

**VERNACULARIZATION OF JAVANESE HADITH
TRANSLATIONS: AL-QAUL AL-MUGĪŚ ĀLA LUBĀB AL-ḤADĪŚ
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Abstrak

Penelitian ini mengkaji tentang bentuk-bentuk vernakularisasi dalam terjemah hadis al- Qaul al-MugĪś āla Lubāb al-Ḥadīś karya KH. Misbah Mustafa. Kitab al- Qaul al-MugĪś āla Lubāb al-Ḥadīś adalah terjemah hadis-hadis dari kitab Lubāb al-Hadis karya Jalāl al-Dīn al-Suyuthi. Teks terjemah disajikan Misbah Mustafa dengan menggunakan bahasa Jawa pegon. Penelitian yang dilakukan adalah penelitian kualitatif, metode kepustakaan dengan data primer Kitab al-Qaul al-MugĪś āla Lubāb al-Ḥadīś. Analisis yang digunakan adalah analisis naratif dengan menggunakan vernakularisasi Anthony H. Johns. Hasil kajian ini menunjukkan bahwa penerjemahan suatu karya berbahasa Arab ke bahasa lokal akan secara pasti membawa unsur lokalitas yang diakomodasi dalam proses penerjemahan. Bentuk vernakularisasi yang ditemukan adalah vernakularisasi dalam tampilan, dengan menggunakan aksara pegon dan makna gandel, penggunaan unggah-ungguh bahasa Jawa dan diksi-diksi lokal seperti, semut pudak, ketiga, dan gaman.

Kata kunci: *Aksara Pegon Jawa, al-Al-Qaul al-MugĪś āla Lubāb al-Ḥadīś, KH. Misbah Mustafa, Vernakularisasi Lokal Hadis.*

Abstract

This study investigates the forms of vernacularization in KH Misbah Mustafa's hadith translation of *al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš*. *Kitab al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš* is a translation of traditions from the book *Lubāb al-Hadis* by Jalāl al-Dīn al-Suyuthi. The translated text is presented by Misbah Mustafa using Javanese pegon language. The research conducted is library research with primary data from *Kitab al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš*. The analysis used is narrative analysis using Anthony H. Johns' vernacularization. The results of this study show that the translation of an Arabic work into a local language will definitely bring elements of locality that are accommodated in the translation process. The forms of vernacularization found are vernacularization in appearance, using pegon script and *gandul* meaning, the use of Javanese language and local diction such as *semut pudak*, *ketigo*, and *gaman*.

Keywords: *Javanese Pegon Script, al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš. KH. Misbah Mustafa, Local Vernacularization of Hadīth*

Introduction

Studies on the development of hadith studies in Indonesia have been conducted by scholars, both domestic and foreign. Nur al-Din al-Raniry's *Hidayat al-Habib fi Targhib wa Tarhib* hadith work was used by Fathurrahman to prove that the writing of hadith literature began in the 17th century CE (Oman 2016), Mahfuzh al-Tirmasi's *Manhaj Dzawi al-Nadar* (Farida 2020), Hilmy Firdausy corroborates Fathurrahman's findings through a study of Muhammad Idris al-Marbawi's *Bahr al-Mahdi syarah Mukhtashar Shahih al-Tirmidzi* (Firdausy, Fatkhi, and Thohari 2022). However, after this period, hadith works or hadith studies experienced a decline in the intensity of works produced (Muhajirin 2016). It was only in the 20th century that hadith studies experienced an increase. At least this increase was motivated by two factors. First, the growing awareness of Muslims in Indonesia of the importance of hadith as a source of Islamic teachings, as indicated by the fact that in the 20th century many authoritative books on hadith began to be taught (Yunus 1996). Martin van Bruinessen maps that in the 20th century, there were two books of *mustalah* hadith and 20 books of hadith studied in pesantren (Bruinessen 2015). Second, the characterization of Muslims into modernist and traditionalist groups encouraged a strong spirit of hadith studies in Indonesia (Federspiel 1970; Khaeruman 2018; Woodward 1993). Of these studies, scholars still conclude that hadith studies in Indonesia are still classified as lagging, stagnant, quiet, and undeveloped, compared to other scientific studies (Azra 1997; Muhajirin 2016). Meanwhile, according to Hilmy Firdausy, most of the hadith books written by Nusantara scholars prove that hadith studies in the archipelago are quite strong (Firdausy 2020).

