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The Translation of Arabic Speech Act in Syarah Al-Hikam The Works of Muhammad Said Ramadhan Al-Buthi: Analysis of Spiritual Counselling Based on Pragmatic Equivalence

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Abstract: This research investigates the kinds of speech acts contained in syarah Al-Hikam. In this case, syarah is defined as one form of explanation of a matan (substance) from Al-Hikam aphorism (the book of wisdoms) in Islamic mysticism as the base foundation of spiritual counselling. The language of syarah has a distinctive character, such as: the process of explaining to the reader what is being described about matan. Therefore, it is important to study language of syarah based on the pragmatics aspects, especially the variants of speech acts contained in syarah al-Hikam as a set of values and principles that strengthen the relationship between the speaker and the reader and improve the Islamic healing process. In addition, this research also elaborated how the speech acts are translated from Arabic (L1) into Bahasa Indonesia (L2). Based on the explanation, this study examines several problems, such as: (1) what are the forms of speech acts contained in syarah al-Hikam, (2) what translation techniques are used by the translator in translating speech acts contained in syarah al-Hikam from Source Language (SL) to Target Language (TL), and (3) how is the relation between the translation quality of syarah al-Hikam speech acts and the spiritual counselling. The method in this research was divided into three stages. The first stage dealt with data collection method. The data were collected through observation and classification of speech acts in syarah al-Hikam. The second stage was about data analysis model. The data were analyzed using Spradley model, namely: (1) domain analysis, (2) taxonomic analysis, (3) a component analysis, and (4) cultural themes analysis. Meanwhile, the third stage was related to the report on the findings in which informal method, in the form of narrations and descriptions of various speech acts in syarah al-Hikam and the pragmatic equivalence of these speech acts, was used. This study does not examine the most dominant form of speech acts, but examining how the character of syarah language in religious books as the base foundation of Islamic spiritual counselling applies the pragmatics principles. Thus, this article examines how a pragmatic equivalence between source language and target language is achieved.

Key words: speech acts; syarah al-Hikam; pragmatic equivalence; translation techniques; the quality of translation; spiritual counselling.

1. Introduction

Some experts classify language studies into internal and external language studies. Internal language studies are those related to phonological, morphology, syntax, and semantics studies. Meanwhile, external language studies deal with pragmatic studies. Phonology studies the sounds of language. On the other hand, morphology and syntax are the main parts of grammar. Morphology examines the formation of words while syntax examines how the words are arranged in a sentence. The final study of the internal group is semantics, namely the study of the science of meaning. In this case, the study of semantics is considered a study of meaning that discusses context-free lexical and grammatical meanings. Meanwhile, pragmatic studies are part of linguistics that examines meaning, even examines the "sense" of how a language is used (language use). Pragmatics is a branch of linguistics that studies the structure of language externally and how the linguistic unit is used in communication. Thus, semantics learns the meaning of language internally (context free), whereas pragmatics investigates meaning externally (context-bound) (Wijana 1996, 2). The study of language cannot be separated from the study of spirituality. "God is said to be Spirit, but the language of spirit is ignored in contemporary philosophy of religion" (Phillips and Ruhr 2004).

One of the aspects that must be considered in pragmatic studies is speech act as a form of action or activity that occurs in certain situations. Based on the pragmatic notions, the speech act can be divided into (1) locutionary act, (2) ilocutionary act, and (3) perlocutionary act. In this case, the speech act is speech that has action. Locutionary act is defined as *the act of saying something* (Wijana 1996, 17), (Tarigan 2015, 35). Meanwhile, the act of illocution is a speech, besides functioning to say or inform something, it can also be used to do something (*the act of doing something*). There is a speech uttered by someone which has influences (*perlocutionary force*) or effects to those who hear it. Its utterance is intended to influence the interlocutor, then this type of speech act is called as a perlocutionary act, (*the act of affecting someone*); doing an action by stating something (Tarigan 2015, 35).

