Thematic Progression Pattern in Al-Hikam Aphorism Arabic – Bahasa Indonesia and Arabic – English; Systemic Functional Linguistic Approach

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Abstract

This research investigated the information structure in translated texts Arabic – Bahasa Indonesia and Arabic – English, and how the structure is developed in terms of thematic progression pattern, so the text can be cohesive. This study also examines whether there is a topic change from the source language (SL) to the target language (TL). The method used in this study was divided into three phases: data collection, data analysis, and research report. The total of data used in this research were 435 clauses with thematic structure from 100 aphorisms in al-Hikam aphorisms Arab – Bahasa Indonesia and Arabic – English. The high percentage of unmarked topical theme shows that, textually, the information distribution in the aphorisms Arabic – Bahasa Indonesia and Arabic – English is organized in a coherent and systematic way. There are 64.35% of unmarked topical theme in Arabic – Bahasa Indonesia, and there are 59.62% in Arabic – English. The linear and zig zag progression patterns do not experience shift. Meanwhile, there is a shift in the multiple and distributed patterns. This has an impact on the level of cohesion and wholeness of the message in the thematic structure of al-Hikam aphorisms. Contextually, this research contributes to the study of cross-language and cross-cultural. A translator must be more careful in translating aphorisms in both Arabic – Bahasa Indonesia and Arabic – English since the progression patterns are multiple and distributed. Based on these results, it can be concluded that Theme mapping in information structure is an important thing that a translator should pay attention to.
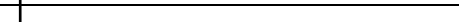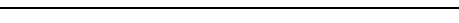
Keywords: information structure, Al-Hikam Aphorisms, Arabic – Bahasa Indonesia, Arabic – English

1. Introduction

This study discusses the writing skill of translators in translating Arabic texts into Bahasa Indonesia and English. Writing skill is important for translators since it refers to the quality of the translators in dealing with lexical, grammatical, and textual matters of translating from a source language (SL) to a target language (TL). Arabic is a flexion type, while Indonesian is agglutinative type. Therefore, translators need to consider the cohesion of a text. Cohesion refers to the equivalence of meaning and structure of the SL and TL. Thus, translators must consider the thematic progression pattern from both the SL and TL, so that the text can be translated cohesively.

This study focuses on the data of Arabic-Bahasa Indonesia and Arabic-English aphorism translation. Aphorism itself is a pithy statement about a fact or truth that is universal, abstract, and wise. Proverbs often have aphorisms. Examples in Bahasa Indonesia include *kuat ikan karena randai, kuat burung karena sayap* (the feeling of power for having advantages); *kuat ketam karena sepit* (a person is feared solely due to their authority); *malu bertanya sesat di jalan* (better to ask the way than go astray); *ada tekad, ada jalan* (when there is a will, there is a way) (Zaidan et al., 1994). Aphorism can also be defined as solid and concise statements about attitudes to life or general truths (such as proverbs). The term aphorism itself in Arabic is often equated with the word *al-ḥikmah* (Baalbaki, 1990). Aphorism is distinct in terms of form and organization, and it is for this reason that aphorsim is the subject of this study. Aphorism is short, concise, and full of meaning. It has three features, namely (1) memorability, (2) concision, and (3) ambiguity. These three characters altogether form the aphoristic style of expression (Băiaş, 2015). Therefore, studying the thematic progression pattern is important for aphorism text in order to explicate the cohesiveness within the text. One of the well-known and widely read aphorisms for Indonesian people is Al-Hikam, the magnum opus of Sheikh Ibn Athaillah as-Sakandari. This book is also the fundamental basis for the study of Islamic Sufism, especially in Indonesia. Al-Hikam aphorisms contain moral and spiritual value for a servant to get closer to the Creator. Additionally, many people also make al-Hikam aphorisms as the starting point of a "spiritual revolution" (Pustaka, 2016). One aspect to consider for translator in translating aphorism is the thematic progression pattern in a text. By elaborating the thematic progression pattern, the linguistic structure of aphorsim can be cohesively translated. Through the mapping of the thematic progression pattern of the source language (SL) and the target language (TL), the information flow can be determined, as can be seen in the following examples (Table 1).

Table 1. Linear Pattern Arabic – Bahasa Indonesia

| Arabic (Source Language)	
ashlu kulli maʻshiyatin wa ghaflatin wa syahwatin	*ar-ridhā ʻanin-nafsi,*
Old ⟶	New (clause 1)
wa + ashlu kulli thāʻatin wa yaqdzatin wa ʻiffatin	*ʻadamur-ridhā minka ʻanhā*
Old ⟶	New (clause 2)
Bahasa Indonesia (Target Language 1)	
Pangkal segala maksiat, kelalaian, dan syahwat	adalah sikap puas terhadap keadaan diri sendiri.
Old ⟶	New (clause 1)
Pangkal segala ketaatan, kesadaran dan kesucian	adalah sikap tidak puas dengan keadaan diri sendiri.
Old ⟶	New (clause 2)
English (Target Language 2)	
The source of every disobedience, indifference, and passion	*is self-satisfaction.*
Old ⟶	New (clause 1)
The source of every obedience, vigilance, and virtue	*is dissatisfaction with one's self*
Old ⟶	New (clause 2)

Based on Table 1, it can be seen how al-Hikam aphorism is translated from Arabic (Source Language) (SL) into Bahasa Indonesia (Target Language 1) (TL1), English (Target Language 2) (TL2) and how it is developed by using "linear pattern". In order to identify the thematic progression pattern in Arabic (SL), the initial step is to divide the aphorism into clauses, clause 1 and clause 2, which is then followed by identifying the information developed by these clauses. The clause 1, in the Table 1, expounds about (*ashlu*) or (*pangkal*) (the source), in this case is "the most basic and fundamental part". The source or the fundamental part is divided into two types, (*ashlu kulli maʻshiyatin*) and (*ashlu kulli thāʻatin*) that can be translated into Bahasa Indonesia as (*pangkal segala maksiat*) and (*pangkal segala ketaatan*), into English as (*the source of every disobedience*) and (*the source of every obedience*). Those two types of sources are included as "old" information, which is assumed as a mutual understanding for both locutor and interlocutor or writer and reader. Meanwhile, the newness of these clauses is included as "*new*", the information that the interlocutor or reader wants to know immediately, like: (*ashlu kulli maʻshiyatin wa ghaflatin wa syahwatin*) "old" – (*ar-ridhā ʻanin-nafsi*) "*new*". This notion (Old and New) had been translated into Bahasa Indonesia and English, like: (*pangkal segala maksiat, kelalaian, dan syahwat*) old – (*adalah sikap puas terhadap keadaan diri sendiri*) new. (*The source of every disobedience, indifference, and passion*) old – (*is self-satisfaction*) new. In this case, the translator tries to maintain the position of the word "the source" (*ashlu - أصل*) or (*pangkal*) as an old information, both in Indonesian and in English. The word (the source) was developed from clause 1 into clause 2 consistently in the old information position. This pattern is called the "linear theme pattern". The translator consistently wants to show the reader that what is being discussed is about "the source". The source of disobedience is when man agrees to all the commands of his lust or self-satisfaction. The first clause in Table 1 is developed, in the source language and the target language, by using a "linear pattern" as it can be seen how the main element (the source) is in the same "old" category. Both clause 1 and clause 2, in Arabic, Bahasa Indonesia, and English, are developed cohesively using linear pattern.