The works that were born were written in various languages of instruction, Sundanese, Javanese, and Arabic, to meet the needs of hadith literature in their environment and time. For example, Abdul Rauf al-Sinkili's *Syarah al-Laṭīf 'alā Arbain Ḥadīṣ li Imam al-Nawawī* in Malay-Jawi (Suparwany 2020) *Ḥadīṣ al-Mawāid al-Badiāh* by Abdul Rauf al-Sinkili (Suparwany 2020), Ahmad Hasan's translation of *Bulūgh al-Marām* written in Indonesian (Bisri, Soebahar, and Ulama'i

2021), Bisri Mustafa's *Azward al-Mustafawiyah* presented in pegon script or Jawi script and *gandul* meaning (Bisri, Supriadi, et al. 2021). *Adwa' al-Siraj fi Tarjamah Hadiš al-Mi'raj* by KH Muhyiddin Pagelaran in Sundanese (A. Ginanjar Sya'ban n.d.), and others. Hadith works written using local languages or local scripts contribute a lot to their readers (Sya'roni 2021). In addition, it also does not deny the work of Indonesian scholars presented with Arabic introductions such as *Tanqih al-Qawl* by Nawawi al-Bantani (Sakinah 2020a), *Misbah al-Zalam* Syarah *Bulugh al-Marām* by Muhammad Muhajirin Amsar (Sakinah 2020b), *Manba' al-Ahkām fi Bayān Bulugh al-Marām* by Abdul Manan (Sakinah 2020b), *Syarah Arba'in* by Mahfudz al-Turmusi (Munirah 2020), *Bahr al-Mahdi* syarah *Mukhtasal Sahih al-Turmudzi* by Muhammad Idris al-Marbawi and others (Firdausy et al. 2022).

While studying the works of scholars in the field of hadith, there is a book of *al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš* by KH. Misbah Mustafa has not been touched by studies. KH. Misbah Mustafa is one of Indonesia's most prolific scholars. He has written over 200 works in various disciplines, including hadith. The existence of Misbah's hadith works is still vague in the scene of previous studies. Gusman mentions the existence of Misbah's hadith works, but not *al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš*. Nikmah more explicitly mentions the existence of *al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš*, but only to the extent of its existence. Similar testimonies of existence were also expressed by Anggi Maulana (Maulana, Hurrahmi, and Oki 2021), Alif and Musyarofah (Hibatullah 2023), Zainal Abidin (Ahmad Zainal Abidin, M. Imam Sanusi Al-Khanafi 2019) and others.

A written work cannot be separated from the author's dimension and the dimension of social reality. Experts say that the text created does not exist outside the cultural space, but rather is a representation of the culture that surrounds it, including the cultural history of the author and the target community. Misbah explains the hadith in *Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš* in Javanese, with pegon script and *gandul* meaning. From here Misbah shows the process of

vernacularization in the development of hadith interpretation in Indonesia.

John defines vernacularization as the process of acculturation to a local culture or language (JOHNS 1998). However, this process is not limited to language transfer or translation. Rather, vernacularization involves the processing and transfer of ideas that take into account the structure of the language as well as local customs (Saenong 2006). Gusmian argue that vernacularization also includes the absorption of Arabic elements into the local context (Islah 2015). Meanwhile, Ashcroft emphasizes that vernacularization is often manifested in the form of abrogation when the local cultural paradigm changes the semiotic structure of the original language to leave only its phonetic aspects (Bill Ashcroft, Gareth Griffiths 2002).

Al-Jabiri offers a more complex view, which is a process that takes place in two stages, *al-faṣl* and *al-waṣl*. In the *al-faṣl* stage, there is a separation between subject and object to clarify the identity of each. In this process, there is negotiation and dialogue between the subject and the object, where the subject does not dominate the object, and the object does not fully control the subject. In the end, the two parties meet in an equal moment towards the *al-waṣl* stage, which represents integration (Al-Jabiri, 1993).