In this study, the three types of speech acts are reviewed in *syarah* (the explanation) al-Hikam aphorisms. As a book that teaches Islamic morals, this book is believed to have a strong enough power to influence readers regarding how Islamic Sufism messages can be conveyed publicly. It is written in *syarah* as a complement to the explanation of al-Hikam aphorisms. The word *syarah* can be interpreted as: (1) description, review, explanation, and (2) speech, lecture. The term *syarah* derives from Arabic verb *sya-ra-ḥa* (to give an explanation, clarify). Then, the analysis in this study does not only stop at examining the types of speech acts, but how

these speech acts are translated from the source language (Arabic) into the target language (Bahasa Indonesia), whether there is a translation shift, and what types of translation techniques are used in transferring the types of speech acts. This study finally measures the quality of the translation of the types of speech acts contained in syarah al-Hikam aphorisms and its relation with the spiritual counselling. Dr. Muhammad Said Ramadhan al-Buthi is one of the most influential scholars in Middle East. His various lectures can be accessed via YouTube channel. There is a big project to see the pragmatic equivalence of Arabic books translation products in Bahasa Indonesia, because, so far, the study of translation products is still struggling at the lexical and grammatical levels. It is proper that the study of Arabic translation products in Bahasa Indonesia and other countries are reviewed and elaborated based on pragmatic principles and aspects and its relation with the spiritual counselling. The data in this study were taken from Arabic source texts, namely *al-Ḥikam al-ʿAthāiyyah Syarḥun wa Taḥlīlun* written by Muḥammad Saʿīd Ramadhān al-Būthiy (2010), Dārul-Fikr publisher, Damaskus. The book (Al-Būthiy 2010) has been translated into various languages, one of them is entitled "al-Hikam Al-Athaiyyah: Syarah Al-Hikam Ibn ʿAthaillah As-Sakandari" which has been translated into Bahasa Indonesia by Abdurrohman Jufri, Hadiri Abdurrazaq, and Ahmadi Usman, first printing, April 2020, Pustaka Iman Publisher, Tangerang Selatan. Meanwhile, studies related to Islamic spiritual counseling refer to studies that have been carried out previously by (Thorne 2012). In this case, al Hikam aphorism is positioned as one of the cornerstones in therapy for *The Heart's Surrender* aspect (Thorne 2012, 270). In this study, Al Hikam becomes the basis of "heart therapy", because Al Hikam offers a lot of "hope" for its readers to achieve God's willingness. This can be proven from how the pragmatic strategy used by Al-Buthi in explaining the contents of al Hikam to his patients to get the heart's surrender therapy. Spiritual counseling during the covid 19 in Italy had been elaborated by (Marchica et al. 2022) using a qualitative study. This study strengthens the opinion that the spiritual aspect is one of the ultimate goals of people who are experiencing stress due to the COVID-19 pandemic.

The study of speech acts in Arabic has been conducted by previous researchers, such as (Nurwendah and Mahera 2019), (Hamdan and Rumman 2020). The identification of the Arabic directive speech acts in the film has been previously reviewed by (Rachman 2017). Meanwhile, the study of speech acts in Arabic related to education and teaching has been previously studied by (Wahyudi 2012), (Qomariyah 2017). Thus, from observing the speech acts in Arabic, especially those that are contained in syarah (explanatory) of al-Hikam aphorisms, researchers find that the topic has not previously studied. Furthermore, the study of speech acts in Arabic, has never been viewed from a translation perspective, especially in terms of the application of the techniques and the quality of the

translation. This provides a research gap for further study related to the types of speech acts in the *Islamic Tasawuf* religious books, especially *syarah* al-Hikam book, especially related to how to explain the *matan* (the main content of the book). By knowing the types of speech acts, we can map the character of speech acts in a book related to *syarah* al-Hikam in Arabic (in other words, what speech acts are used in explaining Islamic religious text), and how the translation techniques are implemented in translating the types of speech acts. In addition to the elaboration of translation techniques, it can also be seen whether there is a shift in the speech acts from the source language into the target language, and how the quality of the translation is. Based on the above research background, it can be concluded that the formulations of the research problem are as follows: (1) what are the forms of speech acts contained in *syarah al-Hikam*, (2) what translation techniques are used by the translator in translating speech acts contained in *syarah al-Hikam* from Source Language (SL) to Target Language (TL), and (3) how is the relation between the translation quality of *syarah al-Hikam* speech acts and the spiritual counselling.