The primary question is whether changing the pattern from SL to TL1 and TL2 will affect the quality of the translation; as is well known, each language has its unique features, whether lexically, grammatically, or textually. As a result, it is important for the translators to study and develop their writing skills. This study focuses on the thematic progression pattern on the translated al-Hikam aphorisms in Arabic – Bahasa Indonesia and Arabic - English.

Thematic progression is an exchange of information between theme (old) and rheme (new), which are paired in a text, called as thematic progression (Eggins, 2004). Meanwhile, Hawes (2010:40) stated that thematic progression is the effect of information conversion from new to *given*, information that is already common, through the repetition and transformation of theme and rheme (Hawes, 2010). In this

case, Eggins (2004:324) called it as "shifting theme". The importance of this thematic progression is to develop and maintain the text cohesion through the giving of new/given and old information in a certain pattern. Cohesion is described as the integration of elements in both syntactic and conversational systems (Kridalaksana, 2009, p. 123).

(Eggins, 2004) stated that basically there are only two progression patterns: (1) zig-zag pattern and (2) multiple-rheme pattern. In the former case, the linguistic element introduced in the rheme is transformed into the second clause theme, as shown in the example below.

Clause 1   Theme (old)   Rheme (new)

Clause 2   Theme   Rheme

Clause 3   Theme   Rheme
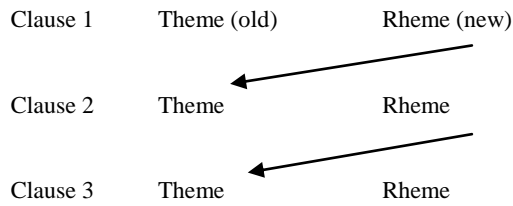
Meanwhile in the latter case, a theme in a clause and a sentence developed by several information, each of them is then taken as the theme for the next clause.
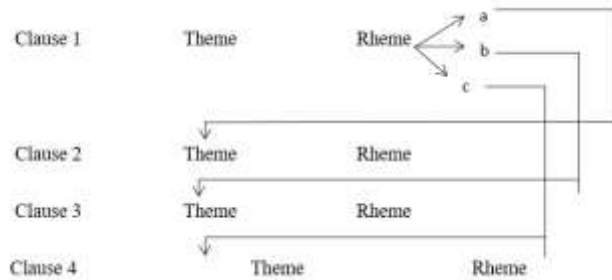
From the explanation above, it can be concluded that the information structure (Theme and Rheme) plays an important role in text analysis. Information structure can be developed with special development patterns (such as: zig zag and multiple rheme pattern). By referring to these development patterns, the integrity of a text from the aspects of cohesion and coherence can be achieved properly. In addition, a translator should understand the importance of the integrity between the source text and the target text. To maintain the level of cohesion and coherence between the source and target texts, a translator should stick to the analysis of information structure (Theme and Rheme). Based on the background of the problem above, it can be concluded that the research questions are as follows: (1) how is the form of information structure (Theme and Rheme) in Arabic - Indonesian aphorisms and Arabic - English aphorisms, (2) how is the pattern of theme development in Arabic - Indonesian and Arabic - English aphorisms.

2. Literature Review

There are several studies that discussed the thematic progression pattern. However, these studies are limited to the identification of dominant progression pattern (Nasrulloh, 2019), (Yan, 2015),(Rahmawati, 2016), (Alboghobeish & Sedghi, 2014), (Siahaan et al., 2022), (Abdelrady Altaher, 2023). In addition, the study of thematic structure has never been studied in aphorism texts. Thematic structure will have a different character when elaborated in aphorisms that have a short, concise, and clear text form. Therefore, the research gap in this study is: (1) as far as the author's observation, there is no previous study that focuses on the study of thematic structure in aphorisms, especially from Arabic translated into English and Indonesian, (2) there is no study that specifically and comprehensively examines the pattern of theme development in Arabic - Indonesian aphorisms and Arabic - English aphorisms.

On the other hand, (Wiratno, 2010) concludes that topic progression patterns (theme rheme, hyper-theme, and hyper-rheme) are the realization of thematization. The existing studies have not yet shown significant thematic progression on translation quality, instead they focus on the improvement of students' writing skills (Kuswoyo & Susardi, 2016), (Farikah, 2015). Theme rheme translation and its progression pattern has been conducted by (Oktaviani, 2013), in which Barack Obama's speeches were used to identify the theme rheme structure and its progression pattern. However, this study did not emphasize on the application of translation methodologies and their impact on the translation quality of Barack Obama's speeches. Since no investigation of technique and translation quality of theme rheme was conducted, the researcher concluded that the translator incorporated his own viewpoint into his translation. So far, the study of Arabic in Indonesia is still associated with the variable of the Islamic religion, the study must be expanded in terms of translation theory (Anis et al., 2022) (Rahmawati & Febriani, 2021) (Akmaliyah et al., 2021).

