



al-junātūna

Journal of Arabic Linguistics and Education
Vol. 4 No. 1, Desember 2018, 19-32
P-ISSN: 2477-5371; E-ISSN: 2503-2690



A COMPARATIVE STUDY OF NGAPSAHI ANALYSIS AND TAGMEMIC ANALYSIS ON ARABIC TEXTS IN *KITAB KUNING*

Muhamad Jaeni

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

Abstract

There are various traditions used in interpreting a book or kitab. One of the models of interpreting kitab kuning used in pesantren is Ngapsahi. This is a creative and effective model using grammatical markers. Actually, the analysis of the grammatical markers has been used by western linguists, although it only emphasizes on the analysis of the structural latin texts, such as English, France, Indonesian, and other latin languages. This analysis model has not been implemented in Arabic texts. Yet, the western linguists believe that this tradition is universal which can be implemented in any language in the world. This study focuses on creating Ngapsahi analysis system and comparing it with Tagmemic analysis in kitab kuning. There are three steps used in the research method including finding data and sources; analyzing the data and the sources; and drawing conclusion. The results of this study are: First, Tagmemic analysis can be implemented in Arabic text inspite of the uncomplete dimensions covered by this analysis. Second, Ngapsahi analysis model is a specific model created by pesantren's priest. Third, there is a similarity between Tagmemic and Ngapsahi analyses, especially which is in the term of linguistic dimensions (Slot, Class, Role, Cohesion) filled by the grammatical markers. The difference between those analyses is the more complete dimensions of Ngapsahi analysis than Tagmemic's because of the complexity and compliteness of Arabic text system.

Keywords: *Ngapsahi model, Tagmemic analysis, Arabic Texts, Kitab Kuning*

Abstrak

Ada banyak tradisi yang digunakan dalam menginterpretasikan suatu buku atau kitab. Salah satu tradisi pesantren dalam memahami teks kitab-kitab kuning adalah dengan model *Ngapsahi*. Model ini merupakan sistem pembelajaran yang kreatif dan efektif, dengan menggunakan seperangkat tanda gramatik. Sebenarnya, teknik analisis tanda gramatik seringkali juga digunakan *linguistic modern* di negara Barat. Sekalipun, model analisis tersebut masih fokus pada struktur teks bahasa latin seperti bahasa Inggris, Prancis, Indonesia dan juga bahasa latin lainnya, belum diterapkan pada sistem dan struktur teks Arab. Namun demikian, para tokoh aliran-aliran Barat mengklaim bahwa model analisis yang mereka rumuskan itu bersifat universal, dalam arti dapat digunakan untuk jenis bahasa yang ada di dunia. Sementara itu, kajian *Ngapsahi* pada penelitian ini lebih fokus kepada perumusan sistem analisis dan mencoba mengkomparasikan dengan cara kerja analisis Tagmemik terhadap teks kitab kuning pesantren. Metode penelitian yang diambil

dalam kajian ini adalah menemukan data dan sumber; menganalisis data dan sumber yang ada; serta menyusun kesimpulan. Hasil kajian ini adalah; *Pertama*; model analisis Tagmemik sebenarnya dapat diterapkan pada teks bahasa Arab, sekalipun hasil analisisnya tidak dapat mengungkap semua dimensi linguistik yang terdapat dalam teks Arab. *Kedua*; model analisis *ngapsahi* merupakan model khusus untuk teks bahasa Arab yang diciptakan Kiai pesantren. *Ketiga*; model analisis Tagmemik dan analisis *Ngapsahi* memiliki persamaan terutama dalam penggunaan dimensi-dimensi linguistik (*Slot, Class, Role, Cohesion*) yang diisi seperangkat tanda gramatikal masing-masing. Perbedaannya, dimensi linguistik dalam model *Ngapsahi* tampak lebih lengkap. Hal ini dikarenakan sistem dan satuan lingual teks Arab relatif lebih rumit dan kompleks.

Kata Kunci: Model Ngapsahi, Analisis Tagmemik, Teks Arab, Kitab Kuning

URL : <http://e-journal.iainpekalongan.ac.id/index.php/alsinatuna/article/view/1590>

DOI : <https://doi.org/10.28918/alsinatuna.v4i1.1590>

Introduction

Among the translation and interpreting traditions, *ngapsahi* or *pengapsahan* is one of traditions in interpreting *kitab kuning* used in *pesantrens* (Islamic boarding school). The script in which a book is printed carries symbolic meaning and differentiates rather neatly between two different types of reading public¹. *Ngapsahi* or *gandul* writing (hanging) is defined as finding the meaning of Arabic texts by putting the translation under the translated words or sentences. The meaning are hanging at an angle 43 degree, completed with some specific patterns to symbolize the translating words in the sentences. There are many symbols which are in the form of Arabic letter(s) and simplify the translation process. The symbols can be “*mim*” representing *utawi* as *mubtada*, “*kha*” represents *iku* as *khobar*, “*fa*” symbolizes *sopo/opo* as *fa’il*, “*mim*” and “*fa*” symbolizes “*ing*” as *maf’ul bih*. This study uses *ngapsahi* as the translation model by using complete *gandul* meaning. It means that the hanging translation method is completed with the grammatical principles contained in the text.