2. Method

This study is a synchronic or descriptive study, which is concerned with events that occur in a limited period of time and do not involve historical developments (Kridalaksana 2009). In this case, the study is only limited to the study of *syarah* al-Hikam written by Muḥammad Saʿīd Ramadhān al-Būthiy. In addition, this study is also more inductive in nature based on facts obtained from direct experiences from which general conclusions are drawn (Marzuki 1983). Therefore, the discussion in this study focuses on the facts related to: (1) speech acts, (2) translation techniques, (3) translation methods (the orientation of translation products), and (4) the assessment of translation quality and its relation with the spiritual counselling. This study was conducted through three strategic stages which included (1) data provision, (2) data analysis, and (3) findings presentation. The data of this study are the translation of clauses and sentences from the selected data sources (syarah al-Hikam). The data in the discussion are divided into six parts, namely data 1 to data 6, where each data consists of the source language text (Arabic - L1) and the target language text (TL – Bahasa Indonesia - L2), which is equipped with an explanation in English. The data source of this study is part of *syarah* al-Hikam which is divided into 6 parts, they are: Data 1 (the opening of *syarah*), Data 2 (the substance of *syarah*), Data 3 (the strengthening data of *syarah*), Data 4 (the conclusion of *syarah*), Data 5 (the advice of *syarah*), and Data 6 (the closing of *syarah*). Based on the textual data, this study seeks to reveal how an Islamic religious leader provides an explanation of Islamic religious values as a basic of spiritual guidance or spiritual counselling.

This part will be defined as the domain of the research (Spradley 2016). The language unit in Arabic translation chosen as data is the language unit relevant to the purpose of this study, and is based on the principle of sufficiency: data must be sufficiently sufficient both in number and in type (Sudaryanto 2015).

3. Findings and Discussion

The discussion describes the process of explaining one of the objections of the book of al-Hikam, especially the first wisdom regarding dependence on (*al-'amalu*) or an action. One of the Islamic therapies taught by al-Hikam's aphorisms is freedom from the workload. A man should not be proud of his actions (*al-'amalu*). This research investigated the form of *syarah* (explanation) carried out by Dr. Muhammad Said Ramadhan al-Buthi in explaining the book of Al-Hikam (book of wisdom) in Islamic Sufism. A Sufi is always careful in guarding his actions. A Sufi believes that all kinds of actions are determined by God. The *syarah* model that can be seen in general is that the language character uses a conversation model between two people (like a teacher and his student), like a priest dealing with a patient in therapy. A person who does explanation / *syarah* (in this case Dr. Muhammad Said Ramadhan al-Buthi) tries to explain about wisdom 1, namely depending on *al-'amalu*, to the reader.

3.1. Data 1 (the opening of *syarah*)

الاعتماد على العمل أ هو في الشريعة أمر محمود أم مذموم ؟
In sharia, is relying on 'amal a laudable or despicable attitude?

In the data above, utterance in Arabic begins by using speech act that gives the readers a choice, is relying on charity an act that is praiseworthy or despicable in the concept of sharia? Is it appropriate for a human to only rely on his *amal* to Allah SWT, not on acts of worshipping that have been done? This is interesting to observe when Muhammad Al-Buthi as the one who explained the book of al-Hikam is not authoritarian and does not make his explanation as a doctrine to the readers. One of the important keys in the counseling process is to reduce the level of coercion. If we review the object of *matan* (content) that is described from the above statement states that "among the signs of relying on *amal* is reduced hope (of Allah's forgiveness) when committing sins". The speech act in data 1 is an illocutionary speech act, which is utterance so that the reader chooses an option, whether relying on *amal* is a commendable or despicable act. An illocutionary speech act is one of the important aspects in religious counseling because it becomes a benchmark for coercion or not. Essentially, the answer is that depending on *amal* is a despicable act, as

when people ask: "whether drinking *khamr* is lawful or haram?", this question has a clear answer, that *khamr* is *haram*, and probably this question also becomes prohibition of drinking *khamr*. Therefore, the expected perlocution effect of data 1 is for the readers to choose that the act of relying on *amal* is an act that is not praiseworthy, this can be seen from the data that appears next.

