JAVANESE TRANSLATION OF ANĀ ALLĀḤ: STUDY ON THE JAVANESE TRANSLATION IN QS. THAHA/20:9-15

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Abstract: The purpose of this article is to reveal the Javanese translation of the word Anā Allāḥ in QS. Thaha/20: 9-15. To discuss the issue the author uses a critical content analysis and comparative analysis approach. The findings in this qualitative research are: first, the translators agreed to use Ingsun to translate Anā Allāḥ. Second, they use Ingsun for Anā Allāḥ because they want to dwell and honor Allah above everything, the Almighty. It is related to their understanding, awareness, and implementation of Javanese culture, unggah-ungguh (honorific speech). Third, they chose Ingsun to translate Anā Allāḥ: philosophically, Ingsun is the Essence and Existence of God. Culturally ethically, Ingsun is only used by high-class people. An ordinary man who pronouns Ingsun for himself, shows that he is involved in conflict or doesn’t understand unggah-ungguh. Sufistically, Ingsun is a perfect word that represents a person’s spiritual experience of uniting with his God. This research significantly contributes to the body of knowledge on ethical linguistics in religious texts, especially from a Javanese perspective which is relatively understudied by scholars of Islamic studies.

Keywords: Ingsun; Javanese Translation; Unggah-ungguh; the al-Mighty

Introduction
Javanese is one of eleven languages that still exist in the world, with the number of Javanese speakers worldwide is 85 million. This Javanese language can be found both orally and in writing, both in Islamic boarding schools and among...
rural communities\(^3\). These Javanese speakers live throughout the Provinces of Central Java, East Java, and DI Yogyakarta and its surroundings\(^4\). As a written language, four magazines use Javanese, namely: Lontar Using, Titis Basa, and Ajisaka (\(^5\), and Joko Lodang is 51 years old\(^6\). In Islamic religious people, a written language can be found in several Qur'anic commentaries as well as translations of Islamic religious classics. This translation is carried out in Javanese with Arabic letters better known as Arab pegon\(^7\).

Javanese has more than 10 Singular First Pronouns (SFP), including Old Javanese, Middle Javanese, and Modern (New) Javanese. The groups that have existed in each of these periods according to are: the OJavanese period, namely aku, kami, nghulun, sanghulun, ngwang, patik haji, puti mabarsi, patik, mabarsi, anak mpungku, bhiyangga, bhiyangga ampu, bhiyangga haji dan maneh. Middle Java period, namely aku, kami, mami, nghulun, ingwang, ingong, Ingsun, manira, kawula. And finally, the Modern / New Javanese period, namely: aku, kula, kawula, adalem (formal), Ingsun, sun, ingwang, ulun, amba, (poetry), isun, kita, inyong, kula (Javanese dialect), isun and kula (Banyuwangi dialect). The use of one of the SFP variants in Javanese, based on ethics and culture will reflect the quality of honorific speech (unggah-ungguh) (Nurjaleka, 2021, Widiyono et al., 2020). Both are understood by speakers (first person) or second person. Practicing of unggah-ungguh also indirectly reflects the obedience or speaker coming from a religious social hierarchy, \(^9\) age, social status, kinship, royal blood, education, and conversation context.\(^10\)

\(^3\) Wiwiek Sundari, Javanese Language Maintenance at Dieng’s Dreadlock Hair Cutting Tradition to Support Banjarnegara Local Tourism, *The 6th International Conference on Energy, Environment, Epidemiology, and Information System (ICENIS 2021)*, doi.org/10.1051/e3sconf/202131702012.


At least, there are three levels of ungguh-unggah in Javanese, namely: the lower level (ngoko), the middle level (krama madya), and the upper level (krama inggil). The highest level (krama inggil) of etiquette is expressed in Javanese Krama, which is typically utilized as a sign of respect between younger and older people. The second degree (krama madya) of politeness among the three languages is the Javanese Madya language, which is typically used among peers. The lowest level of politeness in Javanese is the ngoko language, which is typically used by older individuals to communicate with younger people, such as parents to their children.

Connected with the previous issue, the word Anâ in the Qur'an when translated into English with I (dhamir al-mutakallim) whereas in Indonesian the word Ana is translated aku and saya, hamba (servant), patik. For Indonesian translation, it is really depended on speaker. If a speaker is Allah, Satan, Jinn, Satan, Pharaoh, and Namrut, then it is translated as Aku. But if a speaker is other than the subjects, the interpreters translate it with the word of saya. However, it should be noted that according to Indonesian dictionary, if the word aku is spoken by the first person, it represents a familiar impression or less respect (Poerwodarminto, 1954), while the word saya is more respectfull.