A similar context is also found in Hilmy Firdausy's study of *Baḥr al-Mahdi*, which shows how Nusantara scholars used regional languages and local cultural elements to bring the teachings of the Prophet's hadith closer to the customs of the local people (Firdausy 2022). In Sundanese, KH Ahmad Sanusi provided an explanation of *Saḥīḥ al-Bukhārī* in *Hidāyah al-Bārī* using Sundanese in Pegon script (Sya'ban 2021). In various other regions, similar efforts were also made to explain the Qur'anic text, as shown by Gusmian (Islah 2015), Parwanto (Parwanto 2022), Faiqoh (Faiqoh 2018) and Nurmawati (Nurmawati, Mualim, and Shofa 2023). This study will focus on the translator's efforts in incorporating Javanese cultural elements into the translation product. It is a study of the creativity model of localized translation as an attempt to accommodate the cultural setting.

Metode

This research is qualitative research with library research method. The primary data source in this research is al-Al-Qaul al-Mugīš ala Lubāb al-Ḥadīš. Data collection techniques are done through documentation, namely by collecting translations that contain localization. Data analysis in this study uses qualitative analysis with content analysis techniques. KH. Misbah Mustafa's local interpretations of the Prophet's Hadith are analyzed for aspects of localism and the meaning of localism.

Local Hadith Studies in Indonesia

The development and growth of Islamic works in the archipelago are in line with the process of Islamization. Many Islamic works are written and presented using local languages, or even using local scripts. In addition, the development of Islam in the archipelago is distinctive and unique, especially in terms of cultural adoption and fusion. This includes elements such as language, script, traditions, and customs. This process became one of the background factors for the emergence of the term vernacularization. Anthony H. Jons explains vernacularization is a product that starts with a text in Arabic and is then translated or explained into the local language and script where the text is produced. According to Gusmian, Jons is trying to describe the process of Islamization in a community where various traditions and cultures interact (Islah 2015). This process occurs in the work of Arabization, because of its influence on Arabic religious literature (Parwanto 2022). This phenomenon also appears in religious literature as a product of translation into other languages, such as Javanese, Madurese, Sundanese, Malay, Bugis, and others. The literature born includes the fields of fiqh, tafsir, the Quran, hadith, and others.

The localization of Islamic literature (Quran and Hadith) into local languages and scripts is a process of grounding Islamic teachings in the archipelago (JOHNS 1998; Rohmana 2013). This process includes oral translation of excerpts from Arabic texts, translation adjustments using literal translation between lines and marginal notes, and the writing of Arabic Islamic literature by local authors, which in turn is translated into the local language (Arabization of Local

Language) (JOHNS 1998). In Java, vernacularization was massively carried out before the 20th century which gave birth to the creativity of various scripts.

In almost all parts of Indonesia, the vernacularization of hadith, both oral and written, has flourished. The development in the field of writing is characterized by the birth of works in the field of hadith in local languages (Suparwany 2020). Not only language creativity, but the local study of hadith also gave birth to a variety of scripts. For example, the jawi script (Malay-Jawi) and pegon in Javanese, Sundanese, and Madurese.

A lot of Indonesian hadith literature is written using local scripts and languages, which are scattered in many regions, for example in Java the book *al-Azward al-Mushthafawiyah* by Bisri Mustafa was born (Bisri, Supriadi, et al. 2021), *Hidāyah al-Bāri Syarh Ṣaḥīḥ Bukhārī* in Sundanese by KH. Ahmad Sanusi Sukabumi (Zuadah 2023), *Adwa al-Sirāj fī Tarjamari Ḥadīṣ al-Mi'raj* by Kiai Muhyiddin Pagelaran (A. Ginanjar Sya'ban n.d.) and others. These works are evidence of the process of adapting the teachings of the prophet's hadith to the culture and culture of various regions in Indonesia. In this case, adoption is performed as a translation method that allows the translator to incorporate the source culture elements into the target culture elements. This method is applied when the source and target languages are different. Thus, the translator must create a situation in the target language that is considered appropriate (Alfarisi 2014). The effort to transfer the language of the hadith text to the local Javanese language is a breakthrough to make it easier for the community to receive and actualize the teaching message contained in the Prophet's hadith.