Then, in terms of translation techniques, data 1 above is translated using compensation technique, a translation technique that replaces the position of the information element or stylistic effect in the source language in another part of the target language because it cannot be realized in the same part of the target language (Molina and Albir 2002), For more details, see data 1 below.

<div dir="rtl">

الاعتماد على العمل أ هو في الشريعة أمرمحمود أم مذموم ؟

</div>

In sharia, is relying on deeds (amal) a laudable or despicable attitude?
(English Version)

Data 1 above, if translated literally into the target language will be "relying on charity whether he is in the sharia, a commendable or despicable act". Therefore, the translator changes the position of the information element (in sharia) at the beginning of the utterance, so that it becomes "in sharia, is relying on deeds a commendable or despicable attitude?"

In addition, data 1 involves transposition technique. The transposition technique is a translation technique that changes the grammatical categories of the source language in the target language, for example, changing words into phrases. This technique is usually used because of the differences in grammar between the source language and the target language, the word / huwa / "dia" or "he" as a pronoun which returns to the previous utterance is translated to "rely on deeds". Thus, the illocutionary speech act in data 1 is translated using two techniques, the transposition and the compensation technique. Both translation techniques are oriented towards the target language. The two types of translation techniques strengthen the position of speech in religious guidance so that the substance of counseling is not misunderstood by the reader.

Data 1 above also has a high readability level (score 3) because it can be understood easily by readers, especially after getting the application of transposition and compensation techniques. The translation of illocutionary speech acts in data 1 also has a high level of acceptance (score 3) because some technical terms are easy to understand by readers, as well as language structures and elements of information and stylistics have been adjusted to the target language.

Some phrases in Arabic such as / al'i'timadu alal amali / are also commonly translated into Bahasa Indonesia to "mengandalkan pada amal" or "rely on charity", although in essence in this data, the word *al-i'timadu*

in the form of a noun in Arabic is translated as "mengandalkan" or " rely on " verb in Bahasa Indonesia (noun-verb shift occurs). Thus, the phrase in Bahasa Indonesia is considered unusual if it is translated as "pengandalan" or "relying" on charity. The phrase is more prevalent if it is translated into "mengandalkan pada amal" or "rely on charity". This ultimately causes the accuracy score in data 1 above to be 2 (not the highest score) because the translator changes the noun category in the source language to verb in the target language. On the other hand, it can also be understood that the verb is a representation of the power of the soul. This condition shows that a translator tries to reveal the counseling process based on the strength of the soul which is represented by the choice of verbs.

3.2. Data 2 (substance of *syarah*)

يقول لنا ابن عطاء الله : إياك أن تعتمد في رضا الله عنك و في الجزاء الذي وعدك به على عمل قد فعلته و وفقت له ، كالصلاة ، كالصوم ، كالصدقات ، كالمبرات المختلفة ، بل اعتمد في ذلك على لطف الله و فضله و كرمه.

Ibn At'aillah said: Never rely on the deeds that you have done to gain the pleasure of Allah. Do not also rely on the rewards that He has promised you, such as prayers, fasting, alms and all kinds of kindness. However, rely on all of that on His tenderness, grace and mercy. (English Version)

Data 2 above is a continuation of the utterances of Muhammad Said Al-Buthi in explaining the book of al-Hikam. To facilitate the analysis of speech acts, the data 2 above will be divided into several clauses.

يقول لنا ابن عطاء الله :
إياك أن تعتمد في رضا الله عنك
Ibn At'aillah said:
Never rely on the deeds you have done to get God's pleasure.

The data above is Locution *(the act of saying something)* and Illocutionary act *(the act of doing something).* To clarify the process of religious counseling, translators apply amplification techniques (Target Language orientation). It has a high readability level (score 3) because the technical terms can be understood easily by the readers. Due to the use amplification technique, the translation product becomes clearer and unambiguous.

