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The Nuance of Divine Romanticism in Religious Discourse: A Transitivity Approach to the Al-Qur'an Translation in Local Languages

Darsita Suparno[1✉], Siti Amsariah[2], Muhammad Fadhlurrahman Zakaria[3]

UIN Syarif Hidayatullah Jakarta[1,2,3]

✉ *darsitasuparno@uinjkt.ac.id*

Abstract:

This study aims to examine God's romantic communication with His servants in the translation of the Qur'an into Palembang and Osing Javanese using Systemic Functional Linguistics. This research highlights the ideational function (representation of divine love), interpersonal function (the God-servant relationship in language), and textual function (cohesion and coherence in constructing divine romanticism). This study employs a qualitative method based on the transitivity system in SFL, analyzing material, mental and relational processes in both translations. The finding reveal that the Palembang translation predominantly employs mental and relational processes, portraying God as a compassionate and paternalistic figure. Meanwhile, the Osing Javanese translation emphasizes material and existential processes, constructing a more expressive romantic relationship. From an interpersonal perspective, modality and mood system analysis demonstrates that both translations construct a close God-servant relationship, albeit with different expressions of divine love. This study contributes to SFL-based translation studies in religious discourse and enriches the understanding of ecotheology, particularly in divine love, human harmony, and religious values are expresses through linguistics structure in divine communication. The findings serve as reference for the development of more communicative and contextually relevant Qur'anic translations, while also fostering awareness of spiritual and ecological interconnectedness.

Keywords: divine romanticism; transitivity; Qur'an; local languages; ecotheology

Abstrak:

Penelitian ini bertujuan untuk mengkaji komunikasi romantis Tuhan dengan hamba-hamba-Nya dalam penerjemahan Al-Qur'an ke dalam bahasa Jawa Palembang dan Osing dengan menggunakan Linguistik Fungsional Sistemik. Penelitian ini menyoroti fungsi ide (representasi cinta ilahi), fungsi interpersonal (hubungan Tuhan-hamba dalam bahasa), dan fungsi tekstual (kohesi dan koherensi dalam membangun romantisisme ilahi). Penelitian ini menggunakan metode kualitatif berdasarkan sistem transitivitas dalam SFL, menganalisis proses material, mental dan relasional dalam kedua terjemahan. Temuan ini mengungkapkan bahwa terjemahan Palembang sebagian besar menggunakan proses mental dan relasional, menggambarkan Tuhan sebagai sosok yang welas asih dan paternalistik. Sementara itu, terjemahan bahasa Jawa Osing menekankan proses material dan eksistensial, membangun hubungan romantis yang lebih ekspresif. Dari perspektif interpersonal, analisis modalitas dan sistem suasana hati menunjukkan bahwa kedua terjemahan membangun hubungan dekat-hamba Tuhan, meskipun dengan ekspresi cinta ilahi yang berbeda. Penelitian ini berkontribusi pada studi penerjemahan berbasis SFL dalam wacana agama dan memperkaya pemahaman ekoteologi, khususnya dalam cinta ilahi, kerukunan manusia, dan nilai-nilai keagamaan yang diekspresikan melalui struktur linguistik dalam komunikasi ilahi. Temuan ini berfungsi sebagai referensi untuk pengembangan terjemahan Al-Qur'an yang lebih komunikatif dan relevan secara kontekstual, sekaligus menumbuhkan kesadaran akan keterkaitan spiritual dan ekologis.

Kata kunci: romantisme ilahi; transitivitas; Qur'an; bahasa lokal; Ekoteologi

ملخص البحث:

تهدف هذه الدراسة إلى فحص التواصل الرومانسي بين الله وعباده في ترجمة القرآن إلى اللغات المحلية مثل لغة الجاوة باليمبانج وأوسينغ باستخدام اللغويات الوظيفية النظامية. تركز هذه الدراسة على وظيفة الفكرة (تمثيل الحب الإلهي)، الوظيفة التفاعلية (علاقة الله بالعباد في اللغة)، ووظيفة النص (التماسك والترابط في بناء الرومانسية الإلهية). تستخدم هذه الدراسة المنهج النوعي بناءً على نظام الترانزيتيفية في اللغويات الوظيفية النظامية، حيث تحلل العمليات المادية، العقلية والعلاقية في كلا الترجمتين. تكشف النتائج أن ترجمة باليمبانج تستخدم إلى حد كبير العمليات العقلية والعلاقية، حيث تصف الله كشخصية رحيمة وأبوية. وفي المقابل، تركز الترجمة بلغة الجاوة الأوسينغ على العمليات المادية والوجودية، وتبني علاقة رومانسية أكثر تعبيراً. من المنظور التفاعلي، تُظهر التحليلات المتعلقة بالاحتمالية ونظام المزاج أن كلا الترجمتين تبنيان علاقة قربة بين العبد وربه، على الرغم من التعبير المختلف عن الحب الإلهي. تساهم هذه الدراسة في دراسات الترجمة المعتمدة على اللغويات الوظيفية النظامية في الخطاب الديني، وتُثري الفهم الإيكولوجي الديني، خاصة في الحب الإلهي، والتعايش بين البشر، والقيم الدينية التي يتم التعبير عنها من خلال البنية اللغوية في التواصل الإلهي. تعمل هذه النتائج كمرجع لتطوير ترجمة القرآن التي تكون أكثر تواصلية وملائمة سياقيًا، مع تعزيز الوعي بالترابط الروحي والإيكولوجي".

