

## JAVANESE TRANSLATION OF *ANĀ ALLĀH*: 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 Allāh 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 Allāh. Second, they use Ingsun for Anā Allāh 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-unggub (honorific speech). Third, they chose Ingsun to translate Anā Allāh: 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-unggub. 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-unggub; 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<sup>1</sup> This Javanese language can be found both orally and in writing, both in Islamic boarding schools<sup>2</sup> and among

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<sup>1</sup> A.Y. Saleh et al., "Calming Effect of Javanese Handwriting Calligraphy, Preliminary Study Based on Neuroaesthetics," *Bali Medical Journal* 11, no. 3 (2022), <https://doi.org/10.15562/bmj.v11i3.3598>.

<sup>2</sup> Himawatul Azmi Nur, Pemakaian Bahasa Jawa Oleh Santri Pondok Pesantren Hadziqiyah Kabupaten Jepara, *Skripsi*, (Universitas Negeri Semarang, 2016), 160-167; SAYYIDAH UMAMAH AMALIYAH, Implementasi Model Quantum Learning dalam Meningkatkan Keterampilan Berbicara Bahasa Jawa Ragam Krama Inggil Kelas V di Madrasah Ibtidaiyah Miftahul Huda Kertonegoro Jenggawah Jember Tahun Pelajaran 2020/2021, *Skripsi*, (Universitas Islam Negeri KH. Achmad Siddiq Jember: Fakultas Tarbiyah dan Ilmu Keguruan Program Studi Pendidikan Guru Madrasah Ibtidaiyah, 2021), 1-187.

rural communities<sup>3</sup>. These Javanese speakers live throughout the Provinces of Central Java, East Java, and DI Yogyakarta and its surroundings<sup>4</sup>. As a written language, four magazines use Javanese, namely: Lontar Using, Titis Basa, and Ajisaka (<sup>5</sup>, and Joko Lodang is 51 years old<sup>6</sup>. 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<sup>7</sup>.

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<sup>8</sup> are: the OJavanese period, namely *aku, kami, ngbulun, sangbulun, pinakangbulun, ngwang, patik haji, putu maharsi, patik, maharsi, anak mpungku, bbujangga, bbujangga ampu, bbujangga haji dan maneh*. Middle Java period, namely *aku, kami, mami, ngbulun, 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 (*unggab-unggub*) (Nurjaleka, 2021, Widiyono et al., 2020). Both are understood by speakers (first person) or second person. Practicing of *unggab-unggub* also indirectly reflects the obedience or speaker coming from a religious social hierarchy, (<sup>9</sup> age, social status, kinship, royal blood, education, and conversation context <sup>10</sup>.

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<sup>3</sup> 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.

<sup>4</sup> Puji Arfianingrum, Penerapan Unggah-Ungguh Bahasa Jawa Sesuai Dengan Konteks Tingkat Tutur Budaya Jawa, *Jurnal Prakarsa Paedagogia* Vol. 3 No. 2, Desember 2020, 137-141. ISSN 2620-9780 (Online), 2621-5039 (print).

<sup>5</sup> Balai Bahasa Jawa Timur, "Majalah Balai Bahasa Provinsi Jawa Timur Edisi Juli-Desember 2022," Balai Bahasa Jawa Timur, 2022, <https://balaibahasajatim.kemdikbud.go.id/2022/12/21/majalah-balai-bahasa-provinsi-jawa-timur/>.

<sup>6</sup> Paradisa Nunni Megasari, "51 Tahun Eksis, Majalah Djaka Lodang Belum Pernah Setop Terbit," detik.com, 2023, <https://www.detik.com/jateng/budaya/d-6492505/51-tahun-eksis-majalah-djaka-lodang-belum-pernah-setop-terbit>.

<sup>7</sup> Jamaluddin, Jahuri and Sidik Fauji, "Arab Pegon Dalam Khazanah Manuskrip Islam Di Jawa," *Jurnal Penelitian Agama* – 23, no. 1 (2022): 61–80, <https://doi.org/10.24090/JPA.V23I1.2022.PP61-80>; Abdul Aziz et al., "Learning Arabic Pegon for Non-Javanese Santri At Pesantren," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 113–26, <https://doi.org/10.15575/jpi.v8i2.19581>.