و في الجزاء الذي وعدك به على عمل قد فعلته و وفقت له ، كالصلاة ، كالصوم ، كالصدقات ، كالمبرات المختلفة
Do not rely on (amplification) the reply that He has promised you, such as prayer, fasting, almsgiving and all kinds of good deeds

In the data above, it is found that there is a phenomenon of perlocutionary act (the act of affecting someone). A translator applies

again the amplification technique to the above data. The application of the amplification technique to the data has an effect on the readers that we should not rely on / expect a reply (*jaza '*) from Allah, the perlocution effect of this utterance is that we must worship sincerely, which comes from illocutionary data: do not rely on Allah's reply.

بـل اعتمد في ذلك على لطف الله و فضله و كرمه

However, rely on all of that on His tenderness, grace and mercy.

By applying the official translation technique, we can see that there are two utterances, namely: (1) Illocution = "relying on the tenderness and grace of Allah", and (2) Perlocutionary = "believe that what can help you is Allah's tenderness, grace, and mercy, not acts of worship that you have done". Based on this data, it can be concluded that the spiritual counseling process is based on God's love (His grace – (English) fadhluhu (Arabic). The key to counseling emphasizes the tenderness and mercy of God. In addition, those who give hope and help are focused on God.

3.3. Data 3 (the strengthening data of syarah)

هل هنالك من دليل على هذا ؟ نعم، انه حديث رسول الله صلى الله عليه وسلم الذي رواه البخاري و غيره:

لن يُدخل أحدكم الجنة عمله، قالوا : و لا أنت يا رسول الله ؟ قال : ((و لا أنا إلا أن يتغمدني الله برحمته)).

Are there any reasons for this statement? Yes, here. The evidence is the words of the Prophet Muhammad narrated by Bukhari and other narrators: "Not one of you has been put into heaven by his deeds." The companions asked, "You are not, O Messenger of Allah?" He replied, "I am not either, unless Allah bestows His mercy on me."

In data 3 above, utterances have the potential to convince the readers to use interrogative sentences. In addition, several question models are also used to confirm. For more details, see the following data analysis. From the data above, it was found two types of utterances, namely: (1) Illocution: convince the speech partner and asking speech partner to present the argument that relying on charity is an act of disgrace. (2) Perlocution: "You must be sure that there are arguments stating that relying on charity / worship is an act that is not praiseworthy". In the data above, it is found that there is a phenomenon of perlocution. The partner is asked to believe that only Allah's love can bring his servant to heaven, likewise the messenger of Allah, perlocution in this case becomes the love of Allah that is the focus of everything. The data above further emphasizes that the spiritual counseling process in al Hikam is emphasized on the

aspect of love, especially the love and affection of God for His servants.

The amplification translation technique is still used by translators. translator makes it clear that the speakers are the companions of the Apostles. The word / qālū / lexically means "to say" which is translated to "ask" = discursive creation technique. Even though speaking and asking are two different things. The phrase /ghairuhu/ "other" as phrases are clarified to become another "narrator". The amplification techniques have an important role in translating texts related to religious counseling.

3.4. Data 4 (the conclusion of *syarah*)

إذن فالعمل ليس ثمنا لدخول الجنة، و إذا كان الأمر كذلك فالمطلوب إذا وفقت لأداء الطاعات أن تطمع برضا الله و ثوابه، أملا منك بفضله و عفوه و كرمه، لا أجرا على ذات العمل الذي وفقت إليه.

> *Thus, deeds are not a guarantee of getting into heaven. If so, then what should be done is when you are obedient, hope for the pleasure of Allah and His reward. You hope for God's grace, His forgiveness and mercy, not a reward for the deeds you do.*

In data 4, it is found that there is a focus on the negation form. The form of negation in this case is used as an affirmation. Meanwhile, the translation techniques in data 4 focus on the orientation of the Target Language (TL), as in the existing data, the translation of speech acts is dominant in translation oriented towards the target language. The orientation of the translation techniques in syarah al-Hikam is very dominant in the target language. Based on the data above, it can be seen that the process of religious counseling uses several kinds of utterances, such as: (1) Illocution: the said partner is asked to believe that deeds should not be used as a guarantee to go to heaven, (2) Perlocution: Only Allah is the main guarantee for going to heaven / even some Sufis do not want to seek heaven, but rather seek the love and pleasure of Allah, (3) Illocution: speech partners are asked to obey Allah, speech partners are asked to seek the pleasure of Allah, speech partners are asked to seek merit from Allah, and (4) Illocution: The said partner is asked to hope for Allah's grace, the said partner is asked to ask Allah's forgiveness, the spoken partner is asked to ask for Allah's mercy. The model of religious counseling offered by al-Hikam is still focused on God who has great love and mercy for humans.