الكلمات الأساسية: الرومانسية الإلهية؛ الترانزيتيفية؛ القرآن؛ اللغة المحلية؛ الإيكولوجيا الدينية

INTRODUCTION

Translating sacred texts such as the Qur'an into local languages is not only a linguistic effort, but also a complex cultural and spiritual act. Cross-cultural studies show that in the process of translating scripture into languages such as Welsh and Yoruba, the emotional and spiritual aspects of the relationship between God and man are often reframed through lexical choices and local syntax structures (Sanneh 2008; Thomas 1992). This shows that the receiving language not only transfers meaning, but also reconstructs the affective nuances inherent in the source text. Miguélez-Carballeira et al. (2016) It even emphasizes that the translation of the scriptures forms a distinctive interpersonal and ideological relationship, which can show the identity of locality and the spirituality of the people.

In the treasures of Islamic epistemology, Muḥammad 'Ābid al-Jābirī put forward the term '*irfānī* to refer to the type of knowledge that man obtains directly from God. This knowledge is not acquired through a rational process alone, but through an inner experience such as intuition (*ilhām*), unveiling (*kashf*), direct perception (*a'yān*), and illumination (*ishrāq*). Al-Jābirī also distinguishes between three forms of Islamic epistemology, namely bayānī (Textual), which is based on transmission (*naql*) and text analysis; burhānī (*rasional*), which is based on logic and reason (*'aql*); and '*irfānī*, that are

mystical and intuitive. Knowledge 'irfānī is a manifestation of the Divine illumination of the soul of His servant, obtained through self-purification and spiritual practice (*riyāḍah*) That is based on love (*maḥabbah*) to God, (Zulfa and Masruchan 2021, 194). This description indicates that the *'irfānī* as stated by Muḥammad 'Ābid al-Jābirī views spiritual and emotional experience as a form of knowledge that comes directly from God, through intuition, self-purification, and Divine love. This view provides the basis that the nuances of God's compassion and closeness in the Qur'an can not only be understood rationally and textually, but can also be experienced through the inner dimension transformed in the target language.

Research Gaps

The translation of the Qur'an into local languages such as Malay, Javanese, Sundanese, Bugis, and Palembang has been going on since the beginning of Islamization, in Indonesia. However, previous studies have tended to focus on the reception aspect of readers (Putra and Mustaqim 2020, 1–21) or transcreation strategies and ideological discourse (Saepudin 2023, 30–40), while systematic analysis of the emotional representation of the relationship between God and man through *the transivity system* in local languages such as Malay, Palembang and Osing is still minimal. In fact, this aspect is very important to understand the Divine message personalized and reinterpreted in the context of local culture.

Problem Formulation and Significance

Based on these gaps, this study asks the main question: *How is the representation of divine romanticism towards humans framed in the translated texts of the Qur'an in* Malay, Palembang and Osing? This research not only documents the local linguistic structure in conveying spiritual messages, but also uncovers how emotional closeness to God is formed through the transitivity system in the translation of the Qur'an. Based on the formulation of this problem, the objectives of this research are formulated as follows: 1) Analyze the representation of Divine romanticism towards humans in the translation of the Qur'an from Arabic into Malay, Palembang and Osing; 2) Examine how the meaning, emotional and symbolic nuances of the source text are interpreted in the three languages.

Research Contributions

This research makes a theoretical and practical contribution to the field of Arabic translation into regional languages, namely Malay, Palembang and Osing. Theoretically,

this study expands the horizon of the study of scripture translation with a systemic-functional linguistic approach, specifically the transitivity system to evaluate the representation of emotional and relational meaning. Practically, this study provides insight for translators and developers of Qur'an translation policies to be more sensitive to emotional nuances in local languages that are able to convey Divine love in a more grounded and familiar way. Thus, the results of this study strengthen the position of local languages as a legitimate and relevant spiritual medium in conveying the transcendent message of Islam.