<sup>8</sup> Agatha Trisari Swastikanthi, "Kata Ganti Orang Pertama Bahasa Jawa: Suatu Tinjauan Diakronis," *Skripsi* (Yogyakarta: facultas Sastra Universitas Gadjah Mada, 1988), hlm. 17-70.

<sup>9</sup> Hanna Levina Goei and Nurhayati Nurhayati, "The Influence of Unggah-Ungguh as Javanese Culture in Gereja Injili Di Tanah Jawa (GITJ) Kudus: Communication Processes for Sustaining Local Social-Environment," *E3S Web of Conferences* 359 (2022), <https://doi.org/10.1051/e3sconf/202235902009>.

<sup>10</sup> Purwa Lalita Nurjayanti, "Tingkat Tutur Bahasa Jawa," *Kawruh: Journal of Language Education, Literature, and Local Culture* 1, no. 2 (2020): 1–8.

At least, there are three levels of *unggah-ungguh* in Javanese, namely: the lower level (*ngoko*), the middle level (*krama madya*), and the upper level (*krama inggil*)<sup>11</sup>. 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<sup>12</sup>.

Connected with the previous issue, the word *Anâ* in the Qur'an when translated into English with I (*dhamir al-mutakallim*)<sup>13</sup> whereas in Indonesian the word *Ana* is translated *aku* and *saya*<sup>14</sup>, *bamba* (servant), *patik*<sup>15</sup>. For Indonesian translation, it is really depended on speaker. If a speaker is Allah, Satan, Jinn, 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<sup>16</sup> or less respect (Poerwodarminto, 1954), while the word *saya* is more respectfull<sup>17</sup>.

Related to the issues, the purpose of this article is to reveal the translation of *Anâ* that contained in QS. Taha/20:9-15 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 Allâh* in QS. Taha/20: 9-15. To discuss the

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<sup>11</sup>Edy Susilo, *Warga Pacitan Yang Berada Di Antara Pemakai Bahasa Jawa Serampangan* (Malang Dan Surabaya): Sebuah Kajian Mikro Sociolinguistik, *Seminar Nasional PGSD UNIKAMA* <https://semnas.unikama.ac.id/pgsd/artikel.php> Vol. 1, Desember 2017, 333-342.

<sup>12</sup>Goei and Nurhayati, "The Influence of Unggah-Ungguh as Javanese Culture in Gereja Injili Di Tanah Jawa (GITJ) Kudus'Communication Processes for Sustaining Local Social-Environment"; Franz Magnis-Suseno, *Javanese Ethics and World-View: The Javanese Idea of the Good Life* (Jakarta: PT Gramedia Pustaka Utama, 1997).

<sup>13</sup>Hans Wehr, *A Dictionary of Modern Written Arabic: Arabic-English*, ed. J Milton Cowan, Third Edit (New York: Sopken Language Services, Inc., 1975); Roohi Baalbaki, *Al-Mawrid: Modern Arabic-English Dictionary* (Lebanon, Beirut: Dar Al-Ilm Al-Malayan, 2001).

<sup>14</sup>Ahmad Warson Al-Munawwir, *Al-Munawwir Kamus Arab Indonesia* (Yogyakarta: Unit Pengadaan Buku Buku Keagamaan, 1984); Kaserun AS Rahman, *Kamus Modern Arab-Indonesia Al-Kamal: Aplikatif - Linguistik - Mutakhir - Idiomatik - Fraseologi - Ilustratif - Kontekstual*, ed. Nur Mufid (Surabaya: Pustaka Progressif, 2010).

<sup>15</sup>Mahmud Yunus, *Arab Indonesia*, ed. Turaihan (Jakarta: Penerbit Mahmud Yunus wa Dzuriyyah, 2018).

<sup>16</sup>Tim Penyusun Kamus Bahasa Indonesia, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa Indonesia, 2008).