In terms of thematic progression, there are several studies that discussed this pattern in Arabic (Almanna, 2016), (Anis, 2015), (Anis et al., 2019), and (Anis, 2020) (Siahaan et al., 2022). In these studies, it was concluded that thematic progression is one way to organize text and it must be distinguished from cohesive devices. It was also established that theme-rheme relations play a significant role in building cohesion within a text. Almanna's study on translation annotation of thematic progression pattern in Arabic should be extended to aesthetic language, in this case aphorism, on how thematic progression pattern in aphorism structure, which is compact and rich of meaning, is generated, particularly by employing translation technique. The thematic structure of themes - rheme and the development of themes in Arabic have been extensively studied by previous researchers, but none of the existing studies have linked it to the application

of translation techniques and translation quality, both in terms of accuracy, acceptability, and readability of translations between source language (SL) and target language (TL), especially in aphorism texts. As a result, the structure of the theme and rheme construction in the source language (L1) (Arabic) is not known for its accuracy, acceptability limit, and legibility measure, after being translated into the target language (L2) (Bahasa Indonesia and English). Therefore, research related to the translation of thematic structures is necessary and important to do. Baker (2018:147) emphasizes that the replacement of thematic structures in the source language (SL) can disrupt the development of themes in a text. Therefore, a translator must pay close attention to the thematic structure consistently in the text (SL and TL).

> *On the other hand, changing the thematic structure of the original may disrupt the natural development of the text – unless the translator finds a thematic element other than time which can provide a consistent point of orientation* (Baker, 2018).

3. Research Method

The data in this study were collected from the aphorisms text of Al-Hikam in Arabic (L1), which has been translated into Bahasa Indonesia (L2a) and English (L2b). The data in this study are generally in the form of clauses. Clauses in the source language (Arabic) are categorized based on their informational constituents, such as unmarked themes, marked themes, interpersonal themes, and textual themes. Then based on these themes, the pattern of theme development in the text can be determined. The theory that has been used in the analysis generally refers to the Functional Systemic Linguistics approach (Bloor & Bloor, 2004; Eggins, 2004; Halliday & Matthiessen, 2014). The main reason for choosing al-Hikam's book as the object of research is because al-Hikam's aphorisms have become one of the best-sellers of books, both in Arabic, Bahasa Indonesia, and English. "The wisdom in the Book of AL-Hikam is like divine revelation. If it is permissible to recite in prayer other than the verses of the Qur'an, the stanzas in this book are very worthy of it" (Maulana Al-Arabi). Data filtering was conducted by determining the interpersonal themes, textual themes, and topical themes existed in al-Hikam's aphorisms text, in the form of clauses. Then, the researcher tried to determine which techniques were used by the translators in translating Theme-Rheme inside al-Hikam's aphorisms. The data were classified into several groups of Theme – Rheme and the thematic progression patterns. In order to verify the validity of the data, focus group discussion (FGD) were conducted for three days so that thematic progression patterns in al-Hikam's aphorisms could be determined. FGD participants are translation experts (4 experts), the main requirements for FGD participants, first is to actively master Arabic, Indonesian, English and the FGD participants have studied translation theory. The data validation process then established that the correct approaches were employed in translating interpersonal, textual, and topical issues in al-Hikam's aphorisms. This was one part of the domain analysis in the study of al-Hikam's translation of aphorisms. The next stage was to look at the taxonomic analysis to see the quality of the translation of interpersonal, textual, and topical themes in al-Hikam's aphorisms.

The first study in taxonomic analysis was to measure the accuracy of the translation of interpersonal, textual, and topical themes as the foundation of thematic progression patterns. Accuracy is a concept used in translation evaluation to refer to whether the source and target language texts are equivalent. The next step is to measure "the acceptability" of the interpersonal, textual, and topical theme translation. Acceptability of the theme refers to whether a translation has been disclosed in accordance with the rules, norms, and culture applicable in the target language or not, both at the micro and macro level. The final stage is to measure "the readability" of the translation of interpersonal, textual, topical themes in al Hikam's aphorisms. In the context of translation, the term readability basically concerns not only the readability of the source language text but also the legibility of the target language text. This study ultimately found a relationship between the translation techniques used in translating interpersonal, textual, and topical themes in al-Hikam's aphorisms and the thematic progression patterns. In addition, this study also provides a direction in determining the quality assessment of aphorism translation products where the language of aphorisms is one of the distinctive genres in literary studies. Translators should pay attention to elements that are quite important in a text, namely interpersonal, textual, and topical themes that have the task of determining interactions between participants in a text. The determination of interpersonal, textual, and topical themes also greatly influences the development patterns of themes and types of genres in discourse analysis. In determining the type of discourse, interpersonal, textual and topical themes play a key role. Therefore, the translation of interpersonal, textual, and topical themes in a text must be considered seriously by the translator. Literary text translators should also pay attention to micro elements, such as the use of techniques so that the quality in translation can be maintained properly.

4. Result/Findings and Discussion

Thematic Structure Arabic – Bahasa Indonesia

In this part, the focus is on the elaboration of thematic structure found in al-Hikam aphorisms Arabic – Bahasa Indonesia. There are 218 clauses in al-Hikam aphorisms Arabic – Bahasa Indonesia. Each clause contains different thematic structure. Some of the themes found in these clauses are: (1) unmarked topical theme, (2) marked topical theme, (3) interpersonal theme, and (4) textual theme. An unmarked topical theme is one that functions as the subject of a clause, while a marked topical theme is one that is determined by identifying whether there is other information in front of the subject, such as circumstantial information surrounding the clause, such as an adverb of manner, an adverb of place, or an adverb of time, so that it functions as a marked topical theme. In contrast, interpersonal themes are oriented towards the speaker's self, in the form of a greeting word, mood adverb, or finite in polarity, or a question word. Finally, textual themes are realized with: 1) conjunctions both internal and external conjunctions, and 2) continuative discourse markers. External conjunction are conjunctions that bind between clauses in a complex clause (inter-sentence or inter-clause conjunctions), while internal

conjunctions are conjunctions that bind between clauses in a single clause (inter-sentence or inter-clause conjunctions) (Halliday & Matthiessen, 2014; Santosa, 2003; Wiratno, 2018). The various types of themes will be elaborated in the aphorism text. An aphorism is a concise statement of a reality or truth that is universal, abstract, and wise (Zaidan et al., 1994). One of the main functions of determining the structure of information (unmarked topical theme, marked topical theme, interpersonal theme, and textual theme) in clauses is to maintain the level of cohesion in a aphorism text. Cohesion in this case is defined as the wholeness or degree of attachment between various elements in the syntactic structure or discourse structure (Kridalaksana, 2009, p. 123). The distribution of the selection of themes in the al-Hikam aphorisms Arabic – Bahasa Indonesia can be seen in the Table 2.

