



ARABIC GRAMMAR VERNACULARIZATION
Study on Javanese Islamic Books Written by KH. Ahmad Muthahar of Mranggen Demak

Muhamad Jaeni

Institut Agama Islam Negeri Pekalongan
jaenimanaf@yahoo.co.id

Abstract

This research aims to describe the vernacularization process of Arabic grammar by studying the books that discuss the nahwu-sharaf rules translated by KH. Ahmad Muthahar of Mranggen Demak. There are several reasons that made KH. Ahmad Muthahar translate a lot of Arabic grammar books. These include: book writing movement was an academic culture that had long been built by Arab scholars and scholars of the Archipelago, to maintain and preserve the Javanese language literature written in the Pegon script, and to make it easier for the santri (students of the pesantren) and the public to learn the rules of Arabic. The sociolinguistics approach is used for this study. This study is a library research, the data of which were collected through listening, surveying and note-taking method. The data were analyzed for their content (content analysis). The study found that KH. Ahmad Muthahar's efforts to vernacularize the Arabic grammar in his books include: vernacularization of the grammatical symbols in order to understand text structure, vernacularization of the I'rab narration, vernacularization of the particles of the Arabic letters, localizing the change of meanings caused by changes of word forms (morphology).

Keywords: Vernacularization, Arabic grammar, javanese Islamic books

Abstrak

Tujuan penelitian ini adalah untuk mendeskripsikan proses vernakularisasi gramatika Arab dengan melihat kitab-kitab yang membahas kaidah-kaidah nahwu-sharaf yang diterjemahkan oleh KH. Ahmad Muthahar Mranggen Demak. Terdapat beberapa alasan kenapa, KH. Ahmad Muthahar banyak menerjemahkan kitab-kitab gramatika Arab, diantaranya adalah: gerakan penulisan kitab merupakan kultur akademik yang sudah lama dibangun oleh para ulama Arab dan ulama nusantara, menjaga dan melestarikan bahasa Jawa kitabi beraksara pegon, memudahkan para santri dan masyarakat belajar kaidah-kaidah bahasa Arab. Kajian ini menggunakan pendekatan sosiolinguistik. Dilihat dari jenisnya, penelitian ini adalah penelitian kepustakaan (*library research*). Metode pengumpulan data yang digunakan adalah metode simak, survei dan catat. Analisis data yang digunakan dalam kajian ini adalah analisis isi (*content analysis*). Hasil dari penelitian ini adalah upaya-upaya vernakularisasi gramatika Arab yang dilakukan KH. Ahmad Muthahar dalam kitabnya meliputi: pembahasalokalan symbol-simbol gramatika dalam memahami struktur teks, pembahasalokalan narasi I'rab, pembahasalokalan vartikel-vartikel huruf bahasa Arab, pembahasalokalan perubahan makna yang disebabkan berubahnya bentuk kata (morfologi).

Kata Kunci: Vernakularisasi, gramatika Arab, kitab-kitab jawa.

INTRODUCTION

Vernacularization of Islamic teachings (translation and explication of *pesantren* literature) began in the mid of the 17th century CE. It took place along with the process of islamization of the Archipelago. Local language-linked Arabic script is one of the choices used in writing religious treasures. *Jawi* script (Malay written in Arabic script) and *pegon* script (Javanese, Sundanese, and Madurese written in Arabic script) were born as a result of the vernacularization practice of Islamic knowledge. This event suggests that the islamization of the Archipelago has given rise to a situation where two cultural variations are used concurrently in a community and in the context of the Archipelago, the arabization of scripts and languages appear to be more prominent.¹

Since then, the Arabic script has continued to develop and been used by ethnic groups to record their respective languages, especially in the *pesantren* (Islamic boarding schools) that are centers of Islamic religious education in the Archipelago. The Arabic script used to write the language of the ethnic groups today is commonly called the *Jawi* script, and also the *Pegon*. The Arabic script that had initially been used was adapted to the phoneme system of each language.² These data are supported by a study conducted by Anthony H. Johns which noted that the vernacularization process of Islamic knowledge in various parts of the Archipelago began at the end of the 16th century CE. This can be seen from three phenomena. *First*, the use of Arabic script with Malay language in what is called *Jawi* script. *Second*, the number of loan words from Arabic that have been transformed into local languages. *Third*, the number of literary works that are inspired by models of Arabic (and Persian) literary works.³