<sup>17</sup>W.J.S. Poerwodarminto, *Kamus Umum Bahasa Indonesia*, 2nd ed. (Djakarta: Perpustakaan Perguruan, Kementrian P.P. dan K, 1954).

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<sup>18</sup> and critical discourse analysis<sup>19</sup>. 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<sup>20</sup>.

The material objects are the translation QS. Taha/20: 9-15 in the Javanese translation of the Qur'an, works of Bakri Syahid, *Al-Huda: Tafsir Qur'an Basa Jawi*, of Bisri Musthofa, *Al-Ibriq: Translation of the Latin Javanese Qur'an*, (Rembang: Menara Kudus, 2015); and of R. Mohammad Adnan, *Tafsir al-Holy Qur'an (Basa Jawi): With Latin Spelling Basa Jawi Ingkang Dipun Sempurnaaken*.

## 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<sup>21</sup>. '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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<sup>18</sup>Hsiu Fang Hsieh and Sarah E. Shannon, "Three Approaches to Qualitative Content Analysis," *Qualitative Health Research* 15, no. 9 (2005): 1277-88, <https://doi.org/10.1177/1049732305276687>.

<sup>19</sup>Dewi Ratnaningsih, *Analisis Wacana Kritis: Sebuah Teori Dan Implementasi*, ed. Sri Sumarno; Widayati, *Nucl. Phys.*, vol. 13 (Lampung Utara: Unovrsitas Muhammadiyah Kotabumi, 2019); Norman Fairclough, *Language and Power 2000, Language and Power*, 2020, <https://doi.org/10.4324/9781315838250-15>.

<sup>20</sup> Norman Fairclough, *Analyzing Discourse: Textual Analysis for Social Research, Comunicación y Medios*, vol. 0 (London, New York: Routledge, 2004), <https://doi.org/10.5354/0716-3991.2013.29147>.

<sup>21</sup> Toeti Heraty Noerhadi, *Aku Dalam Budaya: Telaah Teori & Metodologi Filsafat Budaya* (Jakarta: PT Gramedia Pustaka Utama, 2013).

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<sup>22</sup> 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)<sup>23</sup>. 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<sup>24</sup>. The view of positive psychology states that self-actualization is when someone achieves excellence and fun, which he does with strong desire and sincerity<sup>25</sup>.

## 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)<sup>26</sup> and Abu Mansur Hussein al-Hallaj (d. 922AD)<sup>27</sup>. 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*<sup>28</sup>.

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<sup>22</sup> A.J. Ayer, *Cogito, Ergo Sum, Analysis*, Vol. 14, No. 2, 1953, 27-31, doi.org/10.1093/analys/14.2.27a

<sup>23</sup> Mateusz Woźniak, "I" and "Me": The Self in the Context of Consciousness, *Frontiers in Psychology*, Vol. 9, Sep. 2018, 1-14. DOI 10.3389/fpsyg.2018.01656.

<sup>24</sup> Francis Heylighen, "A Cognitive-systemic Reconstruction of Maslow's Theory of Self-actualization," *Behavioral Science* 37, no. 1 (1992): 39-58, https://doi.org/10.1002/bs.3830370105.

<sup>25</sup> Joaquín Selva, "What Is Self-Actualization? Meaning, Theory + Examples," https://positivepsychology.com/, 2017, https://positivepsychology.com/Self-Actualization/.

<sup>26</sup> Kasim Muhammad Abbas, ed., *Abu Yazid Al-Bastami: Al-Majmu'ah Al-Sufiyah Al-Kamilah* (Damascus - Syria: al-Mada Publishing Company FKA, 2004); Laleh Bakhtiar, *Sufi: Expression of the Mystic Quest* (Singapore: Thames and Hudson, 1997).

<sup>27</sup> Samih 'Atif Al-Zayn, *Al-Sufiyah Fi Nazar Al-Islam* (Beirut, Lebanon: Al-Shirkah al-'Alamiyah lil Kutub, 1993).

<sup>28</sup> Samih 'Atif Al-Zayn, *al-Sufiyah fi Nazar al-Islam*, Beirut, (Lebanon: Al-Shirkah al-'Alamiyah lil Kutub, 1993).