Table 2. Al-Hikam Aphorisms Themes Arabic – Bahasa Indonesia Distribution

Type	Arabic		Bahasa Indonesia	
	Frequency	Percentage	Frequency	Percentage
Unmarked Topical Theme	205	54.6%	195	64.35%
Marked Topical Theme	13	3.46%	23	7.59%
Interpersonal Theme	40	10.66%	20	6.60%
Textual Theme	117	31.2%	65	21.45%
Total	375	100	303	100

The high percentage of unmarked topical theme shows that textually the information distribution of Arabic – Bahasa Indonesia aphorism is organized systematically by placing the subject at the beginning of the phrase to emphasize the main issue conveyed in it, especially in the Bahasa Indonesia clauses, as the result of translation from Arabic. Besides, the main issue used as the theme of the clause is within the subject itself. Even now, the study of thematic structure by Arab grammarians is still centered on theme rheme analysis using an Arabic traditional grammatical method, also known as Traditional Arab Grammarians (TAGs) (Potter, 2016). The study's impact is that the research on the theme rheme only focuses on one sort of clause, the nominal clause. There are still few studies conducted by modern grammarians to apply the basic principles of the functional sentence perspective (FSP) approach on the two types of Arabic clauses; nominal and verbal clauses. One clear evidence of the application of functional systemic linguistics in this study is the division of clauses into (Theme +Rheme), because it can be ascertained that the division of clauses in Arabic is only used based on grammatical aspects, such as (*mubtada + khabar*) or (*fi'l + fa'il*). Some experts who have applied the concept of functional systemic linguistics in Arabic language data such as: (Abdul-Raof, 2007; Almanna, 2016; Bardi, 2008). Some scholars also disagree with the use of thematic structures in Arabic clauses (Dickins, 2020), but it should be noted that subject-like aspects in unmarked topical themes, circumstantial-like aspects in marked topical themes, vocative aspects in interpersonal themes, and conjunction aspects in textual themes are found naturally in the languages of the world at large.

Based on these two sorts of clauses, it is possible to deduce that a nominal sentence with a complement and an adjunct at the beginning is an indicated topical theme. Meanwhile, verb placed in the beginning of verbal clause followed by a noun is categorized as unmarked topical theme (Potter, 2016). Thematic structure of al-Hikam aphorisms Arabic – Bahasa Indonesia can be seen in Table 3. It can be observed that Arabic unmarked topical theme is translated to the same type in Bahasa Indonesia; and both also function as the subject. Arabic phrase *sawābiqul-himami* is translated into "*tekad yang kuat*" (a strong will). In other words, the topical theme in SL does not shift in the TL.

Table 3. Unmarked Topical Theme Arabic – Bahasa Indonesia

SL	TL
Sawābiqul-himami Unmarked Topical Theme	*Tekad yang kuat* (a strong will) Unmarked Topical Theme
lā takhriqu aswāral-aqdāri Rheme	*takkan mampu menembus dinding takdir* (cannot even break the wall of fate) Rheme
	(Pustaka, 2016, p. 7)

Marked topical theme is discovered in both the SL and the TL. It must be understood that theme in declarative clause is usually conflated with the subject (Halliday & Matthiessen, 2014). For example, little Bo-peep has lost her sheep. In this case, little Bo-peep functions as both the subject and the theme. The theme, which also functions as the subject in declarative clause, is categorized as an unmarked theme or a topical theme (Saragih, 2007, p. 40), (Santosa, 2003, p. 118). However, there is a topic that is not a subject; instead, it is an adjunct. For example, "afterwards" and "hitherto". Aside from being an adverb of time, a specified topical theme can also be an adverb of location and complement. Marked topical theme can determine whether there is another information before the subject, circumstancial voice, or "non subject" theme (Emilia, 2014, p. 228).

In the Table 4, it is found that there is a marked topical theme in the form of complement before subject both in Arabic and Bahasa Indonesia. The phrase /*al-'ajabu kullul-'ajabi*/ is translated into /*sungguh aneh!* /.

Table 4. Arabic – Bahasa Indonesia Marked Topical Theme

SL	TL
al-'ajabu kullul-'ajabi Marked Topical Theme *mimman yahrubu mimman lā infikāka lahu 'anhu, wa yathlubu mā lā baqā'a ma'ahu.* Rheme	*Sungguh aneh!* (It is weird!) Marked Topical Theme *Orang menghindar dari sosok yang tak bisa dihindari, lalu mencari sesuatu yang tidak kekal.* (People avoid the unavoidable, yet chase the impermanent) Rheme
	(Pustaka, 2016, p. 76)

How astonishing is he who flees from what is inescapable and searches for what is evanescent! "For surely it is not the eyes that are blind, but blind are the hearts which are in the chests."

(Quran (22): 46)

There is interpersonal theme, in the exclamative form, noticed in Table 5. It is stated that *ta'ajjub* or exclamative in Arabic refers to looking at things that appear to be special for an unknown reason (Hasanah, 2013). Exclamative /yā 'ajaban/ is translated into /sungguh aneh/. It is in line with what Bardi says that phrase /'ajaban/ is categorized as interpersonal theme in Arabic (Bardi, 2008, p. 498). Besides, interpersonal function can be composed of (1) modal/ comment adjunct (modal Theme), (2) vocative, and (3) finite verbal operator. Interpersonal theme has two functions. It is to show interpersonal intimacy between participants, especially in the forms of vocatives; and to determine the interpersonal transaction of giving/requesting information or giving/requesting goods or services. In this case, the interpersonal adjunct form or the word form in English is used (Santosa, 2003, pp. 118–119).

Table 5. Arabic – Bahasa Indonesia Interpersonal Theme

SL	TL

Yā 'ajaban ..   kaifa
Interpersonal   Theme
 	
yazh-harl-wujūdu fīl-'adami?
               Rheme
	Sungguh aneh, (Really weird)
	               Interpersonal
	bagaimana mungkin (how come)
	               Theme
	
	keberadaan (wujud) bisa tampak dalam ketiadaan ('adam)?! (an existence is seen in an unexistence)
	               Rheme

	(Pustaka, 2016, pp. 31–32)

It is observed in Table 6, that there is Arabic textual theme translated into Bahasa Indonesia as in the word /wa/, as a clause connector, which is translated into /sedangkan/ of which function is the same. The textual theme functions to connect one clause to the previous one, which is indicated using a conjunction. Meanwhile, interpersonal theme is indicated with vocative, interpersonal adjunct, and the other interpersonal expressions (Santosa, 2003, p. 118). Textual function comprises of (1) continuative, (2) conjunction (structural theme), and (3) conjunctive adjunct.