As a matter of fact, there is one more thing that Johns did not mention, namely the absorption of Arabic linguistic and grammatical structures and rules.⁴ Indeed, it is this phenomenon that had actually given birth to the Arabic grammar vernacularization movement (*nahwu*, *ṣarf*, and other books). Arabic grammar is a very important discipline in the *pesantren*'s corpus of knowledge. The science of *Nahwu* is one of the most important branches of traditional Islamic knowledge, especially in regard to the study of language. *Nahwu* as a scientific discipline first appeared in the 1st century

¹ Islah Gusmian, "Bahasa dan Aksara dalam Penulisan Tafsir Al-Qur'an di Indonesia Era Awal Abad 20 M," *Mutawatir, Jurnal Keilmuan Tafsir Hadis* 5, no.2 (2015): 224.

² Elis Suryani NS, *Filologi* (Bogor: Ghalia Indonesia, 2012), 127.

³ See. Johns, "Quranic Exegesis in the Malay world, dalam Andrew Rippin (ed), *Approaches to the History of the Interpretation of the Qur'an* (Clarendon Press, Oxford: 1988), 257; see also; Islah Gusmiyan, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia: dari Tradisi, Hirarki hingga Kepentingan Pembaca," *Jurnal Saqāfah* 6, no.1 (2010): 2.

⁴ Islah Gusmian, "Bahasa dan Aksara,"²

H in Basra on the initiative of Abu al-Aswad al-Dualy. Nahwu is a science that appeared earlier than other sciences of the Arabic language.⁵

In the *pesantren*, Arabic grammar is among the first knowledge that needs to be mastered by the students. Hence, books on nahwu and sharf are widely studied by the students. The Arabic grammar books are taught in the *pesantrens* according to the ability level of the students. Books such as *Jurumiyyah*, *Imriṭi*, *Naḍam Maqṣud*, *Alfiyah* and many other *nahwu sharf* books are used as teaching materials in the *pesantren* curriculum. For students, learning the science of *nahwu sharf* sometimes becomes a unique challenge. This is because the nahwu books are written in Arabic that need to be interpreted before their contents are discussed further. Therefore, it is not enough to study Arabic grammar books just by reading and interpreting them. They also need to be thoroughly understood and, more importantly, practiced with examples.

Considering the importance of knowledge of the Arabic grammar and the difficulties that many students have in learning it, many *kiais* of the *pesantren* have translated books on linguistics. For example KH. Bisri Musthafa who wrote the book *Ausattu al-Masālik Li Alfiyah Ibn Mālik*, kitab *Al-Unsyuti: Syarh Nazm al-Ṣaraf al-Umriṭi fi al-Nahw*. KH Misbah Zainal Musthafa who wrote the book *Tarjamah Matan al-Jurūmiyyah fi Qawā'id al-Arabiyyah bi Ta'liqāt al-Bangilāniyyah* and *al-Tarjamah al-Haniyyah fi al-Muqaddimah al-Jurūmiyyah*, and KH. Ahmad Subki Masyhadi who wrote the book “*Faḍl al-Mu'ṭi: Tarjamah Nazmi al-Ṣaraf al-Imriṭi fi 'Ilmi al-nahw 'ala Ṭarīqah al-Rambāniyyah*” and the book “*Al-Durar al-Ṣaniyyah: Tarjamah Matan al-Jurūmiyyah fi Nahw 'ala al-Ṭarīqah al-Rinbawiyah*”. There are many other coastal scholars who translated books on linguistic knowledge. The *pesantren*'s Arabic grammar vernacularization movement reached its peak in the XIX-XX centuries CE. During these centuries, the writing and vernacularization movement of Arabic grammar books was massively carried out by the scholars of the northern coast of Central Java. One of the scholars who actively vernacularized the Arabic grammar was KH. Ahmad Muthahar of Mranggen Demak.