Islah Gusmian mentioned that *ngapsahi* analysis completed with *Pegon-Jawa* has been practiced in comprehensive Arabic grammar which is conducted in the Islamic learning system in *pesantrens*. This analysis is categorized as an effective and creative learning system. By using this analysis model, the readers will get three benefits. Those benefits include finding the basic meaning of the translated vocabulary, knowing the function of each word in the sentence, and understanding

¹ Martin van Bruinessen, "Kitab Kuning: Books in Arabic Script Used in the Pesantren Milieu," *Bijdragen tot de Taal- Land- en Volkenkunde*, Vol. 146 (1990): 226-269.

implicit *tafsīriyah* meaning in the sentence.² However, this analysis model has been criticized because it is categorized as a traditional analysis of language study and it is not oriented in the comprehensive language learning.

Actually, the linguistic symbolizing in analyzing text structure is likely used by western modern linguists. Even though the analysis still focuses on the text structure in English, France, Indonesian, and Roman and it has not been implemented on the system and structure of Arabic text. However, the linguists of western tradition assume that the analysis model is universal, meaning it can be implemented on any language in the world. Therefore, this study will take one of the western traditions, which called as Tagmemic. The reasons for choosing this tradition are the novelty of this tradition. Moreover, this tradition is consistent in implementing linguistic symbols in analyzing text structure by using *slot*, *class*, *role*, and *cohesion* classifications. Therefore, this study tries to observe the tagmemic analysis in analyzing the structure of Arabic text. Then, the analysis is compared with *ngapsahi* analysis, as the particular analysis model used in analyzing Arabic text and the popular distinguished model used by *pesantren*.

Regarding the *ngapsahi* tradition, the readers are demanded to analyze not only linguistic components, but also non-linguistic components. The linguistic components are called by interpretative analysis. In *ngapsahi*, what Irhamni called as *Terjemahan Jenggotan* (TJ), appears at least three points of view. Those views state that it is processes of teaching reading Arabic text, learning Arabic texts which especially related to grammatical structure, and translation.³ It can be assumed that Arabic-Javenese translation is a part of *ngapsahi* and this translation model can be found in the translated books written by *pesantren's* priest. *Pesantren* is a vehicle for channeling and studying the Yellow Book by scholars' work and Muslim scholars conducted by *pesantren* for the development of thought and morals of the islam generation in the future.⁴

Related to the translation, the most significant element in *ngapsahi* is the using of local language. In Javanese *pesantren*, this language is commonly used as *pegon* Arabic (Javanese written in

² Islah Gusmian, "Tafsir Al-Qur'an Bahasa Jawa: Pengukuhan Identitas, Ideologi dan Politik," *Jurnal Suhuf*, Vol. 9 No. 1 (2016): 147.

³ Irhamni, "Kearifan Lokal Pendidikan Pesantren Tradisional di Jawa: Kajian atas Praktek Penerjemahan Jenggotan," *Jurnal Ulumuna*, Vol. 15, No 1 (2011): 108.

⁴ Apdoludin, Hardiyanto, Mujiyono Wiryotinoyo, "Analysis and Discovery Model for Learning Yellow Book in Pesantren," *The Online Journal of New Horizons in Education*, Vol 7, No. 4 (2017): 4.

Arabic characters).⁵ Sahal Mahfudz told that *pegon* comes from Javanese “*pego*”, meaning unusual in pronouncing (*ora lumrah anggone ngucapake*). The word “*pego*” comes from the characteristics of the letter, which is diverged from Arabic and Javanese writing rules, such as چ (*cha*), ف (*pa*), د (*dha*), ي (*nya*), گ (*ga*), ط (*tha*), غ (*nga*). It seems that those letters are Arabic letters, but actually it is Javanese, Sundanese, Maduranese, or other local languages in this country.⁶

There have been researches emphasize on *ngapsahi* or *makna gandul*. Two of them were conducted by Irhamni entitled *Kearifan Lokal Pendidikan Pesantren Tradisional di Jawa: Kajian atas Praktek Penerjemahan Jenggotan* (Local Wisdom of Traditional Pesantren Education in Java: a Research on *Jenggotan* Translation) and Ibnu Burdah discussed the hanging translation model. Both of them have different research aims. The first research focused on the Javanese translation tradition, while the second one emphasized the history of hanging translation. Actually there are many other researches discussing the hanging translation model, but most of them only focus on the translation activity. Because of the reasons, *ngapsahi* in this research focuses on the systemic pattern analysis and compares the Tagmemic analysis with the *pesantren* book.