Previous Study

Scholars have studied the concept of Divine love (mahabbah) in various theological and sufistic traditions. Rouzati (2020) examines *Risale-i Nur* written by Said Nursi and affirms that Divine love is the main reason for creation and the foundation of man's relationship with God. Ghadamgahi et.al. (2021) comparing the concept of love in the Qur'an and the New Testament, found that love is at the heart of the divine and social relationships in both scriptures. Hasiholan and Abdillah (2022) using a comparative theological approach to show that the concept of Habluminallah-Habluminannas in Islam and its equivalent in Christianity can be the basis for harmony in a pluralistic society. Anggraeni Studies (2025) and Yanti & Bahagia (2023) focus on mahabbah according to Rabi'ah al-Adawiyah, which emphasizes pure selfless love for Allah and the spiritual stages in Sufism. Divine love is a central concept in theology and Sufism across traditions, playing an important role in forming a transcendent relationship with God and strengthening relationships between human beings.

This approach is relevant in fostering a deep spiritual life and building a harmonious interfaith dialogue. From the results of the literature search, no studies have been found that specifically discuss the concept of Divine love in the translation of the Qur'an into regional languages such as Palembang and Osing. Although various studies have examined Divine love from theological, sufistic, and comparative perspectives across religions, functional systemic linguistic approaches, particularly through transitivity analysis, are still rarely applied in the context of local languages. In fact, this approach is very important to uncover how spiritual and emotional nuances especially aspects of Divine love are translated and understood within the framework of local culture. This kind of research not only enriches the treasures of linguistic and theological science, but also

has the potential to be a bridge between sacred texts and the religious expressions of local communities.

THEORETICAL FRAMEWORK

The theoretical framework in this study refers to the Linguistic Functional Systemic approach (SFL) developed by M.A.K. Halliday, especially on the aspect of ideasional metafunction through the transitivity system (Halliday and Mathiessen 2014). SFL views language as a tool to represent experience and shape social reality (Eggins 2004). In this context, the transitivity system is used to analyze the concept of Divine love (Divine Romanticism) constructed in the translation of the Qur'an into Malay, Palembang and Osing as a religious text, the analysis using SFL is integrated with religious discourse (Martin and Rose 2007). Transitivity consists of three main elements: process (type of action or state such as material, mental, relational, verbal, behavioral, and existential processes), participant (the actor or entity involved in the process), and circumstance (additional indicators such as place, time, or manner). The transitivity technique is applied with the aim of uncovering the representation of Divine romanticism towards human beings framed in the translation of the Qur'an into Malay, Osing and Palembang language, which is used to identify the emotional and spiritual nuances of Divine love realized in the clause structure of each local language.

Furthermore, the concept of Divine Romanticism in religious discourse refers to the loving and longing relationship between man and God through interpretation (Mudjia 2008), as reflected in the verses of the Qur'an which contain terms such as *mahabbah* (affection), *rahmah* (mercy), and other forms of God's love. Semantic relational theory (Riemer 2010) used to uncover the nuances of word choices, meanings and expressive expressions. Both word choices, meanings and expressive expressions may undergo changes or adjustments when translated into the local language, depending on the language structure and cultural background of the recipient. Malay, Palembang and Osing, which are considered to be representations of local culture rich in religious values and oral traditions, have a unique potential to reflect these spiritual meanings. Therefore, the systemic approach to linguistic functions through transitivity analysis not only helps to uncover the meaning of Divine love is lexically and grammatically formed, but can also reveal these meanings that are captured and internalized in the cultural and spiritual

context of the Malay community in Riau, Palembang in South Sumatra, and the Osing language community in Banyuwangi, East Java.

METHOD

This research is a qualitative research using the Functional Systemic Linguistics (SFL) approach, (Halliday 1994). This approach was chosen because it is able to reveal patterns of ideological, emotional, and spiritual meanings constructed through language structures, especially in religious texts such as translations of the Qur'an. The source of data in this study is the translated text of the Qur'an in Malay obtained from the https://www.surah.my/ , Palembang and Osing Banyuwangi obtained from the official website of the Ministry of Religion of the Republic of Indonesia (https://lajnah.kemenag.go.id/). The data in this study is in the form of verses of the Qur'an that represent Divine love (*divine mahabbah*) for humans. The selection of translated texts in Malay, Palembang and Osing as the object of analysis is based on the consideration that these languages are representations of three different cultural communities and have interesting local peculiarities in interpreting theological concepts through language. In addition, the three also represent surviving and actively used regional languages in religious contexts, making it relevant to examine the culturally and linguistically framed representation of Divine romanticism in translated texts. The method used in data collection is the simak method supported by the recording technique (Sudaryanto 2015).