KH. Misbah Mustafa: Biography and History of Intellectual Rihlah

Misbah Mustafa was born in Rembang, Central Java, a coastal area of the northern panhandle of Java, in 1917 AD. His father was Zainal Mustafa and his mother was Chadijah (Ahmad Zainal Abidin, M. Imam Sanusi Al-Khanafi, 2019). He was the third of four children,

Bisri Mustafa, Salamah, Misbah, and Ma'sum (Rizky et al. 2024). His father was a businessman who was known for his generosity and admired people who had a depth of religious knowledge (Gusmian 2016). After his father passed away, Misbah and his siblings were cared for by his half-brother, H. Zuhdi. In 1928 AD, Misbah completed the People's School, and continued to explore religious knowledge at the Kasingan Islamic Boarding School in Rembang, Central Java, Kasingan under the guidance of KH. Cholil bin Harun (Hibatullah 2023).

In 1357 H, Misbah continued his studies at Tebu Ireng Islamic Boarding School in Jombang, under the direction of KH. Hasyim Asy'ari, the founder of NU. At Pesantren Tebuireng, Misbah deepened the knowledge he had learned at Pesantren Kasingan and was known as a smart student, especially in Arabic grammar, so he was often used as a reference by his friends. After completing a series of studies at the Tebu Ireng pesantren, Misbah returned to his hometown. There he later married Masruroh, the daughter of KH Ridwan, the caretaker of Al-Balagh Islamic Boarding School in Bangilan, Tuban (Maulana, Hurrahmi, and Oki 2021; Sakinah 2020a). This marriage was actually the wish of Kiai Ahmad Suaib who hoped to match his grandson with Misbah. Then his father-in-law asked Misbah to help teach at his pesantren. His in-laws paid close attention to Kiai Misbah's seriousness and expertise in teaching various religious sciences, including tafsir al-Qur'an, fiqh, history, language, hadith, and other sciences for community guidance. Seeing Kiai Misbah's dedication, his father-in-law then handed over the leadership of the pesantren entirely to Kiai Misbah, to be managed and nurtured with full responsibility (Gusmian 2015).

Misbah not only teaches at the pesantren, but he often gives religious lectures in various places. When preaching in the community, he felt that lectures were ineffective and limited in reach. Therefore, he chose to preach through writing. Through writing, he can expand and spread his preaching and pass on his knowledge to future generations. Kiai Misbah began to explore the world of writing with his brother by translating the books he had studied and then printing them. The translated manuscripts were printed very simply, using

tools they made themselves and homemade ink. The prints were then marketed in various bookstores in the area where they lived, Bangilan and Rembang. In addition to printing himself, Kiai Misbah sent his writings to many publishers. He received a positive response from publishers and readers, especially from people within the pesantren (Gusmian 2016).

The method of writing the book used by Misbah is unique. This method is considered quite effective. He wrote at least one hundred pages in one day. Five scribes, usually taken from his students (Fatoni n.d.), then copied his writings into print-ready books. These works are written using pegon script and *gandul* meaning. Misbah has written books on various disciplines, such as tafsir, fiqh, hadith, Arabic grammar, ethics, and Sufism. The works on these disciplines are in the form of translations, *syarah*, or self-composting works (Islah Gusmian 2023).

Misbah's works in the realm of interpretation are, *al-Iklil*, *Taj al-Muslimin*, and translations of *Tafsīr Jalālain* and *Tafsīr Yāsin*. In the field of hadith, he translated and gave explanations of some hadith literature such as *Bulūgh al-Marām*, *Arba'ain Nawawi*, *Jāmi' al-Ṣagīr*, and others. In the field of fiqh, Misbah translated and gave explanations on *Fatḥ al-Qarīb*, *Safīnah al-Najah*, *al-Muhaḏab*, *Fatḥ Mu īn*, and others. In addition to translating in the field of fiqh, he wrote works, *al-Mabādi' al-Fiqhiyyah*, *Masāil al-Janaiz*, *Fasalatan*, *Manasik Hajj*, *al-Nūr al-Mubīn*, *Masail al-Nisa*, *Masail al-Rijāl*, *Fuṣūl al-Arba'iniyyah* and *You are Ahlusunnah You are a madhab*. While in the field of language, Misbah translated and gave explanations to the literature used in pesantren, among others, *matn al-Jurumiyyah*, *Jawāhir al-Kalāmiyyah*, *al-Sarf al-Wadhīh*, and *Nadzm Qawaid al-'Arab*. Furthermore, in the field of ethics and Sufism, he translated *Naṣāiḥ al-Ibād*, *Tanbih al-Gāfilīn*, *Qurrat al-Uyūn*, *Bidāyah al-Hidāyah* and *Hidāyah al-Ṣibyān* and others (Gusmian 2016).