Table 6. Arabic – Bahasa Indonesia Textual Theme

SL	TL

Al-a'mālu
Unmarked Topical
 	
shuwarun qāimatun,
          Rheme
wa   arwāḥuhā
Textual   Topical Unmarked
wujūdu sirril-ikhlāshi fīhā
          Rheme
	Amal itu (Charity)
	     Topical Unmarked
	
	seumpama jasad, (is like the body,)
	          Rheme
	sedangkan keihklasan (while sincerity)
	Textual Topical Unmarked
	adalah ruhnya (is the soul)
	          Rheme

	(Pustaka, 2016, p. 19)

Thematic Structure Arabic – English

Thematic structure in al-Hikam aphorisms Arabic – English is characteristic. There are 217 clauses in al-Hikam aphorisms Arabic – English. Similar with al-Hikam aphorisms Arabic – Bahasa Indonesia, several themes are found within each clause, such as (1) unmarked topical theme, (2) marked topical theme, (3) interpersonal theme, and (4) textual theme.

Based on Table 7, it can be concluded that unmarked topical theme is dominant in the TL, found from 189 data or 59.62%. It means that in TL, the information is distributed systematically. Regarding the other themes, there are 88 data or 27.76% containing textual theme, 28 data or 8.83% containing marked topical theme, and 12 data or 3.78% containing interpersonal theme. This indicates that the translated text in English has a low intimacy and interpersonal interaction compared to the source text in Arabic. Besides, there are 29 textual themes reduction from SL to TL. Meanwhile, on the other hand, there is a significant increase in the marked topical theme. This increase also occurs in al-Hikam aphorisms Arabic – Bahasa Indonesia. This implies that the result of translation both in Bahasa Indonesia and English adds additional information and places adjunct as the starting point. The following is the thematic structure analysis example in al-Hikam aphorisms (Arabic – English).

Table 7. Theme Distribution in al-Hikam Aphorisms Arabic – English

Type	Arabic		English	
	Frequency	Percentage	Frequency	Percentage
Unmarked Topical Theme	205	54.66%	189	59.62%
Marked Topical Theme	13	3.46%	28	8.83%
Interpersonal Theme	40	10.66%	12	3.78%
Textual Theme	117	31.2%	88	27.76%
Total	375	100	317	100

Based on table 8, it can be determined that unmarked topical theme in Arabic, *sawābiqul-himami*, by using *idhafah* pattern and in *mubtada'* position; can be translated into English as *antecedent intentions* in phrasal form with additional information in Arabic. This phrase functions as a subject. Thus, an unmarked topical theme in Arabic is translated and realized in the same way as a subject and in a phrasal form as it is in English. The above data describes the attitude of a wise person who does not interfere with the rights of Allah in any matter. The phrase *sawābiqul-himami* is translated into "tekad yang kuat", while translated into English as "antecedent intentions". This kind of intention, in Sufi terminology, is called as *himmah* (Pustaka, 2016, p. 7).

Table 8. Arabic – English Unmarked Topical Theme

SL	TL
Sawābiqul-himami (BSU) Unmarked Topical Theme *lā takhriqu aswāral-aqdāri* Rheme	*Antecedent intentions (sawabq al-himam)* Unmarked Topical Theme *cannot pierce the walls of predestined Decrees*. Rheme
	(Pustaka, 2016, p. 7)

Based on Table 9, the marked topical theme is only found in English (TL), which is "if what was promised". That marked topical theme derives from Arabic translation (SL) in the form of multiple themes (textual + interpersonal + unmarked topical / wa + in + ta'ayyana). It ensures that a shift of theme in the multilingual utterances is inevitable. In a certain language, the existence of marked topical theme is unusual. It is a complement or adjunct, not a subject of a specific clause. Based on Table 8, it can be explained that promises that are not fulfilled by Allah SWT in time should not make people doubt, because, in Sufi teachings, doubt can ruin everything.

Table 9. Arabic – English Marked Topical Theme

SL	TL
wa *'in* *ta'ayyana* Textual Interpersonal Topical Unmarked *zamanuhu* Rheme *li'allā* *yakūna* Interpersonal Topical Unmarked *Dzālika qadhan fī bashīratika wa ikhmādan linūri sarīratika* Rheme	If what was promised Marked Topical Occur does not occur, even though the time for its occurrence had been fixed, then that must not make you doubt the promise. Rheme
	(Pustaka, 2016, p. 13)

Even though the time for its occurence had been fixed, then that must not make you doubt the promise. Otherwise your intellect will be obscured and the light of your innermost heart extinguished.

Based on Table 10, interpersonal theme is found in both Arabic (SL) and English (TL). Interpersonal theme shows the intimacy between the participants. In Arabic, it is shown by the use of /*inna*/ "verily" to emphasize existence. Meanwhile, in English the interpersonal theme is shown in "in truth". Table 9 explains that the God's wisdom has nothing to do with human's deeds. /in truth/ shows the readers that Allah SWT will open the door of *makrifat* or knowledge because Allah SWT actually wants to introduce Himself to His servants. The form of /in truth/ is the same with the form of /*inna*/ in Arabic used to emphasize meaning. Hence, it is equivalent and commonly used in both languages.

Table 10. Arabic – English Interpersonal Theme

SL	TL
Fa innahu mā fatahahā Textual Interpersonal Topical Unmarked *laka illā wa huwa yurīdu an yataʿarrafa ilaika*, Rheme	For, in truth, He Textual Interpersonal Topical Unmarked has not opened it for you but out of a desire to make Himself known to you. Rheme
	(Pustaka, 2016, p. 15)

For, in truth, He has not opened it for you but out of a desire to make Himself known to you.