There is a lot of literature related to the vernacularization movement, including a study by Lilik Faiqah on vernacularization of the book *Tafsir* written by Kiai Saleh Darat. The study explained that vernacularization is the localization of any phenomena relevant to religious teachings that are originally in Arabic (the Quran) language through translation and transliteration into a particular

⁵ Tallal Allamah, *Tatawwur al-Nahwi al-Araby fi Madrasah al-Baṣrah wa al-Kufah* (Beirut: dar al-Fikr al-Lubnany, 1993), 15.

script and language of the local community.⁶ The locus of the above study is different from the locus of the study in this article which studies Arabic grammar books.

Studies on translation movement, particularly on books translated by KH. Ahmad Muthahar, are still rarely done. There is an article on the book *al-Maufud fi Tarjamah al-Maqṣud*, Arabic Morphology in Pegon Javanese, by Ginanjar Sya'ban (nu.or.id, 2017). This article discusses the structure of the book, types of verses (stanzas), and the author of *nadham al-Maqṣud* and also the period of the book writing. It falls short of discussing how KH. Ahmad Muthahar vernacularized the Arabic grammar in the books he has written. There are certainly other purposes behind the writing and vernacularization efforts that KH. Ahmad Muthahar made than just being part of the vernacularization movement of *pesantren* books that was massively taking place in different parts of the Archipelago. It is precisely for this reason that it is important to study the vernacularization process of the Arabic grammar that KH. Ahmad Muthahar of Mranggen Demak did.

METHOD

The sociolinguistics approach is used for this study in order to learn how the books authored by KH. Ahmad Muthahar such as “*Al-Gurrah al-Saniyyah fi Tarjamah al-Durrah al-Bahiyyah*”, “*Al-Maufūd fi Tarjamah al-Maqṣūd*”, and “*Tafrīhhah al-Wildān fi Tarjamah Kifāyah al-Ṣibyān fi ‘Awāmil al-Jurjān*” were written. Sociolinguistics approach was used to study how the text and the language were chosen and used in the writing and translation of the books and the social praxis that underlie the writing of the books. This study is a library research, the data of which were collected through listening, surveying and note-taking method. The data were analyzed for their content (content analysis).

RESULTS AND DISCUSSION

Biography of KH. Ahmad Muthahar Mranggen

Kiai Ahmad Muthahar bin Abdurrahman bin Qashidil Haq is one of *kiais* of the northern coast of Central Java, precisely from the Mranggen area of Demak. He is the fifth son of Sheikh Abdurrahman, who was born in 1926 CE. During his lifetime, Kiai Ahmad Muthahar bin Abdurrahman was known as a fairly prolific writer and translator of books. He has written no less than 30 titles of yellow books, articles, and their translation that discuss various disciplines. He

⁶ Lilik Faiqah, “Vernakularisasi dalam Tafsir Nusantara: Kajian Tafsir Faid al-Rahman Karya KH. Sholeh Darat al-Samarani,” *Jurnal Living Islam: Journal of Islamic Discourses* 1, no. 1 (2018): 107.

authored books of different disciplines such as *nahw*, *ṣarf* (grammar), *aqidah* (the unity of god) *akhlaq* (morality), *fiqh* (Islamic jurisprudence), and *mawaris* (inheritance distribution).

Among the *nahdiyyān* community, the works of Kiai Ahmad Muthahar bin Abdurrahman are quite well known and are still used for religious studies up to this day. For example the books “*Imriṭi*” and “*Al-Wafiyah fi Alfīyah (nahwu)*”, the book “*Akhlaq al-Marziyyah (akhlaq)*” the book “*Tafsir Faidhurrahmān (tafsir)*”, the book “*Al-Maufūd (ṣarf)*”, “*Syifā’ al-Janān*” and the book “*Tuhfah al-Atfāl (tajwid)*” and one of his other books , “*Rahābbiyah (inheritance)*”.⁷ He also wrote the book “*Tafrihah al-Wildān fi Tarjamah Kifāyah al-Shibyān fi ‘Awāmili al-Jurjān, Li Syaikh ‘Abdu al-Qāhir al-Jurjani*” and “*Al-Gurrah al-Sāniyyah fi Tarjamah al-Durrah al-Bahiyyah*”. This book was written in 1377 H/1958 CE. And there are many other books.

