takallufin fī izhhārihi*
Weruho siro	Ing setuhune iki2 – syaraful-ilmi (mulyane ilmu) – iku tetep setengah sangking – barangkang ora den – butuhake opo ma – marang merdi2 – ing dalem ngelahirake ma
Theme	**Rheme**

4.2. The Communicative Dynamism in *Iḥyā' Ulūmid-dīn*

The communicative dynamism is a central feature of the Prague School theory of Functional Sentence Perspective (FSP), which is concerned with the distribution of information as determined by all meaningful elements (Firbas, 1992). The communicative dynamism becomes the base foundation in translation because it can determine the distribution of information (given – new). Habeeb (2007:32) concluded that Arabic tends to "prepose" the given information and "postpose" the new information. Firbas' model of communicative dynamism had been focused in the context, semantic structure, and the linier arrangement of elements. According to the context, a contextually-dependent element usually provides "given information" because it is understood and known by addressor and the addressee. Thus, the contextually-dependent element carries a low degree of communicative dynamism. On the other hand, contextually-independent elements had been carried "high degrees" of communicative dynamism, because they provide new information to the addressee (Habeeb, 2007:25, Baker, 2018:159). It can be looked at in the data 5 below.

و ذلك لمّا سُئل ابو موسى عن رجل قاتل فى سبيل الله فقتل فقال <u>هو فى الجنة</u>

wa dzālika lammā suila abū mūsā 'an rajulin qātala fī sabīlillāhi faqutila faqāla <u>huwa fil jannah</u>

(Musthafā, 1981:292)

Table 5: The Arabic Communicative Dynamism (CD) in the VSO

wa dzālika lammā suila	*abū mūsā 'an rajulin qātala fī sabīlillāhi faqutila*	*faqāla*	*<u>huwa fil jannah</u>*
Utawi mengkono2 ma qalahu – abu musa – iku tetkalane – den takoni	Sopo Abu Musa – sangking perkarane – wong lanang – kang perang ing atase rajul- kerana ngagungake – agamane Allah – mangka dipateni	Sopo rajul mangka – dawuh abu musa -	Utawi rajul – iku ing dalem suwarga
Theme	**Rheme**	**Theme**	**Rheme**
Context - dependent	**Context - independent**	**Context - dependent**	**Context - independent**
Given Information	**New Information**	**Given Information**	**New Information**
Lowest degree of CD	**Highest degree of CD**	**Lowest degree of CD**	**Highest degree of CD**

In the data 5, the clause "huwa fil jannah" had been classified as RHEME, because it has the highest degree of CD. The addressee want to know the new information about the condition of the people who died in the Allah' way (sabilillah). Huwa fil jannah "he is in the paradise" was a nominal declarative clause. On the other hand, is that which starts with a pronoun called "mubtada" followed by a prepositional phrase called "khabar". Both the mubtada' and the khabar can represent the new information (as in the table 5), depending in the context in which the sentence is used.

Data 6: Arabic word order in SVO

6a	اين هو ؟	Where is he?
6b	هو فى الجنة Huwa (mubtada) = context dependent Fil jannah (khabar) = context independent	He is in the paradise
6c	من فى الجنة	Who is in the paradise
6d	هو فى الجنة Huwa (mubtada) = new information Fil jannah (khabar) = given information	He is in the paradise

V. CONCLUSION

There are two main results here: (1) the character of sentences in *Iḥyā' Ulūmid-dīn* based on the identifying theme and (2) the communicative dynamism in *Iḥyā' Ulūmid-dīn*. First, it can be concluded that in *Iḥyā' Ulūmid-dīn* the sentences can be classified into two types: (1) SVO and (2) VSO, The SVO had been found in declarative sentences and the VSO had been investigated in the non-declarative sentences. In the SVO, the theme can be placed by the subject. It called by the normal theme. On the other hand, the theme can be formed or constructed by the "heavy" subject. The heavy subject as theme had been constructed by the nominal group. In the VSO, the theme was predicator. It can be found from the imperative verb as theme in the non-declarative sentences. The character of sentences as starting point of information in *Iḥyā' Ulūmid-dīn* dominantly had been started by the imperative verb *i'lam !* (اعلم) 'you have to know'. The communicative dynamism becomes the base foundation in translation because it can determine the distribution of information (given – new). Theme had the lowest degree of CD, while Rheme indicated the highest degree of CD.

....

References

Adam, Martin. (2017). *Communicative Dynamism and Prosodic Prominence in Presentation Sentences with Initial Rhematic Subjects.* Linguistica Pragensia, 27(1): 57 – 69.