Related to the issues, the purpose of this article is to reveal the translation of Anâ that contained in QS. Taha/20:09-15 on the Qur'an in Javanese translation. Author acknowledges, this is one of the first research discussing Ana Allah and based on observation there is no research has been done on this topic by any authors. The main question of this research is “Why do the interpreters distinguish between Anâ for Allah and Anâ for servants/creatures?”. The objective of this study is to reveal the Javanese translation of the word Anâ Allah in QS. Taha/20: 9-15. To discuss the

15 Mahmud Yunus, Arab Indonesia, ed. Turaihan (Jakarta: Penerbit Mahmud Yunus wa Dzuriyyah, 2018).
16 Tim Penyusun Kamus Bahasa Indonesia, Kamus Babasa Indonesia (Jakarta: Pusat Bahasa Indonesia, 2008).
issue the author uses a critical content analysis and comparative analysis approach. Therefore, the following paragraph would discuss research method, theoretical framework, result and discussion, ended with conclusion. Indeed, this research significantly contributes to the body of knowledge on ethical linguistics in religious texts, especially from a Javanese perspective which is relatively understudied by scholars of Islamic studies.

**Method**

The research type of this article is qualitative research with approaches or objects formal is content analysis, comparative descriptive\(^{18}\) and critical discourse analysis\(^{19}\). Using critical discourse analysis is this case for a theological element contained in the material objects of this article and concerning with continuity and change, as well as what happens in specific texts \(^{20}\).


**Theoretical Framework**

1. First Person Singular Pronoun: Philosophical and Psychological Perspective

Discourses of ‘I’ is never complete in multiple perspectives. In general, I a singular first-person personal pronoun (SFP) who speaks and actively does anything. ‘I’ is the main subject that become the other, outside of ‘I’, you, or him. In the simplest sense, ‘I’ is the real existence of oneself before man and other God’s creatures. ‘I’ is a necessity that is symptomatic of every human being, regardless of gender, social status, culture, religion, race, or class. ‘I’ is the one who describes the presence, existence, and state of the person speaking.

In the perspective of philosophy, culturalist Toety Heraty Noerhadi, sorted out there are three ‘I’ es, namely: ‘I’ an ontology, ‘I’ a functional, and ‘I’ a mitik \(^{21}\). ‘I’ in ontology is ‘I’ that has a distance between subject and object. This distance is necessary to see everything objectively. I in functional is ‘I’ sees ‘I’ in the context

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of dynamic interaction with the development of society. And ‘I’ is to see ‘I’ in a more mysterious, spiritual context.

In philosophy, the discussion of ‘I’ became an inherent identity of Rene Descartes. Even the German philosopher asserted that the awareness of the active (thinking) ‘I’ became clear evidence of his existence. The phrase is summarized in the sentence: *Cogito Ergo Sum* (I think, I exist). Descartes becomes thinking an inherent identity of every human being presenting his/her existence. By using reverse logic, then man, whoever he is, when he does not think, automatically becomes himself not-exist.

In psychological view, ‘I’ is better known as self or ego, also became an important issue. In this case the self refers to one's self which is divided into two sides, me (as object) and I (as subject). As an object, ‘I’ is influenced by others. As an object, ‘I’ consciously do and influence others. Abraham Maslow, in the hierarchical theory of human needs, affirmed that the peak or perfection of one's self-existence is when he gets self-actualization. Self-actualization is the idea that every individual has many hidden potentials, talents, or competencies that he can develop, but have not yet surfaced. Then these potentials are actualized in a continuous process of disclosure. The view of positive psychology states that self-actualization is when someone achieves excellence and fun, which he does with strong desire and sincerity.

2. First Person Singular Pronoun: Mystical Perspective

Phenomenon of ‘I’ in the Sufi world is difference. In Sufism (tashawwuf), there are at least two figures who color the Islamic world: first Abu Yazid al-Busthami (d. 875) and Abu Mansur Hussein al-Hallaj (d. 922AD). Abu Yazid or Bayazid is famous for his expressions that borrow the word of Allah QS. Taha/20:14. Bayazid used the verse in his shathat experience when experiencing the peak of *ittihad*.