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 adyân* (the union of religions), fana and baqa', the experience of *hâlûl*<sup>29</sup>. 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<sup>30</sup> 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.<sup>31</sup>

In Java, also there is a figure who declared his ego to be God, namely Syekh Siti Jenar.<sup>32</sup> The man, also known as Syekh 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<sup>33</sup>, about 15-16 centuries. Like al-Hallaj, Syekh Lanang Sejati, has to receive his death penalty by the rulers of his time.<sup>34</sup>

In the late 19th century, the Pakistani philosopher Sir Muhammad Iqbal came to the question of 'I' or ego or *kbudi*. Aurang Zeb understood that there are three stages in the *kbudi* of Muhammad Iqbal's thought, namely: *the self and "I amness (intrapersonal); the self and the other (interpersonal); the self and God (transpersonal)*<sup>35</sup>. 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<sup>36</sup>

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<sup>29</sup> Abu al-Wafa al-Ganimi al-Taftazani, *Sufi dari Zaman ke Zaman*, trans. Ahmad Rofi' Utsmani, (Bandung: Penerbit Pustaka, 1997), 1.

<sup>30</sup>Yusri Mohamad Ramli, Martyrdom of al-Hallaj and Unity of the Existence: the Condemners and the Commenders, *International Journal of Islamic Thought*, 2013, 106-112.

<sup>31</sup> Ali Sahib Issa, Figures of Speech In The Poetry Of Divine love for Al - Hallaj (309 Hijri), *Multicultural Education*, Vol. 7, No. 2, 2021, 233-241; Yusri Mohamad Ramli, Martyrdom of al-Hallaj and Unity of the Existence: the Condemners and the Commenders, *International Journal of Islamic Thought*, 2013, 106-112.

<sup>32</sup> Andrea Acri, "Becoming a Bhairava in 19th-Century Java," *Indonesia and the Malay World* 47, no. 139 (2019), <https://doi.org/doi.org/10.1080/13639811.2019.1639925>.

<sup>33</sup> Saidun Derani, "Syekh Siti Jenar : Pemikiran Dan Ajarannya," *Buletin Al-Turas* 20, no. 2 (2020): 325-48, <https://doi.org/10.15408/bat.v20i2.3764>.

<sup>34</sup> Aris Fauzan, "Ingsun" Misteri Tasawuf Mistik Syekh Siti Jenar, *Afkaruna: Jurnal Ilmu-ilmu Keislaman*, Vol. 8, No. 2, 2012, 119-134, DOI 10.18196/AIJIS.2012; Aris Fauzan, Konsep Ingsun Dalam Paham Tasawuf Siti Jenar: Telaah terhadap Serat Siti Jenar Ingkang Tulèn Salinan Mas Harjawijaya, *Dissertation*, Universitas Sunan Kalijaga Yogyakarta, Program Studi Studi Islam, 2013.

<sup>35</sup> Aurang Zeb, The Concept of Khudi (The Self) in Iqbal's The Secrets of the Self, *Advances in Language and Literary Studies* 6(3): 202-209, 2015, Doi:10.7575/aiac.all.v.6n.3p.202,

<sup>36</sup> Muqaddas, Muhammad Fahmi. "Konsep Ego Manusia Menurut Iqbal: Sebuah Dialektika Pemikiran Tentang Filsafata Manusia." *Jurnal Filsafat*, 1996, 38-52..

### 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, hamba*. It means servant, slave, *aku* (Utomo, 2009),<sup>37</sup> (Zoetmulder, 2004)<sup>38</sup>. 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 *nghulun*. It means servant, errand boy, *Aku* (God)<sup>39</sup> slave, collateral, servant<sup>40</sup>. The word *ulun* is used to express respect, humble, so it can also mean servant<sup>41</sup>. *Third, kawula* or *kula*. It means servants, commoners, people of a country<sup>42</sup>. The word *kula* is used by speakers to demean themselves from their interlocutors<sup>43</sup>. *Kula* has until now become the standard language among Javanese-speaking people both in written and spoken languages.