Based on the explanation above, there should be a research discussing *ngapsahi* activity carried out by traditional *pesantren*⁷, by formulating the pattern and writing its theory in linguistic discourse. It is a reasonable plan because *ngapsahi* is not only an analysis and translation model having capability in setting structural elements in detail and comprehensive way, but also a distinguished *pesantren*-based analysis model having identical way with western language analysis. Therefore, the object of this study is Arabic text in *Kitab Kuning*. This study uses linguistics approach, through collecting qualitative data by following content analysis procedure contained in the text. Aims of this study is answering how Tagmemic Analysis Model is implemented in classical Arabic text in *kitab kuning*, how the *Ngapsahi* analysis model in Arabic text is and what the similarity and difference between the techniques used by those two analyses are.

⁵ Besides Pegon Arabic, there is another type of character used by traditional people in Indonesia, and this character is also used in translating *pesantren* book. It's form is like Arabic characters which is used to write Bugis-Makasar language, then called by “*Serang*”. In addition, Wolio people in Buton island use this Arabic characters, which called as “*Buri Wolio*”. Read Cho Tae Young, *Aksara Serang dan Perkembangan Tamaddun Islam di Sulawesi Selatan* (Yogyakarta: Ombak, 2012), 70.

⁶ Sahal Mahfud, *Arab Pegon: Khaṣā'ishūhā wa Ishāmātuhā fī Taṭwīri Ta'lim al-Lughah al-'Arabiyyah bi Indonesia* (Pati: Syahada Press, 2018), 26-27.

⁷ The meaning of traditional (*salafiyah*) is not *jumud* or without changing or renovating. It means old *pesantren* having significant roles for years in Indonesia. Read: Ahmad Ubaidi Fathuddin, “*Taṭwīru Mawādi Ta'limi al-Lughah al-'Arabiyyah Fī al-Ma'āhid al-Salafiyah Min Manzūri Ma'āyiri Muḥtawā Manhaji Ta'limi al-Lughah al-'Arabiyyah Li al-Nāṭiqīna Bi Gairihā*,” *Jurnal Alsinatuna*, Vol. 1, No. 1 (2015): 30.

Method

Method of this study covers three steps, namely finding data and sources related to the use of *Ngapsahi* and Tagmemic analysis; analyzing the data and the sources; and drawing conclusion.

Tagmemic Text Analysis Model and Ngapsahi Text Analysis Model

Tagmemic Analysis Model

Tagmemic tradition is one of the developing text analyses in western countries which is considered as a modern linguistics tradition.⁸ It refers to the function or slot of a grammatical unit and the class of words fills the slot.⁹ Tagmemic theory is concerned primarily with grammatical analysis and is especially associated with Kenneth Lee Pike (1977).¹⁰ In Arabic linguistics, this tradition is called as *madrasatu al-qawālib*¹¹ Tagmemic grows along with Summer Institute of Linguistics which emphasizes foreign language learning, particularly for the missionaries. According to this tradition, the basic unit of grammar is tagmeme. This word comes from Roman, *tagma*, which means arrangement. Tagmeme, a basic unit of grammar, is a form of class relation.¹² Basically, the original Tagmemic tradition was created in 1977 by K.L. Pike and E.G. Pike along with the publishing Grammatical Analysis book. Before the book, there had been “An Introduction to Tagmemic Analysis (Cook, 1969)” which had not considered as a complete Tagmemic tradition because it had only included two dimensions, namely slot and filler class. Eight years later, this tradition was completed perfectly by publishing “An Introduction to Tagmemic Analysis” book.¹³

In the process of grammatical analysis, tagmemics always goes in favor of string constituent analysis, and have many cuts.¹⁴ In the analysis process, this tradition states that every grammatical structure in the form of discourse, dialog, monolog, paragraph, sentence, clause, phrase, even word is created from tagmemes. The tagmeme is a component of the grammatical construction involving four

⁸ Walter A. Cook, S.J, *Introduction to Tagmemic Analysis* (New York: Holt, Rinehart and Winston, 1978), 13.

⁹ Abd. Muqit, “Tagmemic (an Introduction to Tagmemic Concept),” *OKARA*, Vol. 2, No I (2012): 2.

¹⁰ Kamagi, S, “Tagmemic Analysis In Language Expression Of Sangir Traditional Culture,” *Jurnal Ilmiah Bahasa dan Seni*, Vol. 12, No. 1 (2014) : 416.

¹¹ For further explanation, please read Ramadhan Abdu al-Tawab, *Al-Madkhal Ilā ‘Ilmi al-Lughah Wa Manāhiju al-Bahsi al-Lugawy* (al-Qāhīrah: Maktabah al-Khatazy, 1997), 191.

¹² Tagmeme is also a correlation of the grammatical functions of the phrase and alternate classes filled in the phrases. Read: J.D Parera, *Dasar-dasar Analisis Sintaksis* (Jakarta: Erlangga, 2009), 82.

¹³ Soeparno, *Aliran Tagmemik: Teori, Analisis, dan Penerapan dalam Pembelajaran Bahasa* (Yogyakarta: Tiara Wacana, 2008), 5; See also A. Chaedar Alwasilah, *Beberapa Madzhab dan Dikotomi Teori Linguistik* (Bandung: Angkasa, 1993), 56.