The process of immunization is carried out through careful reading of the translated text of the Qur'an in Malay, Palembang and Osing, especially in verses that contain the theme of Divine love. Furthermore, the data that has been obtained is classified into the forms of clauses according to the transitivity system in SFL. Each clause is recorded and identified based on the elements of transitivity, i.e. process type, participant, and circumstance. For data analysis, a qualitative descriptive method is used (Creswell 2015) with recording techniques and listening techniques. The use of this technique aims to describe the data as it is, without manipulation, and based on the linguistic reality found in the text. The classified data are then analyzed to uncover representations of Divine romanticism in each language, as well as to explain how the emotional and symbolic nuances of Divine love are structurally realized through the linguistic choices in the translated text. The results of this analysis are expected to provide a deeper picture of how

spiritual and emotional meaning is constructed in the local language through translated sacred texts.

RESULT

The results of this study found 21 verses that show divine romanticism to humans, namely: Al-Baqarah 2:186, 222, 257, 286, Al-Imran 3:159, An-Nisa 4:40, Al-Ma'idah 5:13, Al-A'raf 7:156, At-Taubah 9:40, At-Taubah 9:51, Yunus 10:57, Al-Kahf 18:30, Maryam 19:96, An-Nur 24:22, Ar-Rum 30:21, Az-Zumar 39:53, Asy-Syuura 42:19, Surat Qaf 50:16, Al-Hadid 57:4, Al-Mujadilah 58:7, Ar Rahman (55): 1. Example, surat Al-Baqarah 2:186, shows that the translation of the Qur'an in the local language is capable of conveying the nuances of divine romanticism through linguistic constructions that reinforce God's image as a loving, protective, and close entity to man. In general, these findings confirm that the selection of grammatical structures in translation is not neutral, but rather carries ideological and emotional meanings tailored to the local cultural context. This phenomenon is seen consistently in a number of translations where the relational closeness between God and man is subtly built through the choice of words, sentence structure, and the form of the process used.

Table 1. Qur'anic Verses on Divine Romanticism in Malay, Palembang and Osing

No	Surat dan Ayat	Kutipan terjemahan singkat Indonesia, Palembang, Osing
1	**Al-Baqarah 2:186**	وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ أُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ⑱
	Nuansa Romantisme Ilahi	Respon emosional Tuhan terhadap doa
	Melayu	'Dan apabila hamba-hambaKu bertanya kepadamu mengenai Aku maka (beritahu kepada mereka): sesungguhnya Aku (Allah) sentiasa hampir (kepada mereka); Aku perkenankan permohonan orang yang berdoa apabila ia berdoa kepadaKu. Maka hendaklah mereka menyahut seruanku (dengan mematuhi perintahKu), dan hendaklah mereka beriman kepadaKu supaya mereka menjadi baik serta betul.'
	Palembang	*Derto napii bilo hamba-hamba Kulo betaken kepado niko tentang Kulo, mako (jawabla) bahwosanyo Kulo wêntenla parak. Kulo ngabulke permohonan wong yen bedoa napi bilo dio mohon kepado Kulo, Dadesnyo ayunla wong-wong niku menuhi (sedanten parinta Kulo)' serta ayunla wong-wong niku sesampun niku wênten jerû keseleresan.*
	Osing	'Lan seumpomo hamba-hamba isun takon nang riko parkoro isun, Mongko jawaben jadung isun iku parek. Isun ngabulaken paran hang dijalok wong hang dungo kadung wong iku dungo ning Isun (Alloh) mongko nekanono karepe Isun Gusti Alloh (kabeh perintahe), lan imano riko neng Isun (Alloh) supoyo riko kabeh neng dalam hang bener