The two things emphasized in the study of interpersonal are the interaction between the locutor and interlocutor (such as the use of vocative) and the locutor who evaluates comment on the subject discussed (Bardi, 2008, p. 499). Related to the previous data, the study on interpersonal theme tends to examine on evaluating comment on the subject discussed, which is related to the study on comment and modal adjuncts. Arabic vocative is usually used in *jumlatun-nida* (vocative) by adding /ya/ (يا) as in /yā maryam/ O Mariam/. Meanwhile, the research on remark and modal adjuncts in Arabic is strongly tied to the locutor's or writer's expressions on the justification or perspective of a message's meaning. In Arabic, prepositional phrases as adjuncts such as /minal-mumkin/ (من المؤكد) (of the certain = certainly) and /minal-mu'akkad/ (من الممكن) (of the probable = probably) are usually used (Bardi, 2008, p. 504).

According to the data in Table 11, there is a textual topic in either Arabic (SL) or English (TL). Textual theme is beneficial to connect the clause with the previous clause marked with the use of conjunction before the clause. That part has a textual function. Textual theme is usually in the form of conjunctive adjunct /*wa*/, /*idzā*/, while in English the conjunctive adjuncts can be then, however, nevertheless, therefore, etc. (Bloor & Bloor, 2004). Textual theme can be in the form of conjunctions, adverbs, modalities, and transitional phrases such as /*wa akhīran*/ - finally, /*tsumma ta'tiy ba'da dzalik*/ – then comes after that (Ethelb, 2019).

Table 11. Textual of Arabic – English

SL	TL
Fa huwa Textual Topical Unmarked *dhamana lakal-ijābata fīmā yakhtāruhu laka,* *Lā fīmā takhtāru linafsika wa fil-waqtil-ladzī yurīdu, lā fil-waqtil-ladzī turīdu* Rheme	For He Textual Topical Unmarked has guaranteed you a response in what He chooses for you, not in what you choose for yourself, and at the time He desires, not the time you desire. Rheme
	(Pustaka, 2016, p. 11)

For He has guaranteed you a response in what He chooses for you, not in what you choose for yourself, and at the time He desires, not the time you desire.

Textual theme /*fa*/ is found in the SL. Lexically, /*fa*/ is translated in Bahasa Indonesia into /*maka*/, and in English into /therefore/, /so/, and /thus/. However, /fa/, in this case, as a textual theme in SL is translated into /for/. The data in Table 11 explains that if Allah delays something for His servants, it should be a problematic matter that can weaken their will to always make a dua to Allah SWT. Therefore, there is /*fa huwa dhamana laka-ijabata*/, 'karena Dia menjamin' in which there is /*fa*/ used as a conjunction to connect the clause with the previous one. This textual theme is translated in English into /for He has guaranteed you/. In this case, the textual theme /for/ becomes the conjunction (let that not be the cause for your despairing. For He has guaranteed you).

Thematic progression pattern in Al-Hikam Aphorisms Arabic – Bahasa Indonesia and Arabic - English

Translation analysis, based on Systemic Functional Linguistics (SFL) approach, can be examined from two points (1) determining the distribution of information in a sentence or a clause, and (2) developing the information unit in an aphorism text. (Baker, 2018, p. 147) emphasized the changing of the thematic structure of SL may interrupt the thematic progression of a text. Hence, a translator should consider the thematic structure in a text consistently. On the other hand, changing the thematic structure of the original may disrupt the natural progression of the text unless the translator finds a thematic element other than time, which can provide a consistent point of orientation.

Based on the study about al-Hikam aphorisms (Arabic – Bahasa Indonesia), there are several findings. Linear pattern is dominant, followed by zig zag, multiple, and then distributed pattern. Linear and zig zag patterns have the number, in terms of usage, both in Arabic and Bahasa Indonesia. As a result, it is possible to deduce that linear patterns have a decreased likelihood of pattern shifting in Arabic and Bahasa Indonesia text. Meanwhile, the number difference between the distributions of numerous and distributed patterns indicates that this progression pattern is susceptible to shifting. Moreover, the thematic structure (theme + rheme) will be developed through thematic progression. Hatim and Mason (1990) concluded that this kind of analysis is necessary to examine the progression pattern of various languages in diverse text types so that the equivalence in the thematic progression pattern can be measured (Baker, 2018). This becomes the emphasis of the al-Hikam aphorism translator, who textually begins to locate the soul associated to undertake macro analysis in order to find texture and character of the aphorism genre. Baker (2018) called this as a textual strategy used to examine and explain the information flow. Figure 1 shows the thematic progression pattern of al-Hikam aphorism (Arabic – Bahasa Indonesia – English).
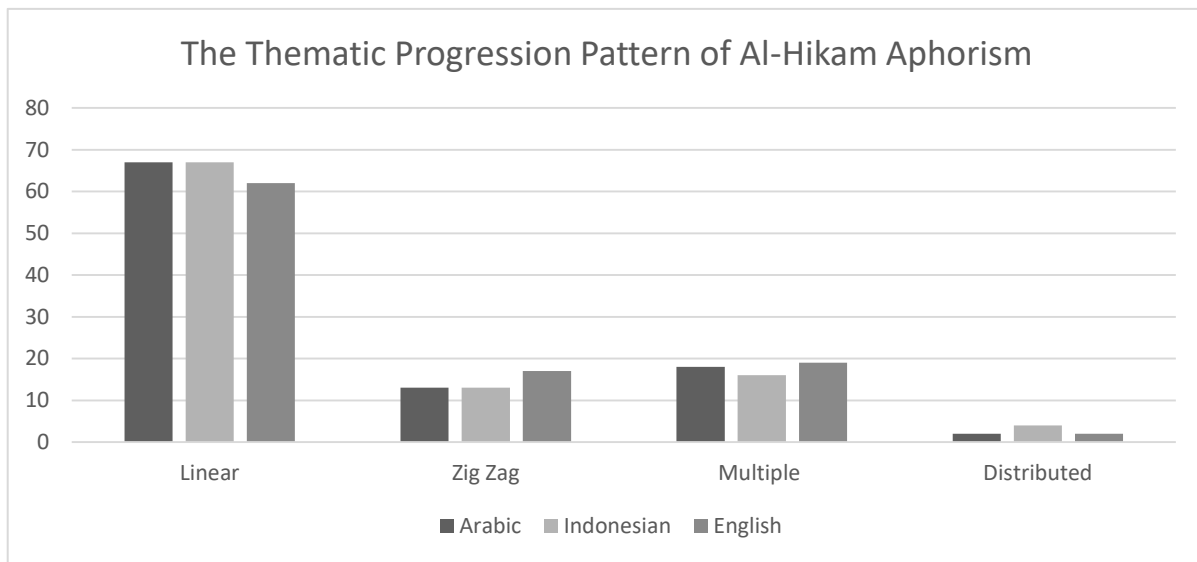

Figure 1. The Thematic Progression Pattern of Al-Hikam Aphorisms Arabic – Bahasa Indonesia and Arabic – English

Based on the study about al-Hikam aphorisms (Arabic – Bahasa Indonesia), there are several findings. Linear pattern is dominant, followed by zig zag, multiple, and then distributed pattern. Linear and zig zag patterns have the number, in terms of usage, both in Arabic and Bahasa Indonesia; so, it can be concluded that linear pattern has lower possibility in the pattern shifting of Arabic and Bahasa Indonesia text. Meanwhile, the number difference in the distribution of multiple and distributed pattern shows that this progression pattern is prone to shifting. Therefore, a translator should pay more attention in translating a text that involves multiple and distributed pattern. The examples of the thematic progression pattern of al-Hikah aphorism can be observed in Table 12 and Table 13.