¹⁴ M. Muhartoyo, “The Functional Slots of Finite Verb Tagmas,” *Humaniora*, Vol. 3, No. 1 (2012): 70-80.

dimensions, namely slot, class, role, and cohesion.¹⁵ Slot is a dimension of tagmeme in the form of an empty space in a structure and must be filled by a function of tagmeme. In a clause, the function of tagmeme is in the form of subject, predicate, object, adjunct, and compliment. Class is the real form of slot, such as morpheme, word, phrase, clause, sentence, paragraph, monolog, dialog, or discourse. Role is the dimension which holds the function of tagmeme. In a clause, subject and predicate are slot, the actor and object are role¹⁶, noun phrase and verb phrase are class. The other dimension is cohesion, which is a controller of the relationships among those tagmemes. Based on tagmemic concept, there are five categories of cohesive forms as follows¹⁷:

1. Pronoun
2. Substitution
3. Elliptic
4. Conjunction
5. Lexical

For an illustration, in transitive cohesion, the transitive clause requires the existence of object tagmeme as the object complement, the equative clause requires the existence of complement tagmeme as the subject, and the intransitive clause does not allow any object to be the object complement.¹⁸ In tagmemic analysis, the pattern of each component is on a corner. Slot is on the upper left corner, class is on the upper right corner, role is on the lower left corner, and cohesion is on the lower right corner.¹⁹

The elaboration can be figured out as follows:

SLOT	CLASS
ROLE	COHESION

¹⁵ *Ibid.*, 10-11; Please read also Mansoer Pateda, *Linguistik: Sebuah Pengantar* (Bandung: Angkasa, 1994), 102.

¹⁶ Role Analysis of a sentence is explained by: Ida Bagus Putrayasa, *Analisis Kalimat: Fungsi Katagori dan Peran* (Bandung: Reflika Aditama, 2010), 92.

¹⁷ Azman Arsyad, "Teknik Interpretasi Linguistik dalam Penafsiran al-Qur'an," *Jurnal Tafseer*, Vol. 4, No.2 (2016): 171.

¹⁸ Soeparno, *Aliran Tagmemik: Teori, Analisis, dan Penerapan*, 11-12.

¹⁹ Soeparno, "Penerapan Teori Tagmemik dalam Pengajaran Bahasa Indonesia," *Cakrawala Pendidikan: Jurnal*, No. 1 (1988): 10.

In analyzing a text, a tagmeme likely uses abbreviation. Actually there is no specific rule to decide the abbreviation, so it is possible to use foreign or Indonesian terms but the use of those terms must be consistent. The patterns of the abbreviation must be as complete as possible. The completeness aims to arrange the patterns from the basic construction until the morpheme as the simplest part. For an instance, there is a transitive clause: “*Persib telah memasukkan lima gol*”. The tagmemic analysis of the clause is as follows:

$$\text{Kla T} = \begin{array}{c|c} \text{S} & \text{FB1} \\ \hline \text{Plk} & - \end{array} + \begin{array}{c|c} \text{P} & \text{FK} \\ \hline \text{Sta} & \text{T} \end{array} + \begin{array}{c|c} \text{O} & \text{FB2} \\ \hline \text{Pdr} & - \end{array}$$

The pattern above can be elaborated as: the transitive clause includes obligatory subject tagmeme with the role of actor filled by noun phrase, obligatory predicate tagmeme with the role of statement filled by verb phrase, and obligatory object tagmeme with the role of object complement filled by noun phrase. The cohesion principle: the predicate which is in the form of transitive verb requires object tagmeme as object complement.

Before providing the example of analyzing *kitab kuning* using tagmemic, there must be elaboration of the equivalence of the tagmemic dimensions by using principles in Arabic linguistics. Like *slot* in a clause in the form of subject, predicate, object, and adjunct, and sentence’s function or *functor*²⁰ in traditional and structural theory, al-Khuli matches the function of syntactic of subject, predicate and object with *fā’il*, *fi’il*, dan *mafūl*.²¹ in Arabic linguistics. Whereas, al-Tawwāb use it with the non-structural terms such as *musnad ilayh* for subject, *musnad* for predicate and *maf’ūl bih* for object²². Actually there are many other terms used by Arabic linguists in accordance with the general linguistic terms.

Class is the real form of *slot*. It covers parts of language like morpheme, word, phrase, clause etc. At certain time and condition, the class is divided into more specific parts (subclasses), such as noun, verb, adjective, noun phrase, verb phrase, adjective phrase, transitive clause, equative clause, etc. Verhar calls the terms as categories.²³ In Arabic linguistic, the classification above is in the same

²⁰ Soeparno, *Dasar-dasar Linguistik Umum* (Yogyakarta: Tiara Wacana, 2002), 60.

²¹ Muhammad Ali al-Khuli, *A Dictionary of Theoretical Linguistic* (Beirut: Librarie Du Liban, 1982), 271, 190, 221.

²² Ramadhan Abdu al-Tawab, *Al-Madkhal Ilā ‘Ilmi al-Lughah Wa Manāhiju al-Bahsi al-Lugawy* (al-Qāhirah: Maktabah al-Khatazy, 1997), 195.