2	Al-Imran 3:159	فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى الْاَمْرِۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ۝١٥٩
	Nuances of Divine Romanticism	The most kind as a divine attribute
	Malay	*'Maka disebabkan rahmat dari Allah-lah kamu berlaku lemah lembut terhadap mereka. Sekiranya kamu bersikap keras lagi berhati kasar, tentulah mereka menjauhkan diri dari sekelilingmu.'*
	Palembang	*'Dades berkat rohmat Allah niko (Muhammad) berlaku lemah lembut teadep wong-wong niku. Skironyo niko besikep keras serto beati kasar, cengkila wong-wong niku nebeke diri dari sekitar niko.'*
	Osing	*'Mongko berkat rahmate Alloh siro (Muhammad) kelakuane kaleng nyang de'e sekirane siro kelakuane atos lan atine kasa, mesti ngadoh I teko ning sekitar e siro.'*
3	An-Nisa 4:40	اِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍۚ وَاِنْ تَكُ حَسَنَةً يُّضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ۝٤٠
	Nuances of Divine Romanticism	Affection and retribution
	Malay	*Sesungguhnya Allah tidak akan menzalimi (seseorang) walaupun sebesar zarah. Jika (sesuatu yang sebesar zarah) itu berupa kebaikan, niscaya Allah akan melipatgandakannya dan memberikan pahala yang besar dari sisi-Nya.*
	Palembang	*Selesernyo, Allah nano ayun zolimi wong walaupun seageng zarrah, serto kalu wênten kebajikan (selait zarrah), niscayo Allah ayun ngelipet gandokenyo serto ngesung pahalo yên ageng dari sisi-Nyo*
	Osing	*'Saktemene Gusti Alloh using ngaioyo sopo baen masio sak gedene wiji sayur, lan lamun ono keapikan sak gedene wiji sayur mongko Gusti Alloh bakal ngeping-ngepingaken lan maringi ganjaran kang gede saking ngarsane.'*
4	Qaf 50:16	وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗۖ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ۝١٦
	Nuances of Divine Romanticism	Intimate spiritual closeness
	Malay	*'Dan demi sesungguhnya, Kami telah mencipta manusia dan Kami sedia mengetahui apa yang dibisikkan oleh hatinya, sedang (pengetahuan) Kami lebih dekat kepadanya daripada urat lehernya,'*
	Palembang	*'Serto nia, kamae' sampun nyiptoke wong serto ngewikani napi yên dibisikke ole atinyo, serto kame' langkong parak kepadonyo daripado urat gulunyo.*
	Osing	*'Lansaktemene lson wes gawe menungso lan weruh hang dibisikaken nang atime, lan Ison lebih parek nang urat gulune'*

Sumber: Terjemahan Melayu, **https://www.surah.my/58**; Terjemahan Palembang dan Osing, **https://lajnah.kemenag.go.id/**

Analysis of the Transitivity of Verses with the Nuances of Divine Romanticism

This study examines the representation of linguistic processes that construct the nuances of divine romanticism in the translation of Qur'anic verses into three regional languages: Malay, Palembang, and Osing. Based on Halliday's system of transitivity, it is found that the dominance of three types of processes: material, mental, and relational, is used to realize the affective relationship between God and man in the translated texts.

Material Processes as Representations of Active Divine Love

Verses such as Al-Baqarah 2:186 and 2:257 show the dominance of material processes to emphasize God's direct actions, such as granting prayers in Malay language unit such as (*Aku perkenankan permohonan…*) *atau membimbing dari kegelapan ke cahaya* (*Dia mengeluarkan mereka…*). In all three regional languages, verbs such as *ngabulke* (Palembang), *ngabulaken* (Osing), and *mengeluarkan* (Melayu) represents God as an active actor who acts lovingly in response to the spiritual needs of man.

Proses Mental untuk Mengekspresikan Cinta dan Kedekatan Spiritual

Verses such as Al-Baqarah 2:222 and Maryam 19:96 reflect *mental processes*, especially divine affection. In expressions such as *Allah mengasihi orang-orang yang bertobat* or *Allah menanamkan kasih sayang dalam hati manusia*, this affective process constructs the representation of God as a loving entity sensitive to the state of man's mind. Verbs such as *demen* (Osing), *nemeni* (Palembang), and *mengasihi* (Melayu) is an explicit indicator of the affective system in divine interpersonal relations.

Relational Process Strengthens God's Identity as Protector and Giver of Grace

Verses such as At-Taubah 9:51 and Qaf 50:16 make extensive use of *relational processes* that emphasize the status and existence of God in the vertical relationship between man and God. Phrases such as *Allah Pelindung kami* or *Kami lebih dekat daripada urat lehernya* not just informative, but performative: binding the reader in an intimate relationship. This relational process represents the divine existence and character as close, strong, and compassionate, which in local translations is also expressed by regional relational metaphors such as *langkong parak* (Palembang) or *lebih parek* (Osing).

The Integration of Mental and Material Processes in the Discourse of Spiritual Healing

Verses such as Surah Yunus 10:57 show the complexity of the process: *material* (revelation comes), *mental* (functions as counsel), and *relational* (functions the Qur'an as an antidote). In all three regional languages, the sentence structure maintains the relational hierarchy that the Qur'an is a medium of God's love that is not only informative, but also *transformational*—healing human inner wounds.