About Javanese Nahwu Books of KH. Ahmad Muthahar

Writing Background

The writing of grammar books in Javanese is a consequence of the islamization movement in the Archipelago. At that time, many religious books were translated by the *kiais* of the *pesantren*, one of them was KH. Ahmad Muthahar Mranggen. However, there are other reasons why the Arabic grammar books were written and translated by KH. Ahmad Muthahar.

First: The *pesantren* book writing movement was an academic culture that had long been built by the Arab scholars and scholars of the Archipelago. The writing and translation academic network had long been built by the scholars of the Archipelago since they returned from their study in the holy land Mecca. The academic literacy tradition and culture of writing and vernacularization were developed among the scholars among others by mutual support they gave to each other in the writing and translation of books. Hence, among the *pesantren* scholars there is a term called *taqrīḍ*. KH. Ahmad Muthahar Mranggen’s books were likewise commented on by the *kiais* of other *pesantrens*.

Second. KH. Ahmad Muthahar’s vernacularization movement was part of the efforts to maintain and preserve the Javanese scriptural language (*bahasa Jawa kitabi*). The Javanese scriptural language is a language style that is commonly used in interpreting the yellow book texts. In the sociolinguistics context, KH. Ahmad Muthahar has done a language maintenance effort to prevent the Javanese scriptural language from disappearing. The language maintenance is conducted through a collective efforts by a group of language users who decided to continue using the language they

⁷ <http://nujateng.com>. About KH. Ahmad Muthahar bin Abdurrahman, 4-5.

are already accustomed to.⁸ In this way, the Javanese scriptural language that has been used in translating *pesantren* books is maintained and can be preserved.

The Javanese scriptural language (*bahasa Jawa kitabi*) is usually used in the coastal dialect and is written in Arabic script (the *pegon*). The ordination of the Javanese scriptural language and the Pegon script as the *pesantren* style Javanese language and the adoption of a Arabic lexicon corpus into the Javanese scriptural language have several important consequences for the written and linguistic civilization of the Javanese Muslim community, namely (i) the Arabic lexicon is considered as a marker of Islamic identity (Islamic identity marker); (ii) the Arabic lexicon becomes a source of vocabulary that enriches the Javanese vocabulary; (iii) the Arabic lexicons become a means of learning to read Arabic lexicons correctly and precisely in accordance with their phonetic and phonological rules; (iv) the Arabic lexicon in the grammatical construction of the Javanese scriptural language is used as a way to facilitate the identification of the vocabulary in its Arabic syntactic relation (Arabic syntax).⁹

Third: The translation of Arabic grammar books is an effort to facilitate students and the public to learn the grammatical rules of the Arabic language. Most books translated by the *kiais* of the *pesantren* are aimed at helping readers understand the contents of religious books. It is with this objective that KH. Ahmad Muthahar wrote and translated books into the local language. On the other hand, the choice of *pesantren* style local language (Javanese scriptural language) with the aim of making it easier (for the readers to understand the contents of religious books) is also a language attitude that is deliberately chosen by the *kiais* of the *pesantren*, including KH. Ahmad Muthahar Mranggen. From the theoretical perspective, language attitude can be identified these three characteristics, i.e.: (1) language loyalty, which encourages a language community to maintain its language, and if necessary prevent the influence of other languages; (2) language pride which encourages people to develop their language and use it as a symbol of identity and community unity; (3) awareness of the language norms (awareness of the norm) that encourages people to use their language carefully and politely and is a factor that has a very large influence on actions, namely activities that uses the language (language use).¹⁰ All these three characteristics are present in the Javanese used to translate Arabic books, and to this day the Javanese scriptural language has become an identity of the *pesantren* community.

⁸ Sumarsono, *Sosiolinguistik* (Yogyakarta: SABDA: Lembaga Studi Agama, Budaya dan Perdamaian berkerja dengan Pustaka Pelajar, 2010), 231.

⁹ Moch. Ali, *Urgenitas Bahasa Jawa, Kitabi sebagai Identity marjer Kitab-kitab Turats al-'Araby di Pesantren Jawa Timur* (Surabaya: Airlangga University Press, 2012), 9.

¹⁰ Abdul Chaer dan Leonie Agustina, *Sosiolinguistik: Perkenalan Awal* (Jakarta: PT. Rineka Cipta, 2014), 152.