²³ Soeparno, *Aliran Tagmemik: Teori, Analisis, dan Penerapan dalam Pembelajaran Bahasa* (Yogyakarta: Tiara Wacana, 2008), 11.

position with *kalimah isim*, *fi'il*, *huruf*, etc. On the other side, *role* as the tagmem function²⁴, is like *ta'biry*, *fā'il haqīqi*, *maf'ūl haqīqi*, etc.

The analysis terminology in tagmemic tradition is similar with what al-Tawwab calls as the grades of *nahwiyah*, such as *al-kalimah* for word, *al-ibārah* for phrase, *al-tarkib* for clause, *al-jumlah* for sentence, and *al-morfem* for morpheme. According to Arabic grammar, the cohesion as the controller of the tagmem's connections²⁵ can be filled with *lazim*, *ta'dhiyah*, the connection of *shilah maushūl*, *jumlah syarthiyyah*, *ādad ma'dud*, *na'at man'ut* etc. The standardizing tagmemics in Arabic terms is elaborated in the research of similarity and difference between the two analyses in the next chapter. Here is the example of Arabic text in *kitab kuning* analyzed by tagmemic analysis as one of the modern learning models.

ولا يكتب المتعلم شيئاً لا يفهمه

عبارة اسمية	مفعول به		عبارة اسمية	مسند إليه		عبارة فعلية	مسند
-	مفعول حقيقي	+	-	فاعل حقيقي	+	تعدية	التركيب الفعلي: تعبيري

The pattern above can be explained as follows: *jumlah fi'liyah* (verb clause) consists of obligatory *musnad* (verb) tagmeme is filled by *'ibārah fi'liyah* (verb phrase) as *ta'biry* (statement), the obligatory *musnad ilayh* tagmeme (subject) is filled by *'ibārah ismiyyah* (noun phrase) as *fā'il haqīqi* (actor), and obligatory *maf'ūl bihi* tagmeme (object) is filled by *ibārah ismiyyah* (noun phrase) as *maf'ūl haqīqi* (experiencer). The cohesion principle: *musnad* using *ta'diyah* requires *maf'ūl bihi* tagmeme.

Ngapsahi Analysis Model

Related to the language discourse, *ngapsahi* is a unique model because it is used to know the meaning along with structure of words in a text. Moreover, this model is used to reveal the interpretative and syntagmatic meanings of every word in the text. In other words, *ngapsahi* is a comprehensive language analysis to explain the meaning of each component in the text. There are several terms used by researchers in naming this process, such as “*makna gandal*” (hanging meaning),

²⁴ Soeparno, *Dasar-Dasar Linguistik*, 61.

²⁵ Soeparno, *Aliran Tagmemik: Teori, Analisis, dan Penerapan*, 12.

“*penerjemahan antar baris*” (inter-lines translation), “*terjemahan gantung*” (hanging translation), “*pemaknaan Jawa Pegon*” (*Pegon* Java translation), etc. However, this study argues that those names seem only about translation activity, whereas interpreting *kitab kuning* is not only finding the meaning, but also interpreting the deep meaning of the text. Therefore, this study chooses *ngapsahi* term. *Ngapsahi* comes from Arabic word “*fashaha*” using *wazan* “*af’ala*” to be “*afshaha*” which means “explaining the meaning” (*bayyana murādahu*).²⁶ The word *ngapsahi* is the converging Javanese-Arabic word by adding prefix “*ng*” and suffix “*i*”. Those converging and adding technique eases Javanese people in memorizing and pronouncing the word.

In *ngapsahi* activity, the book reader is demanded to master the analysis process not only linguistically but also non-linguistically. This non linguistic components are the way of the interpretative analysis. In *ngapsahi* process, what Irhamni called as *Terjemahan Jenggotan (TJ)*, there are at least three points of view. Those three points include:

1. The process of teaching reading Arabic text
2. Learning Arabic language, particularly related to the grammatical structure
3. Translation activity²⁷

In teaching reading skill using *Jenggotan* principle, the learners are not demanded only for receiving the information delivered by the text, but also proving their correct understanding of the text (the information truth). In order to prove their understanding, they have to show the proof related to the grammatical structure of the language (*nahwu, sharaf* and *balaghah*) and meaning of the each word (lexical meaning), as well as understanding the concerned field of study. Those fields of study include text, logic, history of the study, etc²⁸. Those such mechanism is a form of scientific fairness which is upheld by *pesantren*.

In western tradition, it is difficult to find this translation mechanism. As the result, it is impossible for the readers to control the truth. The translation result is limited on the use of two languages as the controlling system of the truth in the translated text. The two languages cover Source Language and Target Language. Even there are many translation which published without inserting the

²⁶ Read *Al-Munjid fī al-Lughah wa al-‘A’lām* (Beirut: dār al-Masyriq) 2008), 584; Read A.W. Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1997), 1057.

²⁷ Irhamni, “Kearifan Lokal Pendidikan Pesantren Tradisional di Jawa: Kajian atas Praktek Penerjemahan Jenggotan,” *Jurnal Ulumuna*, Vol. 15, No 1 (2011): 109.