Almanna, Ali. (2016). *The Routledge Corse in Translation Annotation: Arabic – English – Arabic.* London: Routledge.

Anis, Muhammad Yunus. Arifuddin. Eva Farhah. dan Abdul Malik. 2016. *Penerjemahan Bahasa Arab, Teknik dan Metode Penerjemahan Kalimat Nominal dan Kalimat Verbal dalam Bahasa Arab.* Surakarta: Penerbit Program Studi Sastra Arab.

Badawi, Elsaid. M.G. Carter. and Adrian Gully. (2004). *Modern Written Arabic: A Comprehensive Grammar.* London: Routledge.

Baker, Mona. (2018). *In Other Words: A Coursebook on Translation.* London: Routledge.

Chen, Rong. (1995). *Communicative Dynamism amd Word Order in Mandarin Chinese.* Language Sciences, Volume 17, issue 2, April 1995, pages: 201 – 222.

Dickins, James. (2017). *Thinking Arabic Translation, A Course in Translation Method: Arabic to English, Second Edition.* New York: Routledge Taylor & Francis Group.

El-Dahdah, Antoine. (1993). *A Dictionary of Arabic Grammatical Nomenclature: Arabic – English.* Libanon: Librairie du Liban Publishers.

Firbas, Jan. (1992). *Functional Sentence Perspective in Written and Spoken Communication.* Cambridge: Cambridge University Press.

Habeeb, Rawi T. (2007). *The Role of Communicative Dynamism in Directing the Flow of Information in Arabic with Reference to English.* Tikrit University Journal for Humanities, Vol. (14), No. (2), March (2007), pp: 22 – 34.

Holes, Clive. (1995). *Modern Arabic Structures, Functions and Varieties.* London: Longman.

Kalmár, Ivan. and Dionisius Agius. (1983). *Verb-Subject Order and Communicative Dynamism in Maltese.* Zeitschrift für Dialektologie und Linguistik, 50, Jahrg, H.3 (1983), pp. 335 – 354.

(al)-Khuli, Muhammad Ali. (1982). *A Dictionary of Theoretical Linguistics: English Arabic.* Libanon: Librairie du Liban.

Meri, Josef W. (2006). Medieval Islamic Civilization: An Encyclopedia: Volume 1. New York: Routledge.

Miles, Matthew B. and A.Michael Huberman. (1994). *An Expanded Sourcebook Qualitative Data Analysis.* London: Sage Publications.

Mughazy, Mustafa. (2016). *The Georgetown Guide to Arabic – English Translation.* Washington, DC: Georgetown University Press.

(Al)-Musthafā, Mishbāch Ibnu Zain. (1981). *Ichyā' 'Ulūmid-Dīn bil-Ma'nā al-Jāwiy.* Pekalongan: Raja Murah.

Nagy, János. (2015). "The (Relative) Balance of Communicative Dynamism in Translation". Doctoral Thesis. Faculty of Humanities, Linguistics Doctoral School. Budapest.

Raof, Hussein Abdul. (1998). *Subject, Theme and Agent in Modern Standard Arabic.* London: Routledge.

Salih, Mohammed Salah. (2008). *Functional Sentence Perspective & Communicative Dynamism.* Al-Faith Journal. No 37. December 2008. Pages: 30 – 44.

Sunarto, Emanuel. (2012). *On Perspectiving in Cognitive Grammar and Communicative Dynamism.* LLT Journal: a Journal on Language and Language Teaching, Vol 15, No 1 (2012), pages: 186 – 194.

Thompson, Geoff. (2014). *Introducing Functional Grammar: Thiird Edition.* London: Routledge.

Bionote: Muhammad Yunus Anis is a lecturer in Arabic Translation Department at Universitas Sebelas Maret Surakarta. In 2012, he was awarded his master degree (Master of Arts) in Religious and Cross-cultural Studies (Middle East Studies) Graduate School at Gadjah Mada University in Indonesia. He has presented his papers at the Udayana University, UPI Bandung, Universitas Indonesia Depok, and Canal Suez University Egypt and other institutions. His current research is on indigenous language protection, Islamic Sufism, Semitic Language, Arabic Linguistics and Translation. As part of national research orientation he is active on Research Group (RG) of Arabic Translation at Sebelas Maret University. Scopus ID: 57193251472. SINTA ID : 2659. E-mail: yunus_678@staff.uns.ac.id.

****