Several translation techniques are applied by translators, such as: (1) *Discursive Creation* (Target Language orientation), in the word / tsaman / lexically means / price, value, fee, medium of exchange, means of purchase - Ma'aniy Dictionary / in this case is translated into "guarantee". (2) *Transposition* of the word al-mathlūb which lexically means "that is demanded, desired, sought, liked, needed, required, interested in", is

translated by the translator to be "done". Changing the form of a word / practice / noun into subject + verb = you hope = there was a shifting / transposition from noun to phrase. (3) *Amplification* (Target Language orientation), for example: It is clear that / fadhlihi / = his gift = that Him here is Allah SWT. The translation technique is oriented towards the target language. This decision was made and chosen by the translator with the aim of not reducing the substance of the counseling in the process of translating the text from Arabic into the target language.

و هنا يقول : و من أبرز الدلائل على اعتمادك على العمل لا على فضل الله ، نقصان رجائك بعفوه تعالى عند تلبسك بالزلل أي عندما تتورط في المعاصي و الموبقات.

> *Here Ibn 'Athaillah states that among the obvious signs you rely on your deeds not on the grace of Allah is the reduced hope of His forgiveness when committing sins or when you slip into immoral acts and major sins.*

In the data above, it is found that there is a text about religious counseling. The data above is divided into the following utterances: (1) Illocution: asking the speech partner not to rely on charity and asking the speech partner so that hope does not decrease only in Allah alone (not on charity), (2) Perlocution: make the gift of Allah SWT as a support or dependent place. The effect is that people who depend on Allah will have less hope of their deeds, do not rely on and boast of their deeds. (3) Illocution: the partner is asked not to commit sin, not to gain the slip into immorality. This data is still connected to the previous clause, so the perlocution is the effect to the readers that when slipping into immorality, *raja'* or our maximum expectations should not be reduced. In this section, it is stated that the beginning of religious counseling stems from sin and immorality. Because humans have sin, so he tries to do religious guidance with Islamic religious leaders. Therapy that must be accustomed is not to be proud of the deeds of worship that have been done. Charity of worship is not the cause of the disappearance of sins. But sin can be lost because of God's love and compassion. The aphorism genre describes human values that are embodied in the doctrines of aqidah, monotheism and morals of Sufism (suluk) as the fundamental basis in the process of *tazkiyatun nafs* (purification of the heart and soul), or *tasawuf* or *ilm as-suluk* – Arabic (Al-Buthi 2003, 21).

3.5. Data 5 (the advice of syarah)

إن هذا يعني أنك عندما كنت ترجو كرم الله و عطاءه إنما كنت تعتمد في ذلك على عملك فلما قلّ العمل و كثرت الذنوب غاب الرجاء ! .. فهذا هو المقياس الدال على أنك إنما تعتمد في رجائك على عملك لا على فضل الله سبحانه و تعالى و كرمه .. هذا هو باختصار معنى حكمة ابن عطاء الله رحمه الله.

> *This means that you should hope for God's grace. If you only rely on getting your deeds, when your deeds are few and you have many sins, then that hope is gone. This is a measure that indicates that when you hope only rely on deeds, not on the grace and mercy of Allah. This is a summary of the meaning of Ibn 'Athaillah's first wisdom.*

In the data above, it is found that there is a text about religious counseling. The data above is divided into the following utterances: (1) Illocution: asking the partners that they must hope in the mercy of Allah, (2) Perlocution: in this context: Never hope / boast of your deeds of worship in front of others. (3) Illocution: the partners are asked not to lose hope in Allah, especially when there are many sins and not enough worship. The focus of religious counseling in the data above is humans who still have sin. Therapy that must be accustomed is always praying for God's forgiveness. By expecting forgiveness from God, the sanctity of the soul can be achieved. In this condition, humans should not be arrogant by using their worship or their deeds. (4) Perlocution: the effect on the partners so as not to rely on their deeds, especially when there are a lot of sins and little deeds of worship, then what happens is that hope in Allah disappears.