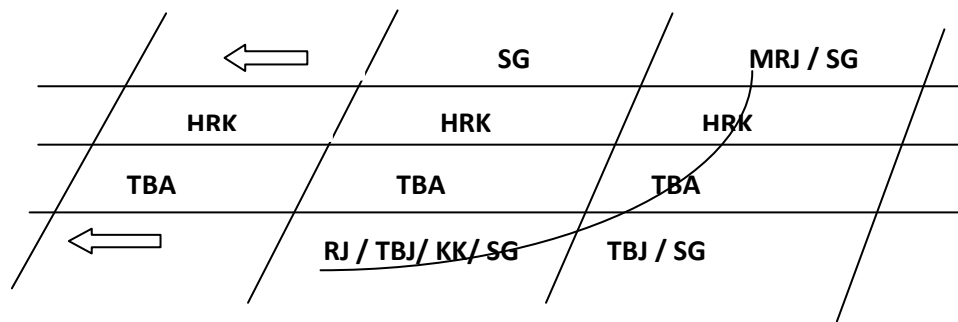
²⁸ Irhamni, “Kearifan Lokal Pendidikan Pesantren Tradisional di Jawa: Kajian atas Praktek Penerjemahan Jenggotan,” *Jurnal Ulumuna*, Vol. 15 No 1 (2011): 108.

source language. Absolutely there are some misuses because the readers or other parties cannot track the original text.²⁹

Before planning *ngapsahi* model, translators have to know the linguistic elements mostly used in analyzing *pesantrens'* textbook. Generally, those elements include:

1. A set of syntactic symbols and markers which shows slot and syntactical function.³⁰
2. A set of *rujū* and *marja'* markers/symbols.³¹
3. *Harakat* (vowel) as '*Irab* determiner which is able to not only explain class dimension (syntactic category) but also reveal the cohesive relationship of the each word in Arabic text.
4. The local language used in the translation process, both translating lexical meaning and grammatical meaning.
5. Translating the text to add the information.

Here is the theorizing of *ngapsahi* analysis on *pesantren*-based text:



Those pattern can be explained as follows: (/) a slash shows *ngapsahi* analysis using hanging translation; (SG) Simbol Gramatik/Grammatical Symbol is commonly filled to show syntactic function, or slot; (MRJ) is *Marja'*, the referent of the next linguistics element; HRK is punctuation as the character of '*irab* and the each word's syntactic function; TBA is Teks Bahasa Arab/Arabic Text as the Source Language; (KK) is *Kategori Kata*/word category which is symbolized by a specific pattern; (RJ) is *rujū'* marker based on the previous *marja'*; (TBJ) is Teks Bahasa Jawa/ the target language which is used not only for translating each word but also grammatical symbols; (a curve) as a

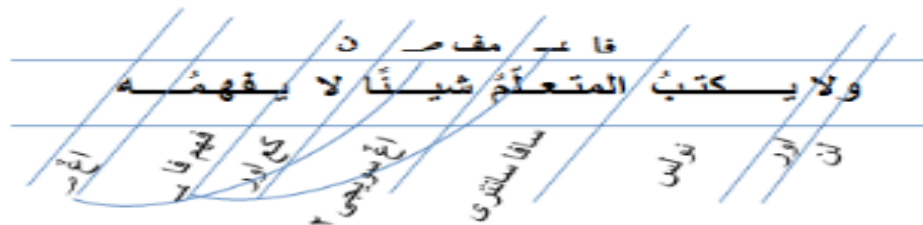
²⁹ *Ibid.*, 109.

³⁰ The signs of *ngapsahi* model, can be read in Bisyrri Musthafa, *Al-Iksir fi Tarjamati Nudhumi 'Ilmi al-Tafsiir* (Semarang: Karya Toha Putra, 1960), 3; read also Sahal Mahfudz, *Arab Pegon: Khsha'ishuha wa Ishamatuha*, 160-163.

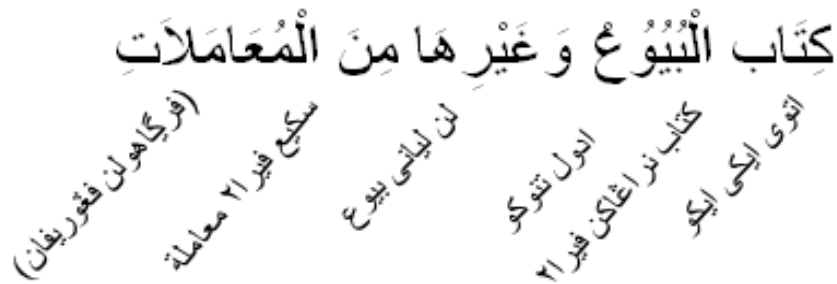
³¹ A set of *ruju'an* marker is commonly used to mark the text consisting the meaning of the previous word. It is a common that *isim dlamir* and *fi'il* are completed with *ruju'*. The word *diruju'* in *ngapsahi* analysis called as *marja'*. The use of *ruju'* marker should be equal with the marker attached on the *marja'*. Generally, the *ruju'* markers and the *marja'* are in the form of Arabic numbers written irregularly which seems like the *ruju'an* marker is unique and distinguished. Based on the placemen, those two markings commonly have different positions. *Ruju'* is written under the words, while *marja'* is above the referent word.

determiner that there must be appropriateness between *ruju'* meaning and the referred word (MRJ). The arrow shows the analysis model of the next text will have similar pattern. In *ngapsahi*, after mapping the structural elements and translating each word, there is a further interpretative analysis related to the grammatical principle and substance of the whole text.