Writing Method and Organization

There are three books written and translated by KH. Ahmad Muthahar that deal specifically with Arabic grammar. First, *Al-Gurrah al-Saniyyah fi Tarjamah al-Durrah al-Bahiyyah*. Its introduction indicates that this book was written around 1377H/1958 CE. This book is a translation of the *Imrithy* book written by a great scholar Syaikh Syarofuddin Yahya al-Amrithy. It is a book that discusses Arabic grammar. In his translation, KH. Ahmad Muthahar used the *pegon* script and *gandul* (hanging) translation method. It was aimed at making it easier for the learners (students) to study the contents of the book. Additionally, to facilitate understanding and memorization, the book also has tables of topics and *tamrīnāt* (exercises).¹¹ Up to this day, this book is still widely studied and taught in several *pesantrens* in Java.

Second: the book “*Al-Maufūd fi Tarjamah al-Maqṣūd*” written in 1379 H/ 1959 CE. Nadham text “*al-Maqṣud*” consists of 123 stanzas of rhythmic poems (*bahr*) “*rajaz*”. It compiles a summary of Arabic morphology theories (science of *sharf*) written by Sheikh Ahmad ibn 'Abd al-Rahim al-Thahthawi (d.1885), a scribe, writer, and journalist from Egypt.¹² The book was translated with “*gandul*” (hanging) translation method. Additionally, KH. Ahmad Muthahar also added descriptive footnotes under each page of the book. The *al-Maufūd* book was written to help students and the community understand the science of *syari'ah* (*al-Ulum as-Syar'iyyah*). One way to understand this science is by learning the Arabic including its *harf*.¹³ This book discusses themes relevant to the morphology of the Arabic grammar.

Third: the book “*Tafrihhah al-Wildān fi Tarjamah Kifāyah al-Shibyān fi 'Awāmili al-Jurjān*” written by Kiai Ahmad Muthahar of Mranggen in 1382 H/ 1962 CE. The book “*Al-'Awamil al-Mi'ah al-Nahwiyyah fi Ushul Ilm al-'Arabiyyah*” or what is often known as “*al-'Awamil*” is a book on the Arabic grammar written by a great scholar Syaikh Abdul Qahir al-Jurjani (w. 470H/1078CE). This book is very popular not only among Indonesian Islamic boarding schools but also in the Arabian Peninsula. Because of its popularity, many scholars have given commentaries on it. One of them is a great scholar of the Archipelago from Patani who resided in Mecca, Syaikh Ahmad ibn Muhammad Zain al-Fathani (1271-1325 H/ 1856-1908 CE). This *syarh* book is “*Tashil Nail al-Amani fi Syarh 'Awamil al-Jurjani*”. The popularity and importance of this book inspired KH. Ahmad Muthahar to

¹¹ Ahmad Muthahar bin Abdurrahman, *al-Gurrah al-Sāniyyah fi Tarjamah al-Durrah al-Bahiyyah* (Semarang: Karya Toha Putra, n.d.), 5.

¹² A. Ginanjar Sya'ban, *Maha Karya Islam Nusantara: Kitab, Naskah, Manuskrip dan Korespondensi Ulama Nusantara* (Ciputat: Pustaka Compass, 2017), 507.

¹³ Ahmad Muthahar, *Al-Maufud fi Tarjamah al-Maqṣud* (Semarang: Karya Toha Putra, 1959), 3.

translate it. Just like the other books, KH. Ahmad Muthahar also used “gandul” (hanging) method and the *pegon* Arabic script for the translation of this book.

Vernacularization of Arabic Grammar Books Written by KH. Ahmad Muthahar

KH. Ahmad Muthahar is one of the Javanese coastal scholars who is quite productive in writing and translating Arabic grammatical books. His efforts are part of the *nahwu* books vernacularization movement that attempted to formulate the vernacularization of the *nahwiyyah* (syntactical) rules of the Arabic language. Kiai Ahmad Muthahar attempted to simplify and systematize grammatical explanations in order to help students and the community understand the Arabic language. His vernacularization efforts include:

a. Marking and Vernacularizing Text Structures.