Misbah Mustafa's writings and translations reflect the depth of his knowledge and the diversity of his learning. Misbah not only successfully articulated his role as a scholar in the pesantren and a community leader amidst limited economic resources and political

pressure from the New Order regime under President Soeharto, but also diligently developed the literacy tradition in the pesantren. Before his death on Monday, 7 Dhulqa'dah 1414 AH/18 April 1994 AD, at the age of 78, he was working on another Qur'anic tafsir, "Taj al-Muslimin," and six other untitled religious tafsirs. Misbah also started a publishing and printing business at the pesantren, which was later used to publish his own works.

Al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš: Its History and Methods of Writing

Misbah Mustafa's translation of the Javanese hadith has the title *al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš*, which means The Helpful Proverb on Lubāb al-Ḥadīš. This book was published by Maktabah al-Balagh Bangilan Tuban (Islah Gusmian 2023). A private printing press that specializes in printing the works of KH Misbah Mustafa. This work is a translation and explanation of the hadith contained in Jalal al-Din al-Suyuti's *Lubāb al-Ḥadīš*.

The translation of the hadith *al-Al-Qaul al-Mugīš āla Lubāb al-Ḥadīš* is unknown why Misbah wrote this work. In another work on hadith, Misbah mentions the background of providing explanations for the Prophetic traditions. Misbah witnessed that in society religious knowledge was no longer the main goal of learning, it was only a supporting science that could be achieved while studying general knowledge. Many Muslims follow the way of life of the common people and thus deviate from getting the pleasure of Allah. The presence of a book on Prophetic traditions will make the general public, especially in villages, more aware of the breadth of Islamic knowledge, so that they are not rushed to follow the way of life of the general public who leave obedience to Allah and the Prophet (M. bin Z. bin Al-Mustafa n.d.-b).

In his translation of the hadith book *Bulugh al-Maram*, Kasyf al-Liṣām Misbah mentions the reasons for translating and explaining the Prophetic traditions. Firstly, hadith is normatively the second most important basis after the Quran, so it needs to be explained. Secondly, Misbah wanted to contribute to improving people's

understanding of the hadith. Thirdly, the ability to understand the hadith is the key to practicing Islam in accordance with the instructions of the Prophet (Sallā Allāh 'Alayhi wa Sallam) (Al-Mustafa 1993).

This Hadīth translation book is organized according to the order of the Hadīth text in Lubāb al-Ḥadīṣ. Starting from the translation and explanation of the muqaddimah then translating the traditions in each chapter in Lubāb al-Ḥadīṣ which includes, the chapter on the virtues of knowledge and scholars, the chapter on the virtues of lā ilaha illa Allah, the chapter on the virtues of basmalah, the chapter on the virtues of salawat to the Prophet, The virtue of faith, the virtue of ablution, the virtue of the miswak, the virtue of the call to prayer, the virtue of congregational prayer, the virtue of Friday, the virtue of the mosque, the virtue of the turban, fasting, the virtue of fardhu (obligatory), the virtue of sunnah, the virtue of zakat, the virtue of alms, the virtue of salam, the virtue of prayer, the virtue of istighfar, the remembrance of Allah, the virtue of reciting tasbih, the virtue of repentance, the virtue of the poor, the virtue of marriage, the threat of adultery, the danger of sodomy, the virtue of drinking alcohol, the virtue of archery, the virtue of being kind to parents, the virtue of children's rights, the virtue of humility, the virtue of silence, the virtue of eating less, sleeping and being idle, the virtue of laughing less.

The chapter on the virtue of visiting the sick, the chapter on the virtue of remembering death, the chapter on the virtue of the grave and the gravedigger, the chapter on the prohibition of complaining about the dead, and the chapter on the virtue of patience with calamities. In his translation, Misbah Mustafa starts by explaining the literal meaning through the gandul meaning and continues with the narrative meaning of the hadith text, as well as explaining its content. The work al-Qaul al-Mugīṣ āla Lubāb al-Ḥadīṣ provides the meaning of the hadith using the East Javanese language and the Indonesian language. This is done to make it easier for the Muslim community, especially the surrounding community, to understand and comprehend the contents of the Prophet's traditions. Misbah states:

Miturut rencana, yen diidzini dening Allah, kitab-kitab hadis-hadis yang kaprab dipelajari ing pondok-pondok gedhe arep diaturake poro muslimin lan muslimat tanpo pandang bulu. Nganggo bahasa Jawa Timur lan bahasa Indonesia. (M. bin Z. Al-Mustafa n.d.)