Local Tendencies in Embodying Divine Romanticism

The Osing language tends to be more emotionally expressive with the use of affective verbs and local metaphors such as *roso welas asih*, while the Palembang language shows spiritual nuances through lexical repetition *ayun* and *wong-wong niku* which affirms collective and communal relations. Malay translations tend to be normative, with a more

explicit standard sentence structure and logical relationships. Yet all three semantically maintain the essence of the spiritual message: God's compassion, closeness, and grace as representations of *divine or ilahi romanticism*.

DISCUSSION

Representations of Divine Romanticism in Malay, Osing and Palembang Translations

The results of the analysis of the material process in verses such as QS. Al-Baqarah 2:186

وَاِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ ۗ اُجِيْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِّ فَلْيَسْتَجِيْبُوْا لِيْ وَلْيُؤْمِنُوْا بِيْ لَعَلَّهُمْ يَرْشُدُوْنَ ۝

English Translation

'*Dan apabila hamba-hambaKu bertanya kepadamu mengenai Aku* [Verbal Process] *maka (beritahu kepada mereka)* [Verbal Process]: *sesungguhnya Aku* (Allah) *sentiasa hampir (kepada mereka)* [Relational Attribute]; *Aku perkenankan* [Material Process] *permohonan orang yang berdoa* [Goal] *apabila ia berdoa* [circumstance of time] *kepada-Ku* [Goal: Allah]. [Clause] *Maka hendaklah mereka* [actor: the servant(s) of Allah] *menyahut seruanku* [Goal] (*dengan mematuhi* [Mental Process] *perintahKu* [Goal]), *dan hendaklah mereka* [actor] *beriman* [Mental Process] *kepadaKu* [Goal] *supaya mereka* [actor] *menjadi* [Relational Process] *baik serta betul* [Relational attribute].

Klausa 1 "Aku perkenankan permohonan...": identified as a transactive material process. Word Allah identified as an actor who performs real actions (*perkenankan*) to a material entity namely *permohonan*. This clause reflects active Divine love, as it describes direct actions from God to man. This process contains a representation that God is actively responding to the spiritual needs of man. The Divine romanticism aspect is manifested through the representation of the emotional relationship and intimacy between God and man, which can be explained linguistically and thematically as follows: 1. Active Divine Love. Phrase "*Aku perkenankan permohonan...*" shows God's direct action that is attentive to the needs of His servants. This phrase is a key aspect of religious romanticism: the presence of God that is not far away, but rather close and responsive, indicating active, not passive, love; 2. Transactive and Personal Relations refer to Halliday's theory of transitivity, the process of transactive materials with actors "Aku (Allah)" and goal "*permohonan*" depicts real, personal interactions. Action "*memperkenankan, ngabulko, ngabulaken*" not just an ordinary divine function, but a personal response to the servant's

request, emphasizing God's intimacy and attention. Response to Spiritual Needs is a theme that is revealed from the sentence "God actively responds to man's spiritual needs" implicitly marks an acknowledgment of human vulnerability and God's readiness to be present. This aspect is close to the idea of romanticism: an emotional involvement between two parties bound by love and hope. In short, the romanticism aspect in this sentence lies in: the portrayal of God as a person who cares and is actively present, not abstract or distant. God's direct and loving action to human needs. A representation of the loving reciprocal relationship inherent in the transactive process between God and servant.

Clause 2 "*hendaklah mereka menyahut seruanku*" It is also a material process, where the actors are *mereka* (servants) who performs real actions: *menyahut*. The goal is *seruanku* (God's Call), shows human actions in response to God, within the framework of the reciprocal relationship between man and the Divine. Clausa 2 contains a strong aspect of Divine romanticism through the representation of the reciprocal relationship between God and man. Grammatically speaking, clause 2 is a transactive material process, in which servants become actors who perform real actions, namely responding, to entities "seruanku" which refers to God's call. Semantically, the relational meaning contained in it reflects the nuances of mutual love

In the context of romantic religious discourse, God's call is not an empty command, but a call of love full of concern and closeness. God calls not because of His power alone, but because of His desire to draw closer to servants, inviting them back to His way gently and lovingly. When the servant is expected to respond to the call, this action becomes a symbol of open-heartedness, emotional response, and deep spiritual attachment. The form of an invitation to respond is not just a demand for obedience, but an expression of an intimate and dialogical relationship between God and His creatures. Thus, the Divine romanticism in clause 2 is reflected in God's desire for man to hear and respond to His call, as well as in man's readiness to open himself, receive, and establish spiritual intimacy with Him. This relationship shows a two-way love that gives and receives each other, which is at the heart of romanticism in sacred discourse.