In his book, he explained about the formulas (symbols indicating the position of a word and its meaning), with the arrangement of the *al-rumūz* table, which contains a set of signs such as *م، خ، مف، مط، تم* and so on. Then there is the *al-murādah* column which contains the *mubtada*, *khavar* and other slot dimensions. Each symbol is given the meaning in Javanese relevant to each syntactic function (slot) such as the words *utawi*, *iku*, *ing* and so on according to the meaning of the letter marks in the next column of the table. The last is the *al-Suwar* column, which contains examples of verses of the *Qur’ān* which are given a set of signs as an indicator of word structure. In this column, it is explained how to translate with a *pengapsahan* pattern (full *gandul* meaning) in a text. The following the table of vernacularization symbols mentioned in KH. Ahmad Muthahar’s book:¹⁴

Table 1. vernacularization symbols

المعاني	المرادة	الرموز	النمرة
اتوى	مبتدا	م	1
أىكو	خبر	خ	2
موغكا	جواب	ج	3
حالى / تغ كاهي	حال	حا	4
كرانا	تعلييل	ع	5
سناجن	غاية	غ	6

¹⁴ More detail can be seen in Ahmad Muthahar bin Abdurrahman's book, *al-Gurrah al-Sāniyyah fi Tarjamah al-Durrah al-Bahiyyah* (Semarang: Karya Toha Putra, 1958), 4.

7	فا	فاعل عاقل	سفا
8	ف	فاعل غير عاقل	افا
وهلم جرا			

In addition to symbolizing the structure of the word, in his book KH. Ahmad Muthahar also explained about the symbolization of the *rujuk* sign to interpret *damir* in order to make it easy for for students to interpret it. The reference symbols used are usually the Arabic numeral symbols as described in the book:

تَنْبِيْه: تَوْنٌ دُو رُجُوْعٍ (بَالِيْنَتِيْ صَمِيْرٍ): اِكُوْ كُوْدُوْ چُوْچُوْكَ كَرُوْ تَوْنٌ دُو مَرْجِيْعِيْ (فَعْ كِيْوُنَانُ
بَالِيْنَتِيْ صَمِيْرٍ مِيُوْ) تِكِيْسِيْ: اُوْفَمَا صَمِيْرِيْ اِكُوْ كُوْ تَغْرِيْ غَعْ كِيُوْ اُوْعْ كَا لُوْرُوْ مَرْجِيْعِيْ هِيَا
كُوْدُوْ كُوْ تَغْرِيْ غَعْ كِيُوْ اُوْعْ كَا لُوْرُوْ.¹⁵

From the explanation above it is clear that the marking process does not take place only on the word structure, but also on the *rujū'* and *marja'* systems (the place of return). *Rujū'* (*ruju'an*) is a marker on the word/meaning previously intended. Whereas *marja'* is the place (language unit) that will be marked with the *rujū'* sign. The *rujū'an* sign is usually placed on the *damīr* particle. Signs used as *rujū'an* are generally Arabic numerals (such as 1, 2, 3 and so on). This kind of numeric *rujū'an* model is found in many books translated by *kiais* of the *pesantren*, including in the book of KH. Ahmad Muthahar.

b. Vernacularization of 'Irab Pronunciation

In addition to the interpretation of symbols in Javanese, vernacularization is also made on the pronunciation of *I'rab* (students usually call it *ngi'rab*). In some *pesantrens*, the students usually do *i'rab* in Arabic. However, considering the difficulty of pronouncing and understanding its meaning, the pronunciation of *'irab* is made in Javanese. This practice is quite common among the *kiais* of the *pesantren* and KH. Ahmad Muthahar of Mranggen Demak is one of those who practiced it. Examples of Javanese *'irab* patterns written by several *kiais* of the *pesantren* can be seen below:

فتحة دادوس تت غرى اعراب نصب منيكا ماغكپين تغكپاغ فاعكپينان: ماغكپين يات غ اسم مفرد
كادوس لفظ رايت زيدا، ماغكپين يات غ جمع تكسير كادوس لفظ رايت الرجال، ماغكپين

¹⁵ Ahmad Muthahar, *al-Gurrah al-Sāniyyah fi Tarjamah*, 4.

