

# Bearded Translation: The Study of Indonesian Islamic Culture and Its Role in Character Building

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Keywords: Barded translation, Indonesian Islamic Culture, Character Building.

Abstract: Bearded translation is one of Islamic culture that is survival taught in Islamic boarding school up to now because beside it gives knowledge, it gives character values as well. The character value is important as today phenomenon in the world shows moral degradation including in Indonesia where the teenagers do not reflect themselves as educated teenagers. The main data was gotten from a deep interview of 10 students of grade III in Al-Ishlahiyah Islamic Boarding School Malang and observations either in a class or out of a class, also from students' translated documents. Triangulation was done from questionnaires of character building (Kemendiknas, 2010) in 65 students of An Nur 2 Islamic Boarding School who are also university students of Sekolah Tinggi Kitab Kuning (STTK) of An Nur Bululawang, Malang. Studying bearded translation means studying the cultural substances; truthful, aesthetics, ethic, and religious value as well as studying 18-character items namely: religious, honest, tolerant, discipline, work hard, creative, independent, democratic, curious, nationalistic, patriotism, respect of achievement, friendship, communicative, peaceful, like to read enthusiast, socialistic, and responsible. Through bearded translation learning, youth can apply the character building.

## 1 INTRODUCTION

Bearded translation as a part of Islamic culture in Indonesia emerged in the middle age and still survives until now to be in *salaf* boarding schools not in the rural and urban areas. Bearded translation is the translation of Arabic content or message into Javanese language by concerning on the intralinguistic features such as vocabulary, grammar (*nahwu* "syntax", *shorof* "morphology", *balaghah* "rhetoric"), and also extra linguistic features (logic, relevant sciences, and history of science) (Irhamni, 2017). Through this Islamic cultural learning, students can gain its benefit in understanding Javanese language principle and give positive impact to the native (Genc and Bada, 2005).

Phenomenon in the world shows moral degradation including in Indonesia where the teenagers do not reflect themselves as the educated teenagers as they fight, use drugs, and do other immoral acts (Azzet, 2011). Then, in *salaf boarding school*, students will get many kinds of religious educations that are written in yellow book through bearded translation activity. The yellow book is the classic book that teaches Islam as a great tradition in *pesantren* (Islamic boarding school) since centuries

ago, and the content of its teachings is implemented in Islamic boarding school traditions (Bruinessen, 1999). This educational institution has an adequate responsibility in constructing the characters of the students (Zuhriy, 2011). Islamic boarding school has owned a quite significant research tradition. The books, masterpiece of the archipelago teachers have spread out and become important references in Arabian Peninsula. Through the yellow book, Islamic boarding school has been a strong reference for research with the fundamental of typical ontology, epistemology, and axiology (Muqoyyidin, 2014). One of the research materials is the role of language that is contained in culture (Jiang, 2000)

Culture provides an important role in social development to shape individuals with important values and traditions (Ahmad Kafaafi, 2005). Islamic boarding schools as educational institutions have a central role in passing them on because the task of education is to maintain the good values that exist and passing them on from generation to generation (Farj, 2003). This research proved that in the Bearded translation learning, Bloom's cognitive values are applied (Machmudah, 2016). It strengthens that in addition to culture in the form of behavior, language also contains a cognitive system feature. By

understanding the culture, someone will be helped in getting the meaning of language (Eldin, 2015).

Moreover, it is possible when the Islamic culture can implement the character building in the midst of its learning process. Moreover, the ex-president of the Indonesian Republic, Soekarno, repeatedly emphasized that religion is an absolute feature in the National and character building (Sumahamijaya et al., 2003). It is supported by the research done by (Thanasoulas, 2001) that said that cultural teaching could be used as a way to build the character building.

A research done by (Jazuly, 2017), has not found the certain method that can be used to build students' character. Another research done by (Ritchey, 2012) recommend the further researcher to use interview to get students' perspective. Meanwhile, in this research, the researcher used bearded translation as the way in building students' character and used deep interview to get students' perspective in character.

The researcher analyzed the bearded translation on two matters: 1) features that make the bearded translation as an Islamic culture 2) the implementation of character building on the bearded translation learning process at Al-Ishlahiyah Woman Salafiyah Boarding School Malang.