Here is the example of *pesantren* – based *ngapsahi* analysis based on the *ngapsahi* analysis above. However, the analysis has not been able to reveal the *ngapsahi* analysis comprehensively. Therefore, this study expects there will be other researches completing this analysis comprehensively.



The analysis model above is the developing model recently which is popularly used by Islamic Boarding Schools. However, in writing the translated book, the *pengapsahan* model likely uses direct model (descriptive) which no longer uses linguistic signs but writes the linguistic symbols under the translated word. The descriptive model can be illustrated as the following model:



The *ngapsahi* model as the illustrated above is popular for translating the *pesantren*'s book. This model helps the students and the common people to understand the structure and meaning of the text in the book. The symbol of "*utawi*" is written directly under the word without using any linguistic symbol as the previous model. The symbol of "*utawi*" and "*iku*" show the position of the words in the text. *Marja'* and *ruju'* are not used also in this descriptive model. *Isim dhamir* which must added by *ruju'* sign, is only added the word as *marja'* under it.

The Similarity and Difference of *Ngapsahi* Analysis Model and Tagmemic Analysis Model

According to the principles of Tagmemic dimensions contained in Arabic linguistics there are some similarities between *ngapsahi* analysis model and tagmemic analysis model. In Arabic linguistics, Al-Khuli equalizes the slot, which is in a clause is positioned as subject, predicate, object, and adjunct and called as the sentence' position or functionary³², with *fā'il*, *fi'il*, dan *maf'ul*.³³ Al-Tawwab prefers to use nonstructural terms such as *musnad ilayh* as the subject, *musnad* as the predicate and *maf'ul bih* as the object.³⁴

A class is the real form of slot and it consists of morpheme, word, phrase, clause, etc. Sometimes the class is divided into the more specific components, such as noun, verb, adjective, noun phrase, verb phrase, adjective phrase, transitive clause, equative clause etc. Verhar named those components as category.³⁵ In Arabic linguistics, those classes is equalized with *kalimah isim*, *fi'il*, *huruf*, etc. On the other hand, role, which carries the tagmeme function,³⁶ can be equalized with *ta'bīry*, *fā'il haqīqi*, *maf'ul haqīqi*, etc. Analysis terminology of Tagmemic can be equalized with the use of *al-Tawwab* term of the *nahwiyah* level, such as *al-kalimah* for *word*, *al-ibārah* for *phrase*, *al-tarkib* for *clause*, *al-jumlah* for *sentence*, *al-morfem* for *morpheme*.³⁷ Cohesion has a function as the relationship controller of the tagmemes,³⁸ and in Arabic grammar, it can be filled by *lazim*, *ta'dhiyah*, *shilah maushūl* relationship, *jumlah syarhiyyah*, etc.

The similarities between those analyses appear in several aspects as mentioned as follows:

1. The grammatical and referential symbolizing as the structural marker and the word meaning;
2. Partial analysis of the principle's position;
3. Linguistics dimensions including Roman and Arabic text' characters.

The *ngapsahi* elements which excluded from Tagmemic and considered as the distinguisher of those two analyses and have complete linguistic dimensions in Arabic are

1. Vowel system;

³² Soeparno, *Dasar-dasar Linguistik Umum*, 60.

³³ Muhammad Ali al-Khuli, *A Dictionary of Theoretical*, 271, 190, 221.

³⁴ Ramadhan Abdu al-Tawwab, *Al-Madkhal Ilā 'Ilmi al-Lughah*, 195.

³⁵ Soeparno, *Aliran Tagmemik: Teori, Analisis, dan Penerapan*, 11

³⁶ Soeparno, *Dasar-dasar Linguistik Umum*, 61.

³⁷ Ramadan Abd al-Tawwab, *Al-Madkhal Ilā 'Ilmi al-Lughah*, 195.

³⁸ Soeparno, *Aliran Tagmemik: Teori, Analisis*, 12.

2. Converting the grammatical symbols and other grammatical functions from a certain language into Javanese;
3. The existence of anaphoric system;
4. The hidden text in Arabic;
5. Comprehensive analysis which analyze the text until the smallest language component.

Conclusion

Based on the discussion above, this study draws the following conclusion:

First, Tagmemic analysis model can be implemented in Arabic text, though the analysis result cannot reveal the linguistics elements in Arabic components comprehensively. The terms used in Tagmemic analysis can be equalized with the Arabic terms.