ديات غ فعل مضارع ناليكا كفانجغان عامل اغكغ نصابكن سارانا اخيري بوتن تتمونان شيع
كادوس لفظ لن اضرب زيدا

However, the Javanese narrative of 'irab above is not as complete as the narration of 'irab that is normally narrated in Arabic. The I'rab model in Arabic narratives is usually mentioned as in the example below:

رايت زيدا: (رايت) فعل ماض مبني على السكون لاتصاله بضمير رفع متحرك. والتاء ضمير متصل مبني على الضم في محل رفع فاعله. (زيدا) مفعول به وهو منصوب وعلامة نصبه فتحة ظاهرة في اخره لانه من اسم المفرد.

'Irab is widely discussed in KH. Ahmad Muthahar's books, including in his book *al-Ghurrah al-Saniyyah fi Tarjamah al-Durrah al-bahiyyah*. For example in the discussion about "badal", KH. Ahmad Mutahar not only translated it with the "gandul" model but also explains it with a narration. Like nadham:

اذا اسم او فعل لمثله تلا # والحكم للثاني وعن عطف خلا
يعني: اندي كافن انا اسم اتوا فعل اغ كونو پندي غي (انوة) مريغ سفاداني (اسم اتوا فعل لياني)،
سرطا حكم كغ دين سجا ايك لفظ كغ نومر لوروسرطا كاسفين سكا حروف عطف، مسط اسم
اتوا فعل كغ انوت ماهو اران بدل.

"yakni: endi kapan ana isim utowo fi'il ingkono nyandingi (anut) maring spadane (isim utowo fi'il), serta hukum kang den seja' iku kang nomer loro serta kasepen soko huruf athaf, mesti isim utpwo fi'il kanga nut mau aran badal".

c. Vernacularization of Particles in the Arabic Grammar

In addition to vernacularizing the 'irab narrative, KH. Ahmad Muthahar also translated Arabic particles into Javanese. This effort also aims to make it easier for students and the public to understand Arabic texts. There are a lot of letter particles in the Arabic language, each of which has its own meaning and function. In KH. Ahmad Muthahar's boo, letter particles are explained along with the Javanese translation. The following is an example of particle translation made in tabular form:¹⁶

¹⁶ A more complete explanation can be found in the book *Tafrihah al-Widan fi Tarjamah Kifayah al-Shibyan fi 'Awamil al-Jurjan* (Semarang: Karya Toha Putra, 1962), 14.

Table 2. Example of Particle Translation

نمرة	العوامل	معانيها	مداخلها	أمثلتها
1	من	اويت س غ ك، ست غه	اسم ظاهر لن ضمير	من المسجد الحرام منه
2	الى	تومكا، مري غ	اسم ظاهر لن ضمير	الى المسجد الأقصى
3	لام	كدوى، كرنا، مري غ	اسم ظاهر لن ضمير	الحمد لله رب العالمين له
4	عن	اندوه س غ ك غ	اسم ظاهر لن ضمير	رمى سهم عن القوس عنه
5	على	اغ تسي	اسم ظاهر لن ضمير	وعلى الفلك تحملون عليه

وهلم جرا

The Arabic letter particles are translated into Javanese according to the functions contained in the letter particles themselves. It is generally understood that in Arabic, each letter particle has a function in the sentence. For example, the letter particles have a function as ابتداء , الغاية , انتهاء الغاية , التعليل , لبعضية , الغاية , and so on.¹⁷ The functions of these letters are translated into Javanese with the right word equivalents. So, it is not surprising if the letter الى in Arabic, is sometimes translated "maring" (to, towards) and also "tumeke maring" (arriving in, coming to). This difference in meaning is adjusted to the function contained in the letter الى , which has the function of *lil ghayah* or *li hushul al-ghayah*. In the same manner, the letter من can be translated into "saking" (from) and "nyatane saking" (truly/in fact from).

¹⁷ The functions of letter particles in Arabic in full can be seen in Tamam Hasan, *Al-Lugah al-Arabiyyah: Ma'naha wa Mabnaha* (Al-Dar al-Baidha: Dar al-Tsaqafah, 1994), 203.