According to the plan, if permitted by Allah, the books of hadith that are familiarly studied in major lodges will be given to Muslims and Muslim women indiscriminately. Using both East Javanese and Indonesian.

al-Qaul al-Mugīš āla Lubāb al-Ḥadīš was born in the same context as Misbah's other works. Like Tafsīr al-Iklīl which has a strong Javanese tradition (Islah 2013).

al-Qaul al-Mugīš āla Lubāb al-Ḥadīš is technically divided into two components. The first part translates each word of the hadith text written below the word (gandul meaning). The second component is the part that translates a series of hadith texts narratively. In explaining the meaning of words or nasasi Misbah uses simple, basic and unambiguous language.

Misbah's use of double meanings can help the reader in understanding the Arabic text. First, this strategy is used to explain the grammatical meaning of each word, and with this, the reader directly learns the Arabic terminology used in the hadith. Second, it explains the meaning of conjunction particles that have multiple meanings in Arabic. Thirdly, the methodical use of symbols by indicating the position of words in the sentence structure. The word in the position of mubtada' (subject) is represented by the letter mim above the word, and the word in the position of khabar (complement of the subject) is represented by the letter kha written above the word. This practice is a tradition in Javanese pesantren (Islah 2016).

Locality in the Translation of al-Qaul al-Mugīš āla Lubāb al-Ḥadīš

The transliteration of hadith is done as an effort to personalize its messages in the reality of human life. Therefore, as a form of accentuation and realization, this translation is presented with an introductory language that is easily understood by its target, such as

using Javanese. The use of this language does not deny the adoption of local elements in the hadith translation work. In the work of al-Qaul al-Mugīš āla Lubāb al-Ḥadīš three forms of locality are found, namely; the locality of the display of the jawi pegon script, the locality of speech level communication, and the locality of local terms.

Locality in the Display

The explanation of the hadith al-Qaul al-Mugīš āla Lubāb al-Ḥadīš is presented in pegon script, a Javanese spelling using Arabic letters or Arabic letters modified with Indonesian (Javanese) spelling. The use of the pegon script in Javanese-Islamic development was intended to spread Islamic values to people who did not understand Arabic script (Baidowi 2020). Malay pegon script has a major role in the development of literacy traditions in Indonesian society. Before there was Latin writing, educational and government institutions used Arabic pegon script in correspondence activities (Hidayani 2020).

The Malay script is used by Misbah Mustafa in two forms, a word-for-word translation through the *gandul* meaning and a literal translation located below the *gandul* meaning of the hadith text. The double meaning is written in Arabic letters from right to left and hanging with the original text. The literal translation is written in Arabic letters from right to left in a straight line. Writing the translation of the hadith text using the double meaning per word model makes it easier for the local community to know the individual words that make up the hadith text, discover the peculiarities of the diction chosen by the narrator, and discover the style of the narration. These benefits reveal the intellectual tradition in which the work was produced and the context of the reading community. The Javanese-Pesantren tradition is the setting for this translation. Therefore, Misbah's choice of the Jawi script indicates that his work was written in an environment familiar with the Jawi script. Misbah modifies religious knowledge texts using Arabic script with Javanese tongue sounds so that people who are not good at Arabic can understand and understand Islamic teachings well.

Locality of Communication: Javanese speech levels

Javanese speech levels developed along with the development of the Mataram Kingdom (Moedjanto 1987). Javanese speech levels are used for communication and interaction, by adjusting the social position of the interlocutor (Suhandjatu 2015). Awareness of social position permeates every aspect of Javanese life. The first dialog actor assesses the social position of the dialog partner with him (Magnis-Suseno 1984). According to Miedjanto, the use of speech levels has four functions; a means of social intercourse, a system of ethics, a medium for expressing respect, and a regulator of social distance (Magnis-Suseno 1984). In general, speech levels are used to show manners or polite ethics (Poedjosoedarmo 2013). These manners are related to a person's habits that contain the values of community norms, culture, and religion.

In general, speech levels consist of three categories; kromo inggil, kromo madya, and kromo ngoko. Kromo inggil is a very subtle form of grammar and has a high level of politeness. Kromo madya is a form of grammar that has a medium level of politeness. While kromo ngoko is grammar with a low or rude level of politeness.