Second, *ngapsahi* analysis model is a distinguished Arabic text analysis created by *pesantrens'* priest. *Ngapsahi* analysis model is like Tagmemic analysis which also can be formulated by positioning the linguistic dimensions in Arabic text.

Third, both Tagmemic and *ngapsahi* analyses have similarities and differences, especially in the term of linguistic dimensions (slot, class, role, cohesion) filled by each marker and symbol. As the difference, *ngapsahi* analysis has more complete linguistic dimensions than tagmemic analysis because the linguistic system and components in the Arabic text is relatively more complicated and complex.

References

- Arsyad, Azman. "Teknik Interpretasi Linguistik dalam Penafsiran al-Qur'an." *Jurnal Tafsere*, Vol. 4, No. 2 (2016): 165-178.
- Apdoludin, Hardiyanto, Wiryotinoyo, M. "Analysis and Discovery Model for Learning Yellow Book in Pesantren." *The Online Journal of New Horizons in Education*, Vol. 7, No. 4 (2017): 1-11.
- Bruinessen, M.V. "Kitab Kuning: Books in Arabic Script Used in the Pesantren Milieu." *Bijdragen tot de Taal-, Land- en Volkenkunde*, Vol. 146 (1990): 226-269.
- Cook, S.J, Walter A. *Introduction to Tagmemic Analysis*. New York: Holt, Rinehart and Winston, 1978.
- Fathuddin, Ahmad Ubaidi. "Taṭwīru Mawādi Ta'limi al-Lugah al-'Arabiyyah Fi al-Ma'āhid al-Salafiyah Min Manzūri Ma'āyiri Muḥtawā Manhaji Ta'limi al-Lugah al-'Arabiyyah Li al-Nāṭiqīna Bi Gairihā." *Jurnal Alsinatuna*, Vol. 1, No. 1 (2015): 30-43.

- Gusmian, Islah. "Tafsir Al-Qur'an Bahasa Jawa: Pengukuhan Identitas, Ideologi dan Politik." *Jurnal Suhuf*, Vol. 9 No. 1 (2016): 147.
- Irhamni. "Kearifan Lokal Pendidikan Pesantren Tradisional di Jawa: Kajian atas Praktek Penerjemahan Jenggotan." *Jurnal Ulumuna*, Vol. 15 No 1 (2011): 95-118.
- Kamagi, S. "Tagmemic Analysis In Language Expression Of Sangir Traditional Culture." *Jurnal Ilmiah Bahasa dan Seni*, Vol 12 No 1 (2014): 1-13.
- Al-Khuli, Muhammad Ali. *A Dictionary of Theoretical Linguistic*. Beirut: Librarie Du Liban, 1982.
- Mahfudz, Sahal. *Arab Pegon: Khaṣā'ishūhā wa Ishāmātuhā fī Taṭwīri Ta'līm al-Lughah al-'Arabīyyah bi Indonesia*. Pati: Syahada Press, 2018.
- Muhartoyo, M. "The Functional Slots of Finite Verb Tagmas." *Humaniora*, Vol. 3, No. 1 (2012): 70-80.
- Munawwir, A.W. *Kamus Al-Munawwir Arab-Indonesia Terlengkap*. Surabaya: Pustaka Progressif, 1997.
- Muqit, A. "Tagmemic (an Introduction to Tagmemic Concept)." *OKARA*, Vol. 2, No. 1 (2012) : 1-8.
- Mustofa, Bisri. *Al-Iksiir fī Tarjamati Nudhumi 'Ilmi al-Tafsiir*. Semarang: Karya Toha Putra. 1960.
- Al-Munjid fī al-Lughah wa al-'A'lām*. Beirut: dār al-Masyriq, 2008.
- Parera, J.D. *Dasar-dasar Analisis Sintaksis*. Jakarta: Erlangga, 2009.
- Peteda, Mansoer. *Linguistik: Sebuah Pengantar*. Bandung: Angkasa, 1994.
- Putrayasa, Ida Bagus. *Analisis Kalimat: Fungsi Katagori dan Peran*. Bandung: Reflika Aditama, 2010.
- Soeparno. *Aliran Tagmemik: Teori, Analisis, dan Penerapan dalam Pembelajaran Bahasa*. Yogyakarta: Tiara Wacana, 2008.
- Soeparno. "Penerapan Teori Tagmemik dalam Pengajaran Bahasa Indonesia." *Jurnal Cakrawala Pendidikan*, No. 1 (1988): 5-15.
- Soeparno. *Dasar-dasar Linguistik Umum*. Yogyakarta: Tiara Wacana, 2002.
- al-Tawab, Ramadhan Abdu. *Al-Madkhal Ilā 'Ilmi al-Lughah Wa Manāhiju al-Bahsi al-Lugawy*. Al-Qāhirah: Maktabah al-Khatazy, 1997.
- al-Wasilah, A. Chaedar. *Beberapa Madzhab dan Dikotomi Teori Linguistik*. Bandung: Angkasa, 1993.
- Young. *Aksara Serang dan Perkembangan Tamaddun Islam di Sulawesi Selatan*. Yogyakarta: Ombak, 2012.