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The second is al-Hallaj, as a Sufism practitioner who experiences a feeling of union with God. His experience of United with God was triggered by his metaphysical concept of the Light of Muhammad (Nûr Muhammad), his idea of wahdatul adyan (the union of religions), fana and baqa’, the experience of bahtâ’i. When experiencing God’s drunkenness, al-Hallaj raved by saying I am the Truth (Anâ al-Hâqq). A number of sources mention that al-Hallaj syathabat was also taken by him before the moment of beheading him in front of many people. Unlike Abu Yazid Al-Busthami, by the rulers of the Abbasid Caliphate the expression al-Hallaj was considered to trigger conflict, in the end, he was considered as a heretic, and was sentenced to death.

In Java, also there is a figure who declared his ego to be God, namely Syekh Siti Jenar. The man, also known as Syeikh Lemah Abang, expressed his spiritual experience with his words: Iya Ingsun Iku Allah (Indeed, I am Allah). He presented in Java, in the time of developing of Islam in Java, about 15-16 centuries. Like al-Hallaj, Syeikh Lanang Sejati, has to receive his death penalty by the rulers of his time.

In the late 19th century, the Pakistani philosopher Sir Muhammad Iqbal came to the question of ‘I’ or ego or khudi. Aurang Zeb understood that there are three stages in the khudi of Muhammad Iqbal’s thought, namely: the self and "I am ness (intrapersonal); the self and the other (interpersonal); the self and God (transpersonal)". Intrapersonal, more emphasis ‘I’ sees ‘I’. Interpersonal ‘I’ sees the other ‘I’, while transpersonal ‘I’ traverse fused with the other ‘I’ (in this case is God). Muqaddas views that the phenomena is a form of close relationship between servants and God.

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3. First Person Singular Pronoun: Javanese Culture Perspective

Singular First Pronoun (SFP) is Ingsun. It means Aku or saya (Indonesia); I (English); Anā (Arabic). Ingsun is usually a single person or a. Besides Ingsun there are more singular first pronouns. In translation of dictionary, Singular First Pronoun (SFP) of Java has following meanings: first, bamba. It means servant, slave, aku (Utomo, 2009), Zoetmulder, (2004)38. The word amba (servant) which is grouped in New Javanese is rarely used (Swastikanthi, 1988). This word has the same meaning as ambo (me) in Minang. Second, ulun or ngbulun. It means servant, errand boy, Aku (God 39 slave, collateral, servant. The word ulun is used to express respect, humble, so it can also mean servant 41. Third, kawula or kula. It means servants, commoners, people of a country. The word kula is used by speakers to demean themselves from their interlocutors Kula has until now become the standard language among Javanese-speaking people both in written and spoken languages.

Fourth, patik means servant, slave ransom, used by someone when speaking in front of a king or as an attempt by someone to humble themselves in front of their interlocutors. In a number of books the word patik is added behind it with the word haji, so that it becomes patik haji. Haji means lord which is the second person singular pronoun form.

Fifth, manira means ‘I’ (from the ruler / king to the lower level (first single person, I (who is used to refer to myself when talking to subordinates). There are also those who use this word manira to demean themselves because it comes from manehira which means servant. The word manira (I) is still exists mainly in puppet language. Among Javanese-speaking people, the word manira is difficult

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37 ordinary soldier, comrade
39 Utomo Sutrisno Sastra, Kamus Lengkap Jawa-Indonesia.
40 Zoetmulder, Kamus Jawa Kuno Indonesia; Tim Balai Pustaka, Kamus Besar Bahasa Indonesia, 4th ed. (Jakarta: Balai Pustaka, 1994); Indonesia, Kamus Bahasa Indonesia.
42 Utomo Sutrisno Sastra, Kamus Lengkap Jawa-Indonesia; Tim Balai Pustaka, Kamus Besar Bahasa Indonesia; Zoetmulder, Kamus Jawa Kuno Indonesia.
44 Zoetmulder, Kamus Jawa Kuno Indonesia; Utomo, Kamus Lengkap Jawa-Indonesia.
45 Tim Balai Pustaka, Kamus Besar Bahasa Indonesia.
49 Tim Balai Pustaka, Kamus Besar Bahasa Indonesia.
Sixth, *mami* means *ingsun* me, *kami* first person pronoun, usually the position characterizes (mine), but also the same *kami* (Zoetmulder, 2004).