*Fourth, patik* means servant,<sup>44</sup> slave ransom, used by someone when speaking in front of a king<sup>45</sup> or as an attempt by someone to humble themselves<sup>46</sup> in front of their interlocutors<sup>47</sup>. 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<sup>48</sup>.

*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)<sup>49</sup>. There are also those who use this word *manira* to demean themselves<sup>50</sup> 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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<sup>37</sup> ordinary soldier, comrade

<sup>38</sup> P.J. dan S.O. Robson Zoetmulder, *Kamus Jawa Kuno Indonesia*, 4th ed. (Jakarta: Gramedia Pustaka Utama, 2004).

<sup>39</sup> Utomo Sutrisno Sastra, *Kamus Lengkap Jawa-Indonesia*.

<sup>40</sup> Zoetmulder, *Kamus Jawa Kuno Indonesia*; Tim Balai Pustaka, *Kamus Besar Bahasa Indonesia*, 4th ed. (Jakarta: Balai Pustaka, 1994); Indonesia, *Kamus Bahasa Indonesia*.

<sup>41</sup> L Mardiwarsito, *Kamus Jawa Kuno-Indonesia* (Ende-Flores: Percetakan Arnoldus, 1981).

<sup>42</sup> Utomo Sutrisno Sastra, *Kamus Lengkap Jawa-Indonesia*; Tim Balai Pustaka, *Kamus Besar Bahasa Indonesia*; Zoetmulder, *Kamus Jawa Kuno Indonesia*.

<sup>43</sup> Agatha Trisari Swastikanthi, "Kata Ganti Orang Pertama Bahasa Jawa: Suatu Tinjauan Diakronis," *Skripsi* (Yogyakarta: facultas Sastra Universitas Gadjah Mada, 1988), hlm. 17-70.

<sup>44</sup> Zoetmulder, *Kamus Jawa Kuno Indonesia*; Utomo, *Kamus Lengkap Jawa-Indonesia*.

<sup>45</sup> Tim Balai Pustaka, *Kamus Besar Bahasa Indonesia*.

<sup>46</sup> L Mardiwarsito, *Kamus Jawa Kuno-Indonesia* (Ende-Flores: Percetakan Arnoldus, 1981).

<sup>47</sup> L Mardiwarsito, *Kamus Jawa Kuno-Indonesia* (Ende-Flores: Percetakan Arnoldus, 1981).

<sup>48</sup> L Mardiwarsito, *Kamus Jawa Kuno-Indonesia* (Ende-Flores: Percetakan Arnoldus, 1981).

<sup>49</sup> Tim Balai Pustaka, *Kamus Besar Bahasa Indonesia*.

<sup>50</sup> Agatha Trisari Swastikanthi, "Kata Ganti Orang Pertama Bahasa Jawa: Suatu Tinjauan Diakronis," *Skripsi* (Yogyakarta: facultas Sastra Universitas Gadjah Mada, 1988), hlm. 17-70.

in oral. *Sixth*, *mami* means *Ingsun*<sup>51</sup> me, I first person pronoun, usually the position characterizes (mine), but also the same *kami* (Zoetmulder, 2004).

*Seventh*, *ingwang/ngwang/wang*, *ngong/ingong* means *tiyang*<sup>52</sup> (first person pronouns *me*<sup>53</sup>). This word is used to express respect or humility, so both words mean 'servant'<sup>54</sup> *Eighth*, *Ingsun* (*isun*, *sun*, *Ningsun*, *nisun*) means I (Zoetmulder, 2004), I (king)<sup>55</sup>. 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*<sup>56</sup>.

Such is my theoretical framework in the various understandings and perspectives above, the author describes *Anâ Allâh* al-Qur'an 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, *dhâmir al-mutakallim*, *al-ana* = *al-dzat* (nafs), ego (<sup>57</sup>. *Dhamir raf'un munfashilun lil mutakallim wa lil mutakallimab*<sup>58</sup>. 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<sup>59</sup>

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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<sup>51</sup> Sr., C.F. Winter, Dan R. Ng. Ranggawarsita. *Kamus Kawi-Jawa*. Edited by Asia dan A. Saman Am Padmopuspito. 4th ed. Yogyakarta, 1991.