## 2 MATERIALS AND METHOD

This descriptive article is a research result with qualitative approach and analysis. The main data (character building on bearded translation learning) were obtained through in-depth interviews with 10 students of class III *diniyah* (non-formal religious studies) at Salafiyah Islamic Boarding School Al Ishlahiyah Malang, which incidentally were female students of *Universitas Negeri Malang* aged ranging from 18- 23 years old. They are five people who never went to boarding house school before and five students who previously went to boarding house school.

Observations were conducted both inside and outside the class. Meanwhile, the documentation was in the form of photographs of *Kitab/* holy books which have been interpreted. The triangulation of the was carried out through a questionnaire on character building (the version of Jakarta Center for Curriculum Research and Development Agency, 2010) at 65 An-Nur 2 Islamic Boarding School students who were also students of the Sekolah Tinggi Kitab Kuning (STKK) / Yellow Book Higher Education An-Nur Bululawang Malang Regency.

## 3 FINDINGS AND DISCUSSIONS

### 3.1 Bearded Translation as Indonesian Islamic Culture

The word culture or in the Indonesian language known as *kebudayaan* derived from the word "*budhayah*" Sanskrit language, the plural form of the word "budhi", which means sense. While the word "*budaya*" is the plural form of "*budi daya*" which means the power of the mind (Sulaeman, 1998). At this point, there is a synergy between sense reason and mind reason. Thus, the meaning arises that culture is all creation, taste, intention, and the result of creativity, taste, and intention. These three things will form formally in the form of ideas, values, norms, and regulations as told by JJ. Honigmann in his book entitled "The World of Man" (Setiadi, 2011). There are six cultural features, one of which is in the form of value. Value is a good thing that is always desired, aspired and considered important by all people as members of the community. Therefore, something is said as valuable when it is useful and precious (truthful value), having aesthetic value, good (moral or esthetic value), or religious value (Setiadi, 2011).

Bearded translation is a culture because it contains: 1) truthful values that are recognized by intra-linguistic theories (*nahwu* and *shorof*), also extra linguistics related to understanding the content of the themes discussed, 2) aesthetic values because the bearded translation is written in an angled position. 3) an ethical value because the use of Javanese language is intended to introduce manners (gradations of language) for example when showing the translation of the word "name" it will be different when used for "Allah". The Essence of the Almighty then uses the translation "asthma" (fine Javanese meaning name), however, if it is intended for people then using "jeneng/aran" (Javanese ngoko / rough Javanese meaning name). In addition, 4) religious value, because the learning of the books with the bearded translation teaches religious values, both *tauhid, fiqh, tasawwuf* etc.

Culture is a habit (Soekanto and Sulistyowati, 2013a) which means it is done over and over even belongs to "super organic" (Koentjaraningrat, 2015). The bearded translation is a habit carried out by generations of students from generation to generation even though the *pesantren* community has always been alternated due to death and birth.

Culture has 7 features namely: 1) tools and equipment of human life, 2) livelihood and economy system, 3) social system, 4) language (both spoken

and written), 5) arts, 6) knowledge system and 7) religious (belief system) (Soekanto and Sulistyowati, 2013b).



Figure 1: The position of bearded translation as Islamic culture.

### 3.2 Bearded Translation and Its Role in Character Building

#### 3.2.1 Character Building

Republic Indonesian Constitutions Number 20 the Year 2003 on National Education System (UU Sisdiknas) formulated the function and objectives of the national education, which should be utilized in developing educational efforts in Indonesia. Article 3 UU Sisdiknas stated that, "National education has functions to develop and form dignified national character and civilization in order to educate the life of the nation, aiming to develop the potential of students to become believers and fear of God, noble, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen.

Character is the way of thinking, behavior, or personality of an individual formed from the results of internalization of various virtues that are believed and used as a basis for the way of seeing, thinking, and acting (*Pengembangan Pendidikan Budaya dan Karakter Bangsa, Pedoman Sekolah. Kementerian Pendidikan Nasional. Badan Penelitian dan Pengembangan Pusat Kurikulum, 2010*). Character Building: the real efforts in helping an individual to understand, care, and act with the core foundation of ethical values (Lickona, 1991).

Character building is a plus character building involving cognitive, feeling, and action aspects (Azzet, 2011). Character building is conscious and significant efforts from the teacher to teach values to the students.