Several translation techniques are used by translators so that readers of religious counseling texts (al-Hikam) can understand the substance of counseling, such as: (1) *Reduction* (Target Language orientation), The translator does not translate the word *inna* (اِنَّ) which means "real". (2) *Discursive creation,* The word *atha* (عطاء) which means "giving" is translated into "grace" of Allah using the calque technique. (3) *Amplification + addition* (Target Language orientation), The translator adds the word "acquisition" of charity, where the word "acquisition" is not found in the text of the source language. (4) *Transposition ,* The word / ad-dāl / (الدال) "proof" from a noun shifts to a verb in the Target Language "indicates". (5) *Reduction,* The pronoun /ka/ (ك) is not translated, the phrase 'amaluka' (عملك) = "your action" is translated into "action". (6) *Transposition,* The phrase /raja'ika/ (رجائك) which was originally in the form of a noun phrase changes to a verb form, /raja'ika / (رجائك) which means your expectations are transposed into "relying" so that "you are" included in the subject, the pronoun /ka/ in Source Language is automatically omitted.

3.6. Data 6 (*closing syarah*)

This first wisdom has an important dimension in aqidah and an important dimension that is contained in the *Sunnah* or the words of the Prophet. This first lesson also has moral and educational dimensions. God willing (insya Allah), we will explain all of these dimensions.

In the latest data, it is found that the phenomenon of religious

counseling must be emphasized on moral education and character education. This conclusion can be seen from the findings of utterances in the form of Locution (the act of saying something).

4. Conclusions and suggestions

Based on the findings and discussion, chronologically and in sequence from the opening to the closing of the syarah, it can be concluded that in the study of *syarah* al-Hikam by Muhammad Said Ramadhan al-Buthi, three types of speech acts were found, namely: (1) locutionary speech acts, (2) illocutionary speech acts, and (3) perlocutionary speech acts.The locutionary speech act state something and provide information to the speech partner, in Arabic it is marked by the verb / qāla - yaqūlu / (to speak). In the data above, it is like a locutionary speech act which states that "Rasulullah said". Meanwhile, illocutionary speech acts in *syarah* which initially only make the speech partner do something, in this case, move to perlocutionary speech acts, which always have effects on the reader. An illocutionary speech act is one of the important aspects in religious counseling because it becomes a benchmark for coercion or not. Therefore, the analysis of illocutionary speech acts in syarah al-Hikam is not enough to stop only at the illocution itself, but move on to the speech acts as the focus. The structure is quite typical that syarah al-Hikam starts with a locusive speech act and ends with a local speech act. The three speech acts are translated into the target language oriented towards the target language (Bahasa Indonesia). This is because the meaning of illocution in the source language (Arabic) can be traced further into the meaning of its focus. From the meaning of the illocutionary speech act, it moves into the meaning of the speech act of perlocution. Apart from that, there is a shift from the realm of the source language category into the target language. There are also several translation techniques that have an impact on high levels of readability and acceptability. However, the accuracy of the translation cannot reach the maximum point because several shifts in categories are found, such as noun into verb or word into phrase.

Pragmatics is a branch of linguistics. in this case pragmatic analysis proves that pragmatic analysis can reveal the text that is used as the basis in Islamic spiritual counseling. But on the one hand, because the text is in Arabic (the source language), in order to be accepted by speakers in Indonesian, pragmatic analysis must be complemented by a study of techniques and methods of translation. Suggestions for further study on Arabic speech acts are that it is necessary to pay more attention to the types of speech acts from the source language into the target language comprehensively, and how these types of speech acts are translated with various kinds of translation techniques which have two possibilities: (1)

source language orientation (SLO) and (2) target language orientation (TLO). Then it has to be clearer that the quality of Arabic speech acts translation must be reviewed and paid attention to the three aspects of the translation quality: (1) acceptability, (2) readability, and (3) accuracy. The study of speech acts can then be applied in the study of syarah where the person who conveys syarah is an *ustadzah* (woman) whether there will be a possible difference in the character of the speech acts between male (*ustadz*) and female (*ustadzah*) narrators.

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