Both the Osing and Palembang Malay translations construct God as an active and loving person, who responds directly to the spiritual needs of humans. Verbs such as *perkenankan* (Melayu), *ngabulke* (Palembang) and *ngabulaken* (Osing) marks God's direct action in granting human prayers, while verbs such asi *mengeluarkan*, *ngeluaraken* dan

ngetokaken shows the rescue action from darkness to light. In surat Al-Baqarah ayat 222, language unit *mengasihi kamu, nemeni wong sedanten, demen wong-wong tobat*, in Surat Ali Imran: 159 *Allah berlaku lemah lebut* (Melayu dan Palembang) *Alloh kelakuane kalem*. In SFL theory (Halliday and Mathiessen 2014; Halliday and Matthiessen 2004), the material process represents the realization of real action, and when the subject is "God," then this action is anthropomorphic—giving human form to God's love. This is in line with the concept of transpersonal intimacy (Riza 2022) in religious texts, it is explained that God is imagined to be near and responsive, not distant and abstract. In the Osing language, for example, the expression *Isun ngetokaken...* affirms the continuity of divine action in a highly personal local register. While in the Palembang language, construction such as *Dio ngeluaraken wong-wong niku...* implies a gentle yet firm emotional closeness, where *Dio, Gusti, Alloh* as a representation of God appearing as an active protector. Osing language unit *Alloh nulung siro, nggeningaken siro, nguweni pitulungan* shows that the representation of divine romanticism in both translations is formed not only through lexical meaning, but also through the configuration of the transitivity process that makes God a real loving doer.

Emotional and Symbolic Nuances: Cultural Interpretation and Affection of Regional Languages

Al-Quran surat Al-Baqarah 2: 186

<div dir="rtl">اِذَا سَاَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ</div>

'Dan apabila hamba-hamba-Ku bertanya kepadamu (Muhammad) tentang Aku, maka sesungguhnya Aku dekat ' yang diterjemahkan ke dalam bahasa daerah Palembang 'Derto napi bilo hamba-hamba Kulo betaken kepado niko tentang Kulo, mako jawabla bahwosanyo Kulo wêntenla parak'.

This translation not only transfers literal meaning, but also represents an emotional and symbolic layer related to the concept of the Divine-human relationship. In Surat Qaf (50): 16 وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ, use of Malay words such as "*Aku senantiasa dekat dari urat lehernya* " that means that God is always close to his servants, and "*Aku perkenankan permohonan...*" contains a deep affective meaning, which in translation into Osing *lan Ison lebih perek nang urat gulune*, Palembang language '*Kame langkong parak kepadonyo daripado urat gulunyo*' show differences in language expressions that have undergone cultural and emotional adjustments. In Malay translation, for example, diction "*sentiasa dekat*", in Osing *perek*, and Palembang *langkong porak* depicts the constant and personal presence of God. This phrase not only conveys spatial closeness, but also creates a sense of deep

spiritual intimacy that implies that God is not an unreachable distant entity, but rather a loving figure who is actively present in human life. Words such as "*dekat, perek, porak*" culturally it carries the impression of loyalty and consistency, values that are highly upheld in the norms of Malay, Palembang and Osing culture that emphasize loyalty in relationships.

Furthermore, the use of material verbs such as "Aku perkenankan" in regional languages such as Palembang (*ngabulke*) or Osing language (*ngabulaken*) displays emotions of care and compassion, where God acts as an active actor in responding to human needs. This language unit shows the presence of language affectation, where the choice of verbs in the local language contains pragmatic meanings that touch the hearts of local readers more than formal equivalents. Symbolism in regional languages also plays an important role. In the Malay oral culture, Palembang and Osing, the relationship between servant and God is often metaphor such as a child with a parent, a student with a teacher, or a people with a king (Yafiatul et al. 2025). Therefore, the delivery of divine meaning often uses diction that is not only cognitive, but also connotative and symbolic, in order to reach the affective layer of the local reader. This emotional nuance also reinforces the role of regional languages as spiritual mediums that not only translate the message of revelation, but also ground God's compassion within the framework of local values and emotions. In other words, this translation process is not only lexical, but also cultural and psychological. The implications of this discussion for linguistics lie in the use of diction choices in the translation process can create a distinctive emotional register, because each regional language has a unique lexical unit that exists in that language.