#### 3.2.2 The Role of Bearded Translation on Character Building in Salafiyah Putri Al Ishlahiyah Malang Boarding School

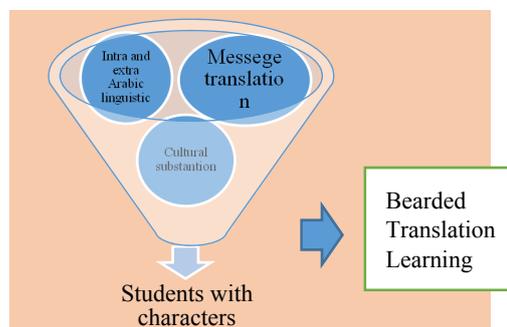


Figure 2: The role of bearded translation in character building.

Culture is significantly related to an individual's behavior or character. This happens because culture is very influential on self-concept (understanding of self and identity). Self-concept is formed from cultural practices, where someone gets an objective, real, and visible behavior in a particular culture (Sarwono, 2014). In the Salafiyah Putri Al Ishlahiyah Islamic Boarding School, through the bearded learning (as part of an Islamic culture) with its specific message through Javanese language by using intra and extra-linguistics theories, is able to form typical students' characters. This is in line with (Jiang, 2000) research, which stated that "Language is a part of a culture and culture is a part of language. Language is analogized as meat while culture is the blood, both are inseparable. This is a description of Chinese proverb in forming its culture" (Jiang, 2000).

#### The Main Data Obtained Were as Follow:

##### A. The result of interview

Table 1: The deep interview result of PPSP Al-Ishlahiyah boarding school students.

No	Character Items	Implementation of Character building on the Bearded Translation Learning Process	Reasons
1	Religious	Prayer at the beginning, Prayer in the end. Tawassul to the prophet Finding the blessings of mushonnif (the holy book author) by praying for him through reciting Al-Fatihah	Because prayer is the core of worshipping

No	Character Items	Implementation of Character building on the Bearded Translation Learning Process	Reasons
2	Honest	Interpreting the book with the meaning and symbol of the word position as read by the teacher, not reduced or added	By doing something appropriately, it will familiarize honesty
3	Tolerant	The reading is repeated by the teacher when it is still unclear for the students.	Tolerance appears due to the mutual understanding on others.
4	Discipline	Students must complete their book as dictated by their teacher with a bearded translation within the allotted time the book must be interpreted completely (as a Final test requirement) if they pass the deadline, they will get fined.	Discipline is realized because of the habitual of being on time
5	Hardworking	In implementing the bearded translation 1) writing a positional sign for each lafaz (Pronunciation), 2) giving meaning to each word, 3) giving a diacritic if the word is unfamiliar to students. All this is done in a short time.	Hardworking because many things has to be done in a very short time
6	Creative	The book, which is interpreted by the, is mostly between the first row and the next normally 7 mm (less than 1 cm), with traditional Arabic with a font size of 16	being creative as it is demanded to be able to use available things maximally
7	Independent	Each student interprets each of their own books	The available translation is the students' own writing and cannot be represented
8	Democratic	When the students are reading, the others are listening to what is being read by their friends.	Giving the best opportunity for others to do their obligations

No	Character Items	Implementation of Character building on the Bearded Translation Learning Process	Reasons
9	Curious	In the use of symbols from each word position, students are taught to know the meaning of each symbol in addition to their position	The more variety of the symbols given, the more the students know
10	Spirit of nationality	Even though the students originated from different tribes and using different languages, they learn bearded translation through the Javanese Language.	The spirit of nationality needs sacrifices
11	love of the motherland	"Bearded Translation" is a legacy of teacher Indonesia, the preservation of this work is an effort to instill the love of the motherland.	Through students as the generation, the inheritance of values is getting more real.
12	Appreciative to Achievements	<ul style="list-style-type: none"> <li>▪ Tawassul to the author of the book before the bearded translation learning activities</li> <li>▪ Giving students the opportunity to reread the bearded translation</li> </ul>	With rewards, it will raise the spirit to imitate the achievement
13	Friendly	Students' habit when they are left behind in interpreting, they see their friends' work or ask them.	asking questions frequently during the activities due to being left behind or unfamiliar with the vocabulary items.
14	Communi-cative	There is a certain session where the teacher gives time to the students to present individually the content of what is being translated.	Learning foreign language or Javanese needs communication practices.
15	Love of Peaceful	Students never response negatively or even fight when there are different opinions from the other students.	Through Javanese language, peacefulness is increasingly realized