Misbah Mustafa's hadith translations use kromo inggil, kromo madya, and kromo ngoko forms of speech in translating the same word, such as قال and its derivations. The translation of قال has three forms of translation; dawuh, ngucap, and matur. As in the following translation,

قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ مَرَّةً غُفِرَ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ رَبَدِ الْبَحْرِ

Rasulullah Ṣallā Allāh ‘Alayhi wa Sallam dawuh: sopo2 wong kang ngucap la ilaha illa Allah Muhammadur Rasulallah sepisan, kabeh dosone disepuro dening Allah, senajan dosone koyo untoké segoro. (M. bin Z. bin Al-Mustafa n.d. -a)

The Messenger of Allah (may Allah's peace and blessings be upon him) said: Whoever says la ilaha illa Allah Muhammad Rasulallah once, all his sins will be forgiven by Allah, even if his sins are like the foam of the sea.

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الصَّوْمُ فِي الشَّيْءِ الْغَنِيْمَةُ الْبَارِدَةُ»

Rasulullah Ṣallā Allāh 'Alayhi wa Sallam dawuh: siro kabeh bisoho podo netepi ghonimah baridah (jaraban kang adem), poro sahabat podo matur: yaaa Rasulallah punopo ghonimah baridah punika? Rasulallah dawuh: poso ono ing wektu ketigo (panas) yoiku ghonimah baridah. (M. bin Z. bin Al-Mustafa n.d.-a)

Rasulullah Ṣallā Allāh 'Alayhi wa Sallam said: all of you should be able to (divide) the ghonimah baridah (cold spoils of war), the Companions said (asked): Rasulallah, what is ghonimah baridah? The Messenger of Allah said: fasting in the summer is ghonimah baridah.

The above Hadīth uses the words dawuh, matur, and ngucap. These three words are used to interpret the word qāla and its derivations. The word qāla means to read, to say (Munawwir 1997). Misbah's choice of the use of each of them is adjusted to the dialogue partner. The diction dawuh belongs to the category of speech level krama inggil used when dialoguing with parents, elders, or those who are glorified. The diction dawuh is chosen for the subject of the sentence is the Prophet. Where the friend is explaining the state of the prophet when speaking. The position of the prophet in the strata of politeness is a figure who is highly honored by the companions.

The word matur was chosen to translate the word قال. The diction of matur in Javanese belongs to the level of kromo. The diction of matur is chosen for the subject of the sentence is the friend and the dialog partner is the Prophet. Companions in the strata of politeness have a position below the Prophet, so the selection of matur diction has an element of glorification and respect.

The diction ngucap is used in translating the word قال. Ngucap in Javanese is included in the ngoko level, a level of Javanese language that has a rough or low quality. Ngoko diction is used for people who have a low degree. The diction ngucap was chosen because the subject of the sentence is the friend, while the one who said it is the Prophet

Use of local terms

First, the term Puduk ants is used by Misbah Mustafa to translate the word dzarrah in the hadith.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ أَمَرَ اللَّهُ تَعَالَى بِأَنْ يُخْرَجَ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْإِيمَانِ

Rasulullah Ṣallā Allāh ‘Alayhi wa Sallam dawuh: Yen ahli suwarga wus melbu suwargo lan ahli neroko wuus melbu neroko. Allah ta’ala bakal perintah ngetoake sangking neroko marang wong kang ono ing atine ono iman sak timbangane semut pudak. (M. bin Z. bin Al-Mustafa n.d.-a)

The Messenger of Allah (may Allah's peace and blessings be upon him) said: When the people of Paradise have entered Paradise and the people of Hell have entered Hell, Allah, the Almighty, will command Him to bring out of Hell the one in whose heart there is faith, even if it is as heavy as an ant.

Pudak ants, scientifically known as *Tapinoma Melanocephalum*, are a type of ant with a relatively small, slender body size and a head that is dark brown, reddish, or black in color (Depdikbud 2021). As in the first hadith, the word and is used by Misbah Mustafa to interpret the meaning of dzarrah. The word dzarrah linguistically means an atom, something small. KH. Misbah chose to use the word pudak ants to symbolize a small faith that exists in a person's heart. This means that Allah gives forgiveness to a Muslim who commits a sin in whose heart faith still resides, even though it is very small.