Apart from the letters above, there are still many particles in Arabic which are translated into Javanese. It is not only the meanings of the letters themselves that are translated into Javanese but also the function of the letters themselves. For example, the word *أن* which functions as *taukid* (emphasis) is translated as "sakte*menne*" (indeed), *كان* which as the function of *tasybih* (resemblance) is translated as "koyo-koyo" (like, similar to). Similarly, the word *لعل* is translated as "menowo" (if), and so on.¹⁸ Efforts to vernacularize Arabic grammar made by the *kiais* of the *pesantren* bring significant benefits for the students in understanding Arabic texts.

d. Vernacularization of meanings and change of words

Besides Nahwu (syntax), *sharf* (morphology) is another science that is important in Arabic grammar. *sharf* is a branch of the Arabic grammar that studies the change of words. It also deals with morphemes and their classification. Morpheme is the smallest element of a language that has meanings.¹⁹ In other references, *sharf* is also frequently also called as the science of *al-Isytiqaq*.

Because of the importance of the science of *sharf*, many *kiais* of the *pesantren* have written and translated Arabic books that discuss this science of *sharf*. One of them is KH. Ahmad Muthahar Mranggen who authored the book "*Al-Maufūd fi Tarjamah al-Maqṣud*". In this book, KH. Ahmad Muthahar tried to translate as well as explain the contents of the book in the local language (Javanese). An important discussion in the book is about the change of words that have implications on the change of meanings, such as the change from *ṣulaṣi mujarrad* to *ṣulatsi mazid*. The examples below are the meanings of word change that have functional implications as explained in KH. Ahmad Muthahar's book.²⁰

¹⁸ Ahmad Muthahar bin Adurrahman, *Tafrihah al-Widan fi Tarjamah Kifayah al-Shibyan fi 'Awamil al-Jurjan* (Semarang: Karya Toha Putra, 1962), 16.

¹⁹ Muhammad Ali al-Khuli, *Asalib Tadris al-Lughah al-Arabiyyah* (Riyadh: al-Mamlakah al-Arabiyyah al-Su'udiyah, 1982), 18.

²⁰ For more detailed explanation, see Ahmad Muthahar, *Al-Maufud fi Tarjamah al-Maqṣud* (Semarang: Karya Toha Putra, 1959), 54-55.

Table 3. The Meanings of Word Change

المعنى	الفوائد	حروف الزيادة	الأصل المجرد	الوزن	الموزون
فاتين فيناتين	للمشاركة بين اثنين	الف	قتل	فاعل	قاتل
دادى فتغ افا و غى	للتصيرورة	الف	ظلم	افعل	اظلم الليل
بردامى سفا قوم	للمشاركة بين الجماعة	ت، الف	صلح	تفاعل	تصالح القوم
پوون غافورا اغسن اغ الله	للتطلب	ء، س، ت	غفر	استف عل	استغفر الله

The Arabic language grammar is unique, particularly with regard to the change of words. Change of meanings is produced by the change of words. This is the characteristic of the Arabic language that cannot be found in other languages. For example, the word “غفر” in the above table is a root word that means “to forgive”. However, when the letters “alif, sin, and ta” are added to it (استغفر), the meanings change to “asking for forgiveness”. This change of meaning is then translated into Javanese as “nyuwun ngapuro” (asking for forgiveness). This vernacularization of meaning is based on the function (faidah) of the word that exists in the rule of *ṣarf*, such as *li al-Musyārahah*, *li al-Ṭalab*, et cetera.

CONCLUSION

KH. Ahmad Muthahar is a scholar who has written and translated many books on *nahwu* and *ṣarf* into the local language (Javanese) using the northern coastal dialect of the Javanese language and *pegon* script. There are a number of reasons why KH. Ahmad Muthahar translated many Arabic grammar books, including: *pesantren* book writing movement is an academic culture that had long been built by Arab scholars and scholars of the Archipelago, a tradition which is then maintained by *kiais* of the *pesantren*, including KH. Ahmad Muthahar. His efforts at vernacularization is also an effort to maintain and preserve Javanese scriptural language (*Jawa kitabi*). In addition to this, KH. Ahmad Muthahar also translated Arabic grammar books in order to facilitate students and the public in learning the Arabic grammar. The study found that KH. Ahmad Muthahar’s efforts to vernacularize the Arabic grammar include: Vernacularization of the grammatical symbols in order to understand

the text structure, vernacularization of the I'rab narration, vernacularization of the particles of the Arabic letters, vernacularization of the change of meanings caused by changes of word forms (morphology).

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