No	Character Items	Implementation of Character building on the Bearded Translation Learning Process	Reasons
16	Love of reading	After the teacher has done reading the interpretation of the bearded translation, the teacher asks all the students to repeat it together.	The fondness can be realized through repetition
17	Social aware	Repeated readings 3 times by female/male teacher as a form of environmental awareness (if there are still students left behind in writing beards).	Awareness is emerged because of difficulties
18	Responsible	At the end of the learning in one semester, as the requirement to participate in the final test, all students are required to complete all the meaning of the whole book.	Responsibility can be fostered

**B. Discussion**

Religious character in Islamic boarding school are applied through prayers whether the teacher’s prayer to the students or the reverse also the students’ prayer to the author of the book. Abdurrahman Ma’sud said that it is used as “blessing” based on the doctrine special status of a religious leader (Ridin, 2004). Because one of elements of culture is religion (Soekanto & Sulistyowati, 2013). Honest character in bearded translation activity is when the students have to use the nahwu symbols as its rule appropriately (Irhanni, 2011). Tolerant character can build the component of cultural building that are universal that covers language, knowledge system, social organization, life tools system, and technology, job system, religious system and art (Kontjaraningrat 2015). By understanding the universal culture existence, someone will be being tolerant to the other cultures. If we look to the cognitive aspect, yellow book refers to two things, namely positioning human being as the obedient man, and as wise human, as social doer that save people and environment. The two things are tied in the varied knowledge in yellow book as *nahwu, sharaf, fiqih, hadist, tafsir, akhlak, aqidah, tasawuf ‘arudh, balaghah, and tauhid* (Mochtar, 2014). By applying some rules of the

bearded translation, someone has done discipline things.

The bearded translation done in classical books (al-Kutub al-Qadimah) doesn’t use period, punctuation, no syakl, so it needs hardworking skill (Nizar, 2013). Bearded translation uses pegon letters that means “tidak bisa diucapkan”, in Javanese is ora lumrah anggone ngucapake, in English is unusual being pronouncing (Kromoprawirto & Pigeud, 2006). By using character of “period” (above, under, and in the middle) and with the varied amount in certain letters to differentiate the original Arabic letter with the Arab “pegon” shows the creative character of the writer. The letters are:

، (tha) ط ، (ga) ك ، (nya) ي ، (dha) د ، (pa) ف ، (cha) چ ، (nga) غ

This varies, difficult and creative activities demand “independence” from the students who did it because it will be evaluated. Meanwhile, democratic character can be proven in the use of Javanese culture that build good attitude, behavior, and character with language gradation (ngoko, madya, and kromo) as its position (Pratiwi, 2017). This lesson is known as “unggah ungguh” which is a rule in speaking based on norms (Djarir, 2004). Curiosity is the indication of knowledge. Meanwhile, knowledge system is one of the elements of culture (Soekanto & Sulistyowati, 2013). The spirit of nationality that is emerged can be seen from the phenomenon of the students from varieties of regions who want to be in Islamic boarding school in Java and want to study although by carrying difficulties. It is needed an activation of smart learning and ways of think-logic-intellectual (Irhanni, 2011).

The bearded translation learning is the prove of loving motherland character because it is the effort in preventing the heritage of the previous figure or religious leader in the first century of Islam development in Indonesia (Adib, 2009).

The character of appreciating achievements is proven by tawassul activities for the author of the book in every beginning of the bearded translation activity. This comes because culture affects self-concept (comprehending his/her self and indentations). Self-concept made of the culture practice (Sarwono, 2014) and bearded translation is a part of Indonesian Islamic culture.

Meanwhile, friendly character emerges on the activity of ngabsahi (giving meanings) in bearded translation activity where every student asks each other whether about the meaning, the symbols of nahwu also the writing that is not using harakat/syakal (Fikri, 2014).

Communicative character emerges when teacher gives chance to one of the students to explain the meaning of a text being translated using bearded translation. Communication takes an important role in giving information and culture in human life. In addition, the material being communicated is the translation of Arabic language in Javanese language, while language is a part of culture (Sarwono, 2014).