Second, the term ketigo.

«قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» :الصَّوْمُ فِي الشِّتَاءِ الْغَنِيمَةُ الْبَارِدَةُ

Rasululloḥ Ṣallā Allāh ‘Alayhi wa Sallam dawuh: sira kabeh bisobo podo netepi ghonimah baridah (jarahan kang adem) poro sahabat podo matur: yaa rasulullah punopo ghonimah baridah puniko? Rasululloḥ dawuh: poso ono ing wektu ketigo yaiku ghonimah baridah. (M. bin Z. bin Al-Mustafa n.d.-a)

The Messenger of Allah (may Allah's peace and blessings be upon him) said: All of you can take the ghonimah baridah (winter captivity). The Companions asked: O Messenger of Allah, what is ghonimah baridah? The Messenger of Allah said: fasting in the dry season is ghonimah baridah.

Misbah translates al-Shita' as ketigo. Ketigo is one of the seasons in the Javanese calendar system. This seasonal division has a

relationship with agrarian activities and affects various aspects of community life. Ketigo is the dry season, where there is very little or no rainfall, so the air temperature and weather tend to be hot and dry (Sawali and Ardi 2024). The use of the term ketigo to give the meaning of al-Shita' is in accordance with the circumstances of the community, which is dominated by farmers, so it is easy to understand. Misbah Mustafa's experience stems from the social construction and traditions that developed in the community, where this translation was written.

Vernacularization of al-Qaul al-Mugīš āla Lubāb al-Ḥadīš

The language used in translating the hadith of al-Qawl al-Mugith is Javanese ngoko andhap with a simple structure. Ngoko andhap Javanese is widely known and easily understood by the Javanese community, especially the people of the north coast of Java. The hadith translation is also presented in pegon script. Pegon script and pesantren are also like two interrelated sides, which cannot be separated one side from the other. Pesantren as one of the media spreads and maintains the use of pegon. Pegon is used by the pesantren to translate Arabic messages into Javanese while maintaining the components that make up the text, both linguistic components which include lexicon, morphology, syntax, rhetoric, and others, and extralinguistic components in the form of the teaching content of the translated Arabic text.

As a kiai who taught at a pesantren, Misbah Mustafa often used pegon script books to teach his students, where he changed the Arabic language according to the sounds of the Javanese tongue so that people who were not proficient in Arabic could easily understand and comprehend Islamic teachings. He was also very consistent in using pegon script in his works, as can be seen from most of the books he wrote in the script. In addition, he wrote hadith commentaries in pegon script, including using the gandul meaning method to translate the vocabulary in the hadith matn.

Misbah Mustafa, by using the Pegon script in teaching and writing his books, shows a deep concern for local culture while providing a bridge between Islamic teachings and Javanese culture.

For pesantren students, his works are not only religious study materials but also a concrete model of how Islam can adapt without losing the essence of its teachings (Afianti 2025). The *gandul* meaning method, used by Misbah Mustafa, is a translation technique that inserts meaning between the original texts. This not only makes it easier for students to understand the matn of the hadith but also brings them closer to the deep meaning contained in the Arabic language, even though they are more familiar with Javanese sounds and grammar.

The process of vernacularization in hadith translation in Indonesia is useful for explaining the meaning behind the text, as well as adapting the concepts and values of hadith teachings into the translator's cultural space. From this concept, if we look at the language used by Misbah Mustafa in his hadith translation, it is the result of the dialectic of hadith and culture. This shows that the existence of the translation cannot be separated from the influence of the elements involved in the process, namely the translator. This process is an important element that is closely related to the accommodative attitude towards Javanese cultural values.

Conclusion

From the discussion above, it can be concluded that the translation product is a reflection of the space and reality of the target language community. Translation products try to accommodate the traditions and culture of localization where the translation product was born. One form of localization is vernacularization. Vernacularization in hadith translation in Indonesia is a complex and important phenomenon in the context of understanding Islam in various regions. Through this process, Islamic teachings can be accessed and understood by various communities and enrich the understanding of local contexts. The form of vernacularization in Misbah Mustafa's *al-Qaul al-Mugīš āla Lubāb al-Ḥadīš* hadith translation varies. They include or use local dictionaries, local terms, and local language rules (Javanese).

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