<sup>52</sup> Sr., C.F. Winter, Dan R. Ng. Ranggawarsita. *Kamus Kawi-Jawa*. Edited by Asia dan A. Saman Am Padmopuspito. 4th ed. Yogyakarta, 1991.

<sup>53</sup> Zoetmulder, *Kamus Jawa Kuno Indonesia*; Utomo, *Kamus Lengkap Jawa-Indonesia*.

<sup>54</sup> Agatha Trisari Swastikanthi, "Kata Ganti Orang Pertama Bahasa Jawa: Suatu Tinjauan Diakronis," *Skripsi* (Yogyakarta: facultas Sastra Universitas Gadjah Mada, 1988), hlm. 17-70..

<sup>55</sup> Sutrisno Sastra Utomo. *Kamus Lengkap Jawa-Indonesia*. 1st ed. Yogyakarta: Kanisius, 2009.

<sup>56</sup> Elinor Clark Horne. *Javanese-English Dictionary*. New Haven & London: Yale University, 1974.

<sup>57</sup> Roohi Baalbaki, *Al-Manwid: Modern Arabic-English Dictionary*. Lebanon, Beirut: Dar Al-Ilm Al-Malayin, 2001; Al-Munawwir, Ahmad Warson. *Al-Munawwir Kamus Arab Indonesia*. Yogyakarta: Unit Pengadaan Buku Buku Keagamaan, 1984.

<sup>58</sup> Ma'luf, Louis. *Al-Munjid Fi Al-Lughab Wa Al A'lam*. Beirut: Dar Al-Mashriq, 1973.

<sup>59</sup> Ma'luf, Louis. *Al-Munjid Fi Al-Lughab Wa Al A'lam*. Beirut: Dar Al-Mashriq, 1973..



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)<sup>60</sup> 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.<sup>61</sup>

According to KBBI, *Aku*: the first person pronoun who speaks or who writes (in the familiar variety); self; *saya*. According to KBBI,<sup>62</sup> *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.<sup>63</sup> *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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<sup>60</sup> citationmachine.net, 2020.

<sup>61</sup> Thesaurus.com, "First Person Pronouns," thesaurus.com, 2021, <https://www.thesaurus.com/e/grammar/first-person-pronouns/>.

<sup>62</sup> Indonesia, *Kamus Bahasa Indonesia*.

<sup>63</sup> R. Mohammad Adnan, <i>Tafsir Al-Qur'an Suci (Basa Jawi): Kanthi Ejaan Latin Basa Jawi Ingkang Dipun Sempurnaaken</i> (Jakarta: PT. Al-Ma'arif, 1977).(Adnan 1977)Adnan, <i>Tafsir Al-Qur'an Suci (Basa Jawi): Kanthi Ejaan Latin Basa Jawi Ingkang Dipun Sempurnaaken</i>.