Seventh, *ingwang/ngwang/wang, ngong/ingong* means *tiyang* me, I first person pronoun, usually the position characterizes (mine), but also the same *kami* (Zoetmulder, 2004). I (king) Based on Swastikanthi’s research, *ingsun* only appeared in the Middle Javanese language period and the New Javanese language period, although among elitist and limited communities.

Of the eight SFPs, seven of them are used by speakers or first persons to express condescension as a form of respect for someone who is talking to their interlocutors. As for SFP *ingsun*, it is spoken by a single first person in its social status higher than its interlocutor. Horne wrote *ingsun used by monarchy*.

Such is my theoretical framework in the various understandings and perspectives above, the author describes *Anâ Allâh al-Qur’ân* in Javanese translation. The author assumes there is a bright spot of its uniqueness and specialness.

### Results and Discussion

**Understanding Ana in various Arabic and English**

In Arabic, *Anâ* means I, *dhâmîr al-mutakallim, al-ana = al-dżat* (nafs), ego. *Dhamir raf’un munfashilun lil mutakallim wa lil mutakallimah* Another derivative of *Anâ* is *Al Anâniy* (egoist) excessive love for oneself. A person who praises himself with nothing that is not in himself, is self-proud, arrogant.

In the English sense, according to Websters: *Ana (I)*, is *the one who is speaking or writing; someone aware of possessing a personal individuality (self)*. In another explanation of ‘I’ as follows:

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The concept of the *first person* in grammar is a way of indicating the speaker's involvement in the sentence that is being narrated. *I*, *we*, and *us* are the first-person pronouns, with *I* as the singular and *we* and *us* as the plural forms. *I* is a first-person pronoun used when the narrator of the phrase is referring to themselves, and *we* or *us* refers back to a group of two or more that includes the speaker (citationmachine.net, 2020). A first-person pronoun is a pronoun that refers to the speaker or writer. Typically, a first-person pronoun doesn't actually replace a noun and is understood to mean that a writer/speaker is referring to themselves or to a group that includes themselves.

According to KBBI, *Aku*: the first person pronoun who speaks or who writes (in the familiar variety); self; *saya*. According to KBBI, *Aku* is usually used in intimate conversations, such as between playmates or friends, brothers and sisters, parents towards their children, as well as in prayer; *Yourself*.

Based on the definition of *Anâ*, in Arabic, English, and Indonesian, these two languages refer to the egalitarian and general use of SFP. This means that in these two languages emphasizes that neither the speaker nor the interlocutor have to choose or use certain terms. Everything is the same, except in the first person singular affirmation in Indonesian. In Indonesian, *Aku* was used in speech among people who were already familiar and friendly with each other.

**QS Thaha/20:9-15 in Javanese Translation**

From the translation of these verses, it can be seen that, Bakri Syahid (1979), Musthofa (2015), Adnan (1977) they clearly distinguish the translation of the word *Ana* for the prophet Moses (as) with the word *Anâ* for Allah. *Anâ* to the prophet Moses each of them a different word. Bakri uses the word *aku*, Bisri Musthafa uses the word *Ingsun* (with a small i), R. Muhammad Adnan uses *tak* and *aku*. When the scholar translated *Anâ* for Allah, they agreed to write the word *Ingsun*. Bisri Musthafa although interpreting *Anâ* for Moses as and *Anâ* for Allah using the word *Ingsun*, but he distinguishes it by writing by using lowercase letters for Moses' *Anâ* and uppercase for Allah’s *Anâ*. For more details can be seen in the following table:

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<table>
<thead>
<tr>
<th>Bakri Syahid</th>
<th>Bisri Musthafa</th>
<th>R. Muhammad Adnan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lan apa wus tumeka marang sira Muhammad, caritane Musa?</td>
<td>Rak temen to siro katekanan critone Nabi Musa?</td>
<td>(Muhammad), apa sira wis sumurup ceritane Nabi Musa?</td>
</tr>
<tr>
<td>Nalika Musa sumurup geni, nuli kandha marang ahline: &quot;Sira padha lerema ana ing kene dhisik, jalaran satemene aku sumurup geni, muga-muga aku mengko bali marang sira mrene karo anggawa obor saka geni iku, utawa muga-muga mengko negemu sscsuluh saka geni iku kang bisa nuduhake dalan!&quot;.</td>
<td>Iyo iku naliko Musa weroh geni, banjur ngendiko marang bojone: tenguk-tenguku kene, Ingsun kok weroh geni, mbok menowo Ingsun biso nggawaake geni marang sira kelawan obor. Utowo bok menowo Ingsun bisa nemu pituduh dalan ono ing sanding geni ka.</td>
<td>Nalika dheweke Nabi Musa sumurup geni, banjur ngendika marang ahline: &quot;Sira padha lerema ana kene dhisik, geni ka tak panaran, tak nyumet obor, banjur tak bali mrene, utawa bok menawa ing kana aku ketemu wont kang nuduhake dalan</td>
</tr>
<tr>
<td>Sawusé Musa tekan ing papané geni, nuli ditimbalan: “Hé Musa!”</td>
<td>Bareng Nabi Musa wus tekan ana ing panggonan padhang-padhang dumadaan Nabi Musa ditimbalan mangkéné: he Musa!</td>
<td>Bareng Nabi Musa wis tekan panggonan geni, ditimbalan dening Allah. Pangandikane: “He Musa.”</td>
</tr>
<tr>
<td>Satemené Ingsun iki Pangéranira, mara copoten trumpapahira, jalaran satemene sira saiki ana jurang Thuwa yaiku tanah kang disucèaké!</td>
<td>Ingsun iya Ingsun iki Pangéran ira, copoten trumpapah loro ira, temen sira iku ana ing jurang kang diberkahi iya iku thuwa.</td>
<td>Saktemene Ingsun iki Pangeranira. Mara copoten trumpapahira, jalaran saktemene sira saiki ana ing jurang suci kang aran jurang: Thuwa.</td>
</tr>
<tr>
<td>Yekti dina qiyamat iku tan kena ora mesthi kelakon, pancén Sun gawé wedi dina Qiyamat iku kanggo males</td>
<td>Satemené dina kiamat iku mesthi tumekané, mèh baé ora Ingsun terangaké, tumekané dina kiamat, iku</td>
<td>Saktemene bakal tekane dina qiyamat iku mesthi kalaksanan, mehmeh Ingsun gawe wadi tekane dina</td>
</tr>
</tbody>
</table>
Javanese Translation of Anâ Allâh: Study On the Javanese Translation in Qs. Thaha/20:9-15

Qs. Taha/20:9-15 In English Translation

The Phenomenon of Translating the Word Anâ in These Verses Is Different from What Is Done by Translators Who Use English. Sayyed Hossein Nasr (Nasr, 2015), Ahmed Ali (Anonymous, And M.H. Shakir. The Four People Did Not Distinguish Who the Subject Used the Word Anâ. All Four Translate the Word Ana for Beings (The Prophet Moses) And the Word Ana For al-Khâliq (Allah) Using the Word I. This Is as Revealed in The Following Table:

Table 2. Translation Display Qs. Taha/20:9-15 in English

<table>
<thead>
<tr>
<th>Seyyed Hosein Nasr</th>
<th>A.B. al-Mehri</th>
<th>Ahmed Ali</th>
<th>M.H. Shakir</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hast, thou heard tell of Moses?</td>
<td>And has the story of Moses reached you?</td>
<td>Has the story of Moses come to you?</td>
<td>Has the story of Moses reached you?</td>
</tr>
<tr>
<td>when he saw a fire and said unto his family, &quot;Stay here. Verily I perceive a fire. Perhaps I shall bring you a brand therefrom, or find guidance at the fire&quot;?</td>
<td>When he saw a fire and said to his family, &quot;Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance.&quot;</td>
<td>When he saw a fire, he said to his family: &quot;You wait here. I have seen the fire. I may haply be able to bring an ember from it or find direction by the fire.&quot;</td>
<td>Behold! He saw a fire, so he said to his family, &quot;Wait here: I perceive a fire; perhaps I can bring you some burning brand from it or find some guidance at the fire.&quot;</td>
</tr>
<tr>
<td>Then when he came to it, he was called, &quot;O Moses!</td>
<td>And when he came to it, he was called, &quot;O Moses,</td>
<td>When he approached it, a voice called out:</td>
<td>But when he came to the fire, a voice was heard: &quot;O Moses!</td>
</tr>
<tr>
<td>Verily I am thy Lord. Take off thy sandals. Truly thou art in the holy valley of Ṭuw.</td>
<td>Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.</td>
<td>&quot;O Moses, I am verily your Lord, so take off your shoes, for you are in the holy plain of Towa.</td>
<td>&quot;Truly I am your Lord! Therefore take off your shoes (in My presence): You are</td>
</tr>
</tbody>
</table>

I have chosen thee, so listen to what is revealed.  