The implications for the cultural study of this discussion have revealed the affective values of the regional languages of Malay, Palembang and Osing as local languages influencing the formation of the image of God. For the study of translations specifically on religious texts, this study shows that the acceptance of translations is not only a matter of accuracy, but also emotional and symbolic resonance with the reader's culture. The implications of this cross-field research have implications for the study of linguistic theology, these results support the idea that the image of God in the Qur'an is often formed through material processes to strengthen God's active presence. In addition, this study can also be applied in the pragmatic study of power relations, that the representation of actors affects the reader's perception of the position of God and man. The emotional meanings

and nuances revealed through transitivity analysis are the use of mental and relational processes. in QS. Al-Baqarah 2:222, QS. Surat Qaf 50: 16 both Osing and Palembang languages use mental verbs such as *demen* (Osing) and *nemeni* (Palembang), both of which mean "to love".

But, a word *demen* in Osing has a more expressive and direct emotional content, typical of the more egalitarian and socially expressive Javanese-Banyuwangi culture. While a word *nemeni* in Palembang connotes caring and belonging, reflecting the Sumatran culture that prioritizes the subtlety and depth of social relationships. From a symbolic perspective, the use of words such as *roso welas asih* (Osing) or *raso kasi* (Palembang) signifies local spiritual symbolism that has no equivalent in Arabic directly. This shows that the process of translation is not just linguistic, but also an act of interpretive and cultural recontextualization (Bassnett and Lefevere 1990). Even in verses such as QS. Maryam 19:96, verb *nandur* (Osing) and *nanemke* (Palembang) means 'instilling love' creating agrarian symbolism that is closely related to local cosmology. Here, God's love is understood not only as a static gift, but as a process of growing in the soil of the human heart, in harmony with the concept of spiritual ecology (Pihkala 2024, 2; Shofiyanti 2024, 188) in religious-cultural studies.

The results of the analysis of *material*, *mental*, and *relational* processes in QS. An-Nisa 4:40 to QS. Qaf 50:16 shows that the representation of God in the Osing and Palembang translations is not abstract, but it is culturally relational, emotional, and contextual. Material processes such as *nandur roso welas asih* (Osing) or *nadeske raso kasi* (Palembang) illustrates that God's love in the text of the Qur'an is not only understood as an idea, but as an act of love that grows and lives in the soul of the local community. The results of the analysis and discussion of this research data were identified as having interdisciplinary implications from linguistic science to local theology and culture.

Important implications arise for the field of contextual theology, as these results confirm that the translation of the Qur'an is not merely a linguistic product, but a contextual da'wah medium that strengthens vertical-spiritual relations in local idioms. Regional languages, in this case, are a vehicle *ta'bir ilahi* yang hidup dan dialogis (Cholil 2022, 50; Nurhuda 2015, 101). This kind of translation serves as a bridge between universal revelation *and* culturally specific meanings. In the context of linguistic anthropology, QS surat Al -Baqarah: 261 agrarian symbolism such as *nandur* in Osing or *nanemke, numbuke,*

pitu bulir Palembang describes the model of local cosmology, where God's love is perceived as the "seed of life" that must be nurtured in the human heart. This is in line with the concept of *spiritual ecology* (Pihkala 2024, 2; Shofiyanti 2024, 188) in the study of culture and religion in Indonesia.

In addition, this study also has implications for the development of education and revitalization of regional languages. This research also has an impact on multilingual-based religious education, especially in areas with bilingual or mother tongue populations that are still active. Translations of the Qur'an that represent affective and spiritual processes locally can be a model for inclusive and communicative religious teaching. In many minority communities, the use of mother tongues in the sacred domain extends the life of the language and gives social legitimacy to its existence (Fishman 1999). The translation of the Qur'an becomes an important instrument in strengthening the functional status.

CONCLUSION

This research reveals that the divine romanticism in the translation of the Qur'an into Malay, Palembang, and Osing is manifested through the representation of God as an active, close, and loving being. The choice of transitive verbs in these languages creates an emotional and symbolic nuance that reflects Divine love that is not passive, but is present personally and grounded in the life of the servant. The relationship between God and man is presented as an intimate and dialogical reciprocal relationship, so that the translation not only conveys the literal meaning of revelation, but also instills divine love in the local cultural idiom affectively and spiritually.

Based on these findings, further research can be directed at complementing transitivity analysis with mood and appraisal systems within the framework of SFL, to explore the forms of intimacy, authority, and evaluation of God that are manifested in grammatical choices such as imperative, declarative, and modality sentences. In addition, the expansion of the study to other regional languages such as Sundanese, Bugis, and Minang on verses on the theme of love, protection, or justice will enrich the mapping of the representation of God in the cultural spectrum of the archipelago. An interdisciplinary approach that combines linguistic, religious, and ethnographic studies also has the potential to uncover how local communities interpret these verses in their spiritual practices.

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