The love of peaceful character can be proven when Islam came in Indonesia peacefully, without any war, as well as the lesson and the culture that is brought. The lecture is done through education (Ridin, 2004). By bearded translation activity, students can apply the character of love of reading or reading hobby because culture is built from the individual who interact to motivation. In addition, motivation emerges because of hobby. The character of social awareness appears in students' question and answer activity during the bearded translation activity. It shows that there is a social system as one of culture elements that is being built (Soekanto & Sulistyowati, 2013). Responsible character built from the bearded translation preservation as Islamic culture where the wisdom doer use it through rules, goals, and certain ways, it is named as cultural principles (Soekanto & Sulistyowati, 2013).

Besides the conclusion from the table above, generally, all the research participants agreed that through bearded translation, there is an effort of character building. In other words, the bearded translation learning influenced the coaching of students' character to become better.

**C. Observation Results**

Observation on the students who have never learned bearded translation in general showed that their behaviour is not as polite after learning the bearded translation. The writing shows big and rough handwriting. Likewise in terms of language, after a few months of learning the translation of their Bearded translation, besides being accustomed to fine Javanese when communicating with caregivers, teacher, even peers, however tawadlu' habit also emerged, politeness. Generally, students could be able to adapt to the rules of the boarding school. Figure 3 showed that in doing the activities of bearded translation, students need to struggle because many words have to be written in the narrow spaces and they need to be patient in listening to the material delivered by teacher fast as the material being dictated are varied such as the meaning of the words (represent the subject, verb, that is suitable for the sentence structure), the pattern of the grammatical sentence and the references (the subject and object).

**D. Documentation (Photographs)**

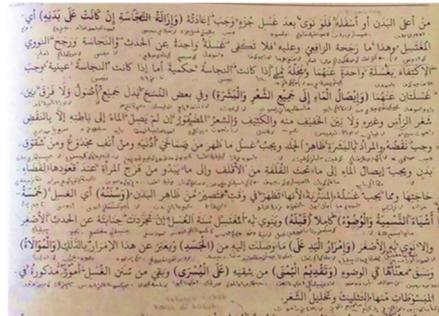


Figure 3: The student's bearded translation

**Triangulation of the Data.** Triangulation through questionnaire on the character building (Jakarta Research and Development Center for Research and Development, 2010) on 65 An Nur 2 Islamic Boarding school students as well as the students of Yellow Book College (STKK) An Nur Bululawang Kabupaten Malang, then it is obtained the data of the character building that is applied through learning "Bearded Translation". These characters are as follows:

Table 2: The Questionnaire Result of An Nur 2 Islamic Boarding school students as well as the students of Yellow Book College (STKK) An Nur Bululawang Kabupaten Malang.

No	Characters Item	Applied in Bearded Translation Learning
1	Religious	√
2	Honest	√
3	Tolerant	√
4	Discipline	√
5	Hardworking	√
6	Creative	√
7	Independent	√
8	Democratic	√
9	Curious	√
10	Spirit of nationality	√
11	Love of the motherland	√
12	Appreciative to Achievements	√
13	Friendly	√
14	Communicative	√
15	Love of Peaceful	√
16	Love of reading	√
17	Social awareness	√
18	Responsible	√

The research sample had a chance to give check in the applied character items in bearded translation learning. The distribution of students amount who stated that there is a character building in the bearded translation learning process were K1 (65), K2 (63),

K3 (46), K4 (55), K5 (39), K6 (63), K7 (43), K8 (27), K9 (29), K10 (8), K11 (30), K12 (19), K13 (19), K14 (13), K15 (34), K16 (18), K17 (24), and K18 (44). There were answers with various statement but similar in meaning.

The activities shown in the table above were implemented simultaneously. Therefore, it has become the students' habit. This kind of habit becomes the culture since it is practiced and own jointly or in groups and obtained from the learning process (Ihromi, 2016).

## 4 RESULT AND DISCUSSIONS

### 4.1 Study Results (Conclusion)

Learning bearded translation means studying cultural substances namely the values of truth, aesthetic, ethic, and religious. At the same time, it also learns 18 character items including being religious, honest, tolerant, discipline, hardworking, creative, independent, democratic, curious, spirit of nationality, love of the motherland, appreciative to achievement, friendly, communicative, love of peace, love of reading, social awareness, and responsible.

### 4.2 Suggestions

When it is expected to obtain data on the role of broader educated research participants, then the future research can be conducted on the elementary and secondary school student groups.

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