And I have chosen you, so listen to what is revealed [to you].  

I have chosen you, so listen to what is revealed to you.

"I have chosen you: Listen, then, to the inspiration (sent to you).

Truly I am God, there is no god but I. So, worship Me, and perform the prayer for the remembrance of Me.

Indeed, I am God. There is no deity except Me, so worship Me and establish prayer for My remembrance.

I am God, and there is no god but I, so serve Me, and observe acts of prayer to remember Me.

"Truly, I am Allh: There is no god but Me, so serve Me (alone), and establish regular prayer for celebrating My praise.

Surely the Hour is coming. I would keep it hidden, that every soul might be recompensed for its endeavours.

Indeed, the Hour is coming, I am almost concealing it - for each soul to be rewarded for that which it strives.

Verily the Hour (of the great change) is about to come, I keep it secret that every soul may be rewarded for its endeavour.

"Truly the Hour is coming! My design is to keep it hidden, for every soul to receive its reward according to the measure of its endeavour.

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
<th>Translation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have chosen thee, so listen to what is revealed.</td>
<td>And I have chosen you, so listen to what is revealed [to you].</td>
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<td>&quot;Truly the Hour is coming! My design is to keep it hidden, for every soul to receive its reward according to the measure of its endeavour.</td>
</tr>
</tbody>
</table>

To this day, most Javanese people take verbal communication are still tied by unggbunggb. This is reflected in choosing or using Singular First Pronouns among speakers. As previously described, using of the words kula, kawula, patik, hamba, adalem is speaker’s personal effort for showing respect for interlocutors. Conversely, using the words aku and Ingsun gives impression of a speaker as arrogant or implied there is no respectfulness among them. Even when Ingsun is spoken by the first and second persons, depicting that the two speakers are involved in personal feuds or conflicts.

It seems that the phenomenon of choosing Singular First Pronouns among Javanese mufassir when translating the word Anâ Allâb is strongly influenced by the values of unggbunggb in Javanese tradition. As the table above, the Javanese interpreters agreed that they translated Anâ Allâb using the word Ingsun. The translation of Anâ Allâb falls on the choice of Ingsun, because of several important considerations, among them because Ingsun has a broader and deeper meaning. In Fauzan's research, there is a meaning of SFP Ingsun is systematically divided into four parts: Ingsun as a sakan paraning dumadi (beginning and ending of creation); Ingsun as a spiritual peak; Ingsun as al-însân al-kâmîl (perfect human being); and Ingsun as an egalitarian expression.
For the Javanese, Ingsun is understood as the essence and existence of God before God created anything in the universe. This is as revealed in Wirid Hidayat Jati:\n
Sejatine ora ana apa apa; awit duk maksih awang uwung; during ana sawiji-wiji; kahng ana dingin iku Ingsun; ora ana Pangeran among Ingsun sajatin Depang Amaha Suci; anglimpiti ing sipating-Sun; anarliani ing asmaning-Sun; amratanndhani ing apngaling-Sun: Sejatine Ingsun Depang amurba amisesa; kahng kuwaja anitahake sawiji-wiji; dadi padha sanalika; sampurna saka ing kodrating-Sun; kahng dbingin Ingsun nitahake kayu; aran sajartul yakin; tumuwuh ing sajroning alam ngadamp makhmual ajalai abadi; nuli cahya aran Nur Muhammad; nuli kaca aran miratul bayar; nuli nyawa aran rub ilapi; nuli damar aran kandil; nuli sosotya aran darrah; nuli damar aran kandil; kahng minangka warananing kalarating-Sun. Sajatine manungsa iku rangsan Ingsun, lan Ingsun rahsaning manusia, karana Ingsun anitahake Adam, asal saka ing nganasir patang prakara: bumi, genim, angin, banyu. Iku dadi kawujudaning sipating-Sun; ing kono Ingsun panjingi madarab limang prakara: nur, rahsa, nafs; budi; iya iku minangka warananing wajab Ingsun kahng maha suci.