Table 1. Translation Display QS. Taha/20:9-15 in Javanese

Bakri Syahid	Bisri Musthafa	R. Muhammad Adnan
Lan apa wus tumeka marang sira Muhammad, caritane Musa?	Rak temen to siro katekanaan critone Nabi Musa?	(Muhammad), apa sira wis sumurup ceritane Nabi Musa?
Nalika Musa sumurup geni, nuli kandha marang ahline: "Sira padha lerema ana ing kene dhisik, jalaran satemene aku sumurup geni, muga-muga <i>aku</i> mengko bali marang sira mrene karo anggawa obor saka geni iku, utawa muga-muga mengko nemu scsuluh saka geni iku kang bisa nuduhake dalan!".	Iyo iku naliko Musa weroh geni, banjur ngendiko marang bojone: tenguk-tenguko kene, <i>Ingsun</i> kok weroh geni, mbok menowo <i>Ingsun</i> biso nggawaake geni marang siro kelawan obor. Utowo bok menowo <i>Ingsun</i> bisa nemu pituduh dalan ono ing sanding geni kae.	Nalika dheweke Nabi Musa sumurup geni, banjur ngendika marang ahline: "Sira padha lerena ana kene dhisik, geni kae tak paranane, <i>tak</i> nyumet obor, banjur <i>tak</i> bali mrene, utawa bok menawa ing kana <i>aku</i> ketemu wong kang nuduhake dalan
Sawusé Musa tekan ing papané geni, nuli ditimbali: "Hé Musa!"	Bareng Nabi Musa wus tekan ana ing panggonan padhang-padhang dumadaan Nabi Musa ditimbali mangkéné: hé Musa!	Bareng Nabi Musa wis tekan panggonane geni, ditimbali dening Allah. Pangandikane: "He Musa."
Satemené <i>Ingsun</i> iki Pangéranira, mara copoten trumpanghira, jalaran satemené sira saiki ana jurang Thuwa yaiku tanah kang disucèaké!	<i>Ingsun</i> iya <i>Ingsun</i> iki Pangéran ira, copoten trumpang loro ira, temen sira iku ana ing jurang kang diberkahi iya iku thuwa.	Saktemene <i>Ingsun</i> iki Pangeranira. Mara copoten trumpanghira, jalaran saktemene sira saiki ana ing jurang suci kang aran jurang: Thuwa.
Lan <i>Ingsun</i> wus milih sira dadi Rasul, mulané sira ngrungokna apa kang kadhawuhaké marang sira.	<i>Ingsun</i> Allah milih sira, dadi Nabi utusan, mula sira rungokna apa kang <i>Ingsun</i> wahyuaké marang sira.	Lan <i>Ingsun</i> wis milih sira, <i>Ingsun</i> junjung dadi utusan <i>Ingsun</i> , lan <i>Ingsun</i> parengake imbal pangandika lan <i>Ingsun</i> . Sira ngestokna (ngrungokna) apa kang wis kawacakake marang sira.
Satemené <i>Ingsun</i> iki Allah, ora ana Pangéran Pepundhèn, kajaba mung <i>Ingsun</i> Pribadi. Jalaran saka iku sira manembaha marang <i>Ingsun</i> , sarta nindakna shalat kanggo éling marang <i>Ingsun</i> .	Satemené <i>Ingsun</i> , iya <i>Ingsun</i> iki, iku Allah ora ana Pangéran haq kejaba namung <i>Ingsun</i> , mula sira nyembaha marang <i>Ingsun</i> , lan nindhakna shalat, supaya sak jeroné shalat, sira éling panjenengan <i>Ingsun</i> .	Saktemene <i>Ingsun</i> iki Allah, ora ana Pangeran, kajaba <i>Ingsun</i> . Jalaran saka iku sira manembaha marang <i>Ingsun</i> , sarta nindakake sholat klawan eling marang <i>Ingsun</i>
Yekti dina qiyamat iku tan kena ora mesthi kelakon, pancèn Sun gawé wedi dina Qiyamat iku kanggo males	Satemené dina kiamat iku mesthi tumekané, mèh baé ora <i>Ingsun</i> terangaké, tumekané dina kiamat, iku	Saktemene bakal tekane dina qiyamat iku mesthi kalaksanan, meh meh <i>Ingsun</i> gawe wadi tekane dina

sakabèhing awak jalaran laku kang wus ditindakaké	supaya saben won bisa diwales miturut lakon-lakoné (becik utawa ala)	qiyamat iku kanggo males sakabehing badan apa kang wis ditindakake (ala lan becik)
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### 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), <sup>64</sup>Ahmed Ali (Anonymous, And M.H. Shakir <sup>65</sup>, The <sup>66</sup>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

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

<sup>64</sup> Project, The Qur'an. *English Translation The Qur'an With Surah Introductions and Appendices*. Edited by A.B. Al-Mehri. Birmingham, United Kingdom: The Qur'an Project, 2017.

<sup>65</sup> Anonymous, *Al-Qur'an*, ed. H.M. Shakir (New York: Tahrike Tarsile Qur'an, 2011).