Table 11. Arabic Linear Thematic progression pattern

Aphorism 6 – 2 Clause	
Lā yakun	*taakh-khuru amadil-'athā'I ma'al-ilḥāḥi fīd-du'āi mūjiban liya'sika,*
Old ———————————————→	New
Fa huwa	*dhamana lakal-ijābata fīmā yakhtāruhu laka, Lā fīmā takhtāru linafsika wa fil-waqtil-ladzī yurīdu, lā fil-waqtil-ladzī turīdu*
Old ———————————————→	New

Table 12. Bahasa Indonesia Linear Thematic Progression Pattern

Jangan sampai tertundanya karunia Tuhan kepadamu setelah kau mengulang-ulang doamu, (Do not let the delay of the bounty of the God after your restless dua)	*membuatmu putus asa.* (makes you in despair.)
Old ⟶	New
Karena Dia (Because He)	*menjamin pengabulan doa sesuai pilihan-Nya, bukan sesuai pilihanmu; pada waktu yang diinginkan-Nya, bukan pada waktu yang kauinginkan* (promises the answer of dua according to His choice, not according to your choice; at the time He wants, not at the time you want)
Old ⟶	New

(1) The Constant Theme Pattern (*at tawālīy ma'a maudhū'i mutawāshil*), or linear pattern (Santosa, 2003)

The first progression deals with continuous progression on the same theme. (Saragih, 2007) stated that this is a progression from theme to theme. This type of progression shows that some related themes are derived from the theme of the first clause. The followings are the examples.

From Table 11, it can be concluded that there is linear pattern progression from text in Arabic into text in Bahasa Indonesia. This can be seen from (lā yakun), in Arabic is categorized as "old"*,* which lexically means (*tidak + menjadi*) (do not + become), subject is needed to fill the verb which is /*taakh-khuru amadil-'athā'I*/ or "*terlambatnya pemberian (Tuhan)*" to human. Human always feels desperate if their dua, continuously prayed, are not fruitful. The translator explains it by giving a detail that what is meant by "bounty" is the God's gift. This is proven by the thematic progression pattern in Bahasa Indonesia that the word "Tuhan" is eventually developed equally and categorized the same as "old".

(2) The Linear Theme Pattern (*at-tawāliy al-'ufuqī al-basīth*).

The characteristic of the second type is that the rheme (new) in the first clause becomes the theme (old) in the second clause. The information development in this model of clause is simple linear progression. (Saragih, 2007, p. 65) defined this pattern as the evolution from rheme to theme, demonstrating that the rheme of the first phrase is developed to multiple themes in the third, fourth, and subsequent clauses.

It can be seen from Table 13 that the aphorism pattern in Arabic is developed in a zig zag pattern. This also happens in Bahasa Indonesia, although the things developed in Arabic are different from those developed in Bahasa Indonesia. When dealing with such a dilemma, the translator's writing ability is required. In Arabic aphorism, it shows that /*lā yusyakkikannaka*/ '*jangan membuatmu ragu'* /*fil-wa'di*/ '*pada janji'*, /*'adamu wuqū'il-mau'ūdi*/ *'yang belum ada kepastian kapan akan ditepati'*, but once fulfilled /*wa 'in ta'ayyana*/, there is suitability between / *wuqū'il-mau'ūdi* / and /*zamanuhu*/. The translator tried to develop '*ragu',* which once is categorized as 'new' and becomes 'old' in the next clause. The translator makes use of zig zag pattern so that the coherence of the translated text is well maintained.

(3) The Split Rheme Pattern (*at-tawāliy li-chadītsi muqassami*)

The third type of progression is the progression of a rheme (new) into several themes (old) (split thematic progression pattern). In order to comprehend the pattern, an example in Bahasa Indonesia is provided in Table 14.

Table 13. Arabic – Bahasa Indonesia Zig Zag Thematic Progression Pattern

Aphorism 7 – 2 Clause	
Lā yusyakkikannaka	*fil-waʻdi ʻadamu wuqūʻil-mauʻūdi*
Old	
	New
wa 'in taʻayyana	*zamanuhu li'allā yakūna, Dzālika qadḥan fī bashīratika wa ikhmādan linūri sarīratika*
Old	
	New
Janji yang tak dipenuhi Tuhanmu pada waktunya (Promise that is not yet fulfilled by the God at the time)	*jangan sampai membuatmu ragu* (then that must not make you dubious)
Old	
	New
agar keraguan itu (so, that the doubt)	*tidak menjadi perusak pandanganmu dan pemadam cahaya kalbumu* (does not screen your sight and fade out the light of your heart)
Old	
	New

Table 14. Arabic – Bahasa Indonesia Split Thematic Progression Pattern

Aphorism 58 – 3 Clause	
an-nūru	*jundul-qalbi*
Old	New
kamā annazh- zhulmata	*jundun-nafsi*
Old	New
fa- ʻidzā arāda	*Allāhu an yanshura ʻabdahu 'amaddahu bijunūdil-'anwāri, wa qathaʻa ʻanhu madada-dzulmi wal-aghyāri*
Old	New
Cahaya (Light)	*adalah 463isasse qalbu* (is the army of the heart)
Old	New
dan kegelapan (and darkness)	*adalah prajurit nafsu.* (is the army of the lust)
Old	New
Jika Allah (If Allah)	*ingin menolong hamba-Nya. Allah akan membantunya dengan bala 463 isasse cahaya dan memutus bantuan prajurit kegelapan dan keduniaan.* (wants to help His servant, Allah will help them with the army of light and 463isassemble the army of darkness and worldliness.)