In fact, there is nothing; because at that time it was still empty; nothing yet; there is me. There is no god but Me; the nature of the most holy substance; which includes My nature; that goes with My name; and which marked My deeds. Truly I am the Almighty Substance; who has power to create all things; happens in an instant, perfect from my nature; is a clear sign of My nature. At first, what I created was a tree named: sajarutul yagin. Growing up in the eternal nature of adam-makdum; after that light named Nur Muhammad; mirror named mir'atul hayai; Life is called spirit idhâfi; a lamp named qandil; gem called dzarrah; and jalal's wall named hijab; which is the cover for My presence. Humans are My secret; and I am the secret of humanity; for I created Adam from the four elements of various elements: earth, fire, air, and water; they are manifestations of My nature. Then I put into it mudharah (muhdats) of five kinds: nur (light), rahsa (secret), spirit, lust, mind: which are the walls for My most holy face.

The perfection of the philosophical views of Javanese mufassir reflects the prudence, depth, and sharpness of their philosophy in understanding the nature, existence, and authority of Ingsun Allah. They understand and place Ingsun Allah in ontological perfection, epistemological intelligence, and axiological tenderness. Ingsun God not the same as Ingsun of Moses, Ingsun of Pharaian, Ingsun of Satan, and Ingsun of any other being. Ingsun of God is the Most Perfect, the Most Noble, the Supreme, and the Most pervading throughout the entire Beginning and End of this universe.


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Rinkes asserts that Ingsun is equal to Allah, or the Absolute Ego in the study of Wahidiyah. Fauzan, explained more comprehensively as follows:

The word Ingsun was originally only valid for God when He (God) mentioned ‘I’. God's Ingsun is the absolute that is at the core of Himself (Khalq), encompassing the entire process of creation from beginning to end (Khalq, creation), fulfilling its deeds (Akhlâq, morality), and mastering all His creations (Makhlûq, creatures). God's Ingsun is tasbih (similar) and tanzih (incomparable). Ingsun of God exists because of His eternal Self who can put on the chosen self through hulul or welcome the efforts of the people who are composing (Ittiḥâd). That is Ingsun as God's Substance.

There are at least six things that the author conveys, why Javanese mufassir is very careful and respectful in translating the word Anâ Allâh in the Qur'an. First, they considered the polarization of social classes and socio-linguistic phenomena that grew and developed in Javanese society over time. Secondly, they refer to a number of historical events that present controversial figures who recklessly pronounce the word Ingsun for themselves, both in the context of expressing spiritual experience and in conflicts among speakers. Third, they refer to the sources of wisdom and example that live in society, especially in Sufism books that talk about one's spiritual experience in the context of Javanese culture. Fourth, they refer to written sources that serve as ethical guidelines among Javanese society, especially books published in the palace environment as a center of culture, politics, religious morals. Fifth, they refer to the values of unggah-unggah which to this day are still firmly held by most Javanese people. Sixth, they still put Ingsun to explain that God above all else, the Highest, the Greatest, the Most Merciful, the Most Powerful, and the Wisest.

Related to the previous enlightenments, the author concludes that Javanese Mufassir’s understanding on Anâ Allâh in the Qur'an – borrowing Ary Ginanjar in explaining the three quotients – based on their emotional quotient, spiritual quotient, and intellectual quotient. As researcher has explored, in a few languages, including Arabic, explaining Anâ Allâh in the Qur'an is more open and classless. But this phenomenon is not in the case of the Javanese mufassir. For them, Anâ Allâh in the Qur'an, should be translated in a more rational philosophy and more comprehensive knowledge, more hierarchical-cultural context, and more mystical consciousness.

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71 Ary Ginanjar Agustian, Rahasia Sukses Membangun Keerdasan Emosi Dan Spiritual (Jakarta: PT. Arga, 2001); Ary Ginanjar; Ridwan Mukri Agustian, ESQ for Teens 1 (Jakarta: PT. Arga, 2008).
Conclusion

Based on the description above, the author concludes that the Javanese mufassir in translating the Qur’an into Javanese, they are still very strongly bound to cultural values Java, a culture of unggah-ungguh that are stored strongly and practiced by Javanese generations, both in written and spoken language. The word Ingsun for translating Anâ Allâh in the Qur’an because they state to put the Lord Allah above everything that no one equals. Ingsun in this case is Ingsun as the beginning and end, and which contains and embraces the Self of God, Creation of the Universe and all His creatures.

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