<sup>66</sup> Anonymous, *Al-Qur'an*, ed. H.M. Shakir (New York: Tahrike Tarsile Qur'an, 2011).

			in the sacred valley of Tuwa.
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 Allāh: 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.

To this day, most Javanese people take verbal communication are still tied by *unggab-unggub*. 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 *Anā Allāh* is strongly influenced by the values of *unggab-unggub* in Javanese tradition. As the table above, the Javanese interpreters agreed that they translated *Anā Allāh* using the word *Ingsun*. The translation of *Anā Allāh* 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-insân al-kâmil* (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*<sup>67</sup>:

*Sejatine ora ana apa apa; awit duk maksih awang uwung; during ana sawiji-wiji; kang ana dingin iku Ingsun; ora ana Pangeran among Ingsun sajatining Dat kang Amaha Suci; anglimputi ing sipating-Sun; anartani ing asmaning-Sun; amratandhani ing apngaling-Sun; Sejatine Ingsun Dat kang amurba amisesa; kang kuwaja anitabake sawiji-wiji; dadi padha sanalika; sampurna saka ing kodrating-Sun; kang dbingin Ingsun nitabake kayu; aran sajartul yakin; tumuwuh ing sajroning alam ngadam-makdum ajalai abadi; nuli cahya aran Nur Muhammad; nuli kaca aran miratul bayai; nuli nyawa aran ruh ilapi; nuli damar aran kandil, nuli sasotya aran darrab; nuli damar aran kandil; kang minangka warananing kealarating-Sun. Sajatine manungsa iku rangsanIngsun, lan Ingsun rahsaning manusia, karana Ingsun anitabake Adam, asal saka ing nganasir patang prakara: bumi, genim, angin, banyu. Iku dadi kawujudaning sipating-Sun; ing kono Ingsun panjungi madarab limang prakara: nur, rahsa, nafsu; budi; iya iku minangka warananing wajah Ingsun kang 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: *sajartul yakin*. Growing up in the eternal nature of *adam-makdum*; after that light named *Nur Muhammad*; mirror named *mir'atul bayai*; Life is called spirit *idbâfi*; a lamp named *qandil*; gem called *dzarrab*; and *jala'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 *mudharab (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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<sup>67</sup> Ranggawarsita, R. Ng. *Wirid Hidayat Jati*. Edited by Raden Tanaya. Surabaya: Trimurti, 1954; , 1954; Simuh, Simuh. *Mistik Islam Kejawa Raden Nagbehi Ranggawarsita: Suatu Studi Terhadp Serat Wirid Hidayat Jati*. Jakarta: UI Press, 1988.

<sup>68</sup>. Rinkes <sup>69</sup> 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 (*Khâliq*), encompassing the entire process of creation from beginning to end (*ḵbalq*, creation), fulfilling its deeds (*akhlâq*, morality), and mastering all His creations (*makhliq*, creatures). God's *Ingsun* is *tasybih* (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 (*ittihad*). That is *Ingsun* as God's Substance<sup>70</sup>

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 *unggab-unggub* 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 <sup>71</sup> - 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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<sup>68</sup> KRT Sasranegara, *Samsu Tabarrit: Satab Satunggilipun Serat Suluk Asli Saking Suwargi* KRT Sasranegara, ed. K Hadiwijana (Ngajogjakarta: Penerbitan Mahadewa, 1961).

<sup>69</sup> Rinkes., D.A. *Orang-Orang Suci Dari Jawa II: Syekh Siti Jenar Di Muka Pengadilan*, Trans. M. Soenjata Kartadarmaja. Jakarta: Departemen Pendidikan dan Kebudayaan, 1986.

<sup>70</sup> Aris Fauzan, "Eksistensialisme Manusia Jawa: Ingsun vs Kawula (Telaah Kritis Ingsun Dan Kawula Dalam Boekoe Siti Jenar Ingkang Toelen." *Hermeneia: Jurnal Kajian Islam Interdisipliner* 8, no. 1 (2009): 1-22.

<sup>71</sup> Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan 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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