Table 14 shows split or distributed progression pattern. The word "*cahaya*" is developed with the use of its opposite, which is "*kegelapan*". The God owns two kinds of armies (metaphorically), army of light /*bijunūdil-'anwāri*/ and army of darkness /*madada-dzulmi*/. The former helps human attain happiness of the hereafter, representing the *qalbu* or heart; while the latter leads human to misery, representing the *nafs* or lust.

(4) Arabic – Bahasa Indonesia Multiple Pattern

From Table 15, it can be concluded that the multiple progression patterns (the combination of linear and zig zag pattern) are simultaneously used to maintain the coherence of the text either in SL (Arabic) or in TL (Bahasa Indonesia). It can be observed that the word "*senang*", categorized as 'old', is developed into the same position (linear) in the second clause while the word "*kepadamu*" is developed into imperative "*katakanlah*" (*kamu*).

Table 15. Arabic – Bahasa Indonesia Multiple Thematic Progression Pattern

Aphorism 60 – 3 Clause	
lā tufriḥkath-	*thā'atu liannahā barazat minka,*
Old ⟶	New
wa f-rah	*bihā liannahā barazat minallahi ilaika*
Old ⟶	New
qul	*bifadhlillahi wa biraḥmatihi fabidzālika fal- yafraḥu huwa khairun mimmā yajma'ūn))* (yūnus: 58)
Old ⟶	New
Janganlah senang (Do not be meritorious)	*lantaran kau bisa melakukan ketaatan*, (due to your obedience,)
Old ⟶	New
tetapi senanglah (but be happy instead)	*lantaran ketaatan itu dikaruniakan Allah kepadamu.* (Due to the fact that Allah grants you obedience.)
Old ⟶	New
"Katakanlah, ("Say,)	*'Berkat karunia dan rahmat Allahlah hendaknya mereka bergembira. Itu lebih baik daripada apa yang mereka kumpulkan."'* ('by the grace and mercy of Allah let them rejoice. It is better than what they collect.'")
Old ⟶	New

(5) The shift on Zig Zag pattern (Arabic) into Linear Pattern (Bahasa Indonesia)

Besides linear, zig zag, multiple, and distributed pattern, the researchers observed the shift of the pattern when the text in Arabic with zig zag pattern is translated into Bahasa Indonesia with linear pattern (Table 16). This can be noticed from the translated text, the word "*berhati-hatilah*" is developed linearly in clause 1 to clause 2 with the same category 'old'; though in Arabic it is not like that. The word /*khaf!*/ or '*takutlah'* only appear once in the SL since the translator shifts the pattern from zig zag into linear pattern so that the word /*khaf*/ '*takutlah'* or '*berhati-hatilah*' appear twice in TL. Therefore, a translator should be careful in identifying the textual equivalence so that the messages are delivered not only completely but also coherently. Thus, writing skill is the main aspect to maintain the textual equivalence optimally.

Table 16. The Shift of Arabic – Bahasa Indonesia Thematic Progression Pattern

Aphorism 67 – 3 Clause	
khaf	*min wujūdi 'iḥsānihi ilaika wa dawāmi 'isā'atika ma'ahu*
Old ─────────────────►	New
'a yakūna	*dzālika istidrājan laka.*
Old ─────────────────►	New

Berhati-hatilah (Be careful)	*bila kebaikan Allah selalu kaudapatkan bersamaan dengan maksiat yang terus kau lakukan!* (if the blessing of Allah is always coming to you yet at the same time you still keep sining!)
Old ─────────────────►	New
Berhati-hatilah! (Be careful)	*Bisa jadi, itu adalah awal kehancuranmu yang berangsur-angsur.* (It could be the beginning of your gradual destruction.)
Old ─────────────────►	New

Based on the above study, it can be concluded that the elaboration of the information structure has a strong relation to the theme development pattern. Then, based on the theme development pattern, the cohesive element in a text can be achieved. Cohesive elements can be investigated from how old information is developed in new information. Then in a zig zag pattern, new information in the first clause is developed into old information in the second clause. Thus, in the aphorism theme development pattern, there is a linking/cohesive element. When a translator adheres to the pattern of the source language into the pattern of the target language, then a translator does not ignore the element of attachment in an aphorism text. Therefore, based on this study, it is important for a translator to understand textual equivalence based on the translation study of information structure and theme development pattern in functional systemic linguistics.

5. Conclusion

In al-Hikam aphorism (Arabic – Bahasa Indonesia and Arabic – English), there are 435 theme and rheme clauses. The theme and rheme of each clause are different. Several themes found in those clauses are (1) unmarked topical theme, (2) marked topical theme, (3) interpersonal theme, and (4) textual theme. The high percentage of unmarked topical theme shows that, textually, the information distribution of the aphorism (Arabic – Bahasa Indonesia and Arabic – English) is organized sequentially and systematically through the placement of the verb in front of the clause used to emphasize the main issue discussed, especially translated clause in Bahasa Indonesia from Arabic. Furthermore, the main emphasis, a theme of the clause is in the subject itself.

Based on the explanation, it can be concluded that a translator should have a proficient writing skill. This is vital since the skill results in the textual equivalence. Some thematic progression patterns discussed in this study are (1) linear pattern, (2) zig zag pattern, (3) multiple patterns, and (4) distributed pattern. A translator's writing skill should be continuously improved and trained so that textual equivalence is maintained. The messages of the two languages are delivered equivalently and coherently. The writing skill, eventually, is being an important aspect since the message of the SL is not reduced and distorted in the TL. Theoretically, this study shows that there is a strong and significant relationship between the study of Functional Systemic Linguistics and Translation. In the study of Arabic, there are very few studies of Functional Systemic Linguistics that have been studied, this is a gap to continue to develop the study of Functional Systemic Linguistics based on Arabic translation. Policy-wise, this research seeks to complement the existing Arabic translation competency standards in Indonesia. Particularly related to "textual competence". A reliable translator should have textual competence. This competency requires an understanding of the conventions of different text genres in the source language and the target language. Different types of texts will have different varieties and styles of language, and conventions of text genres will differ from one language to another (Dewi and Wijaya 2021:15).

Declaration of conflicting interest

The authors declare that there is no conflict